

!!!!!!WARNING!!!!!!

Some material herein, is **not** for the faint of heart, the weak of stomach, the skittish/squirmish of mind.

You are **officially WARNED**. Read at your own risk, and **prayerfully** before doing so. If at **any** point, the mind/heart seems to become sickened, **STOP READING IMMEDIATELY and continue to pray until it is removed from your mind**. Though, in this collation of materials, there has been left out **the grossest** and **most vile** of the written materials, there are some things which still remain which will **not be safe** for everyone. **Armour up [Romans 13:12; 2 Corinthians 6:7; Ephesians 6:11,13]. full Hazmats on**. Even though this material is like getting it after an anti-body has been made, it is still very **dangerous** to the unwary and the careless/flippant. Do **not** attempt to read it all at once. Take a break every few minutes. This is **not** a joke, and the devil is playing for eternity, be sober, be vigilant. Remember, you are dealing with a false and satanic system of thinking/theology/philosophy/sophistry, only meant to steal, destroy and kill. Treat it as such.

!!!!!!WARNING!!!!!!

At the outset, let us consider how we might prayerfully approach a Muslim, for **this first part** is mostly for them [though some detail for the Christian], and **the remaining CONTENT** [all that **after the “TABLE OF CONTENTS”** below [jump to “[444]”]] is **not** to witness to a Muslim with, primarily, but moreso is for the Christian who knows little or nothing of what Islam [a false way] actually teaches in its Qur'an, aHadith, Tafsirs, Sheikhs, Imams, Sunna/Surah Literature, etc [and so therefore, **please** do not merely dump it on them, or attempt to argue from any of it at the beginning].

The materials used herein are **The Holy Bible [The King James Bible]**, **the SoP/ToJ** [Spirit of Prophecy/Testimony of Jesus], **the Qur'an** [various official English translations, al-Hilali-Khan [primarily], Shakir, Yusuf-Ali, Pickthall, Dawood, Sarwar, etc], **the aHadith** [Sahih Narrations/Chains, the Top Six – Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan an Nasa'i, Sunan Ibn Majah, Jami at-Tirmidhi], **the Tafsirs** [the top four Tafsirs [Muslim commentaries] – Ibn Kathir, al-Jalalayn, al-Qurtubi, at-Tabari], **the best known work on the Life of Muhammad by Ibn Ishaq [Sirat Rasul Allah]**, and **other lesser materials throughout, named** [Battles of the Prophet by Ibn Kathir, Biographies of the Rightly Guided Caliphs, Wikipedia, along with some minor source material not immediately accessible in free PDF online - cited by David Wood, Sam Shamoun, 'pastor' Joseph and Acts 17 Apologetics Youtube Channel, and Usama Dakdok and his The Straight Way of Grace Ministry material/youtube, Walter Veith and Amazing Discoveries materials/video/youtube, etc.] and **not immediately named** here [various, etc.].

There will be some minor duplication amongst the various topics below, please feel free to skip over it.

From the Testimony of Jesus:

The Home Missionary; September 1, 1892, 'Ye Are My Witnesses.' -

“... The Saviour has said, “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” He says again, “And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” **Mohammedanism has its converts in many lands, and its advocates deny the divinity of Christ. Shall this faith be propagated, and the advocates of truth fail to manifest intense zeal to overthrow the error, and teach men of the pre-existence of the only Saviour of the world?** O how we need men who will search and believe the word of God, who will present Jesus to the world in his divine and human nature, declaring with power and in demonstration of the Spirit, that “there is none other name under heaven given among men,

whereby we must be saved.” O how we need believers who will now present Christ in life and character, who will hold him up before the world as the brightness of the Father's glory, proclaiming that God is love! {HM, September 1, 1892 par. 4} ...”

An “**intense zeal to overthrow the error**” follows:

A question, that Jesus asked, let us also ask to the Muslim, “**What think ye of Christ? whose son is he?**”:

Matthew 22:41 KJB - While the Pharisees were gathered together, Jesus asked them,

Matthew 22:42 KJB - **Saying, What think ye of Christ? whose son is he?** They say unto him, The Son of David.

Matthew 22:43 KJB - He saith unto them, **How then doth David in spirit call him Lord, saying,**

Matthew 22:44 KJB - **The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?**

Matthew 22:45 KJB - **If David then call him Lord, how is he his son?**

Matthew 22:46 KJB - And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Islam teaches that though Jesus Christ [of the Scriptures, KJB] could not possibly take upon Himself the sins of the world, the Islamic sources do teach a twisted version of vicarious atonement, but the sins of the Muslims, will be placed upon Jews and Christians in the hell fire:

Sahih Muslim, Book 037, Chapter 8, Number 6665 -

“... Abu Musa' reported that Allah's Messenger (may peace be upon him) said: When it will be the Day of Resurrection **Allah would deliver to every Muslim a Jew or a Christian and say: That is your rescue from Hell-Fire.** ...”

Sahih Muslim, Book 037, Chapter 8, Number 6666 -

“... Abu Burda reported on the authority of his father that **Allah's Apostle (may peace be upon him) said: No Muslim would die but Allah would admit in his stead a Jew or a Christian in Hell-Fire.** 'Umar b. Abd al-'Aziz took an oath: By One besides Whom there is no god but He, thrice that his father had narrated that to him from Allah's Messenger (may peace be upon him). ...”

Sahih Muslim, Book 037, Chapter 8, Number 6668 -

“... Abu Burda reported **Allah's Messenger** (may peace be upon him) **as saying:** There would come people amongst the Muslims on the Day of Resurrection with as heavy sins as a mountain, and **Allah would forgive them and He would place in their stead the Jews and the Christians.** (As far as I think), Abu Raub said: I do not know as to who is in doubt. Abu Burda said: I narrated it to 'Umar b. 'Abd al-'Aziz, whereupon he said:

Was it your father who narrated it to you from Allah's Apostle (may peace be upon him)?
I said: Yes. ...”

110 Hadith Qudsi -

“... **Allah’s Messenger said**: On the Day of Resurrection, my Ummah (nation) will be gathered into three groups. One sort will enter Paradise without rendering an account (of their deeds). Another sort will be reckoned an easy account and admitted into Paradise. Yet another sort will come bearing on their backs heaps of sins like great mountains. **Allah will** ask the angels though He knows best about them: Who are these people? They will reply: They are humble slaves of yours. He will say: **Unload the sins from them and put the same over the Jews and Christians**: then let the humble slaves get into Paradise by virtue of My Mercy. ...”

Muslims, claim to be of the true religion of Abraham ...

- [01] Adam
- [02] Noah, the Deluge and the Ship
- [03] Abraham [and his progeny] and Isaac
- [04] Ishmael
- [05] Jacob
- [06] Amram
- [07] Moses and The Clear Scripture, the Torah
- [08] Aaron
- [09] Elijah [Elias]
- [10] Elisha
- [11] David
- [12] Solomon
- [13] Lot
- [14] Jonah
- [15] Zacharias/Elizabeth
- [16] John the Baptist
- [17] Mary [and Joseph]
- [18] Jesus

etc, ...

Surah 3:33 (al-Hilali-Khan translation) -

“... Allah chose **Adam, Nuh (Noah), the family of Ibrahim (Abraham)** and **the family of 'Imran** above the 'Alamin (mankind and jinn) (of their times). ...”

Surah 3:67-68 (al-Hilali-Khan translation) -

“... [v.67] Ibrahim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanifa (Islamic Monotheism – to worship none but Allah Alone) and he was not of Al-Mushrikun (See V.2:105)[1]. [v.68] Verily, among mankind who have the best claim to Ibrahim (Abraham) are those who followed him, and this Prophet (Muhammad) and those who have believed (Muslims). And Allah is the Wali (Protector and Helper) of the believers. ...”

Surah 16:120-123 (al-Hilali-Khan translation) -

“... [v.120] Verily, Ibrahim (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allah, Hanif (i.e. to worship none but Allah), and he was not one of those who were Al-Mushrikun (polytheists, idolaters, disbelievers in the Oneness of Allah, and those who joined partners with Allah). [v.121] (He was) thankful for His (Allah's) Favours. He (Allah) chose him (as an intimate friend) and guided him to a Straight Path (Islamic Monotheism – neither Judaism nor Christianity[1]). [v.122] And We gave him good in this world, and in the Hereafter he shall be of the righteous. [v.123] Then, We have sent the revelation to you (O Muhammad saying): **“Follow the religion of Ibrahim (Abraham) Hanif** (Islamic Monotheism[2] – to worship none but Allah) and he was not of the Mushrikun (polytheists, idolaters and disbelievers).” ...”

Surah 29:14-16 (al-Hilali-Khan translation) -

“... [v.14] And indeed **We sent Nuh (Noah) to his people**, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of Allah (Monotheism), and discard the false gods and other deities]; **and the Deluge overtook them while they were Zalimun** (wrong-doers, polytheists, disbelievers). [v.15] Then We **saved him and those with him in the ship, and made it (the ship) an Ayah (a lesson, a warning)** for the 'Alamin (mankind, jinn and all that exists). [v.16] **And (remember) Ibrahim (Abraham)** when he said to his people: “Worship Allah (Alone), and fear Him: that is better for you if you did but know.” ...”

Surah 29:27;p (al-Hilali-Khan translation) -

“... And We bestowed on **him [Ibrahim (Abraham)], Ishaq (Isaac) and Ya'qub (Jacob)**, and We ordained among his offspring **Prophethood and the Book [i.e. the Taurat (Torah) (to Musa -- Moses), the Injeel (Gospel) (to 'Isa – Jesus)”**

Surah 37:100-148 (al-Hilali-Khan translation) -

“... [v.100] “My Lord! Grant me (offspring) from the righteous.” [v.101] So We gave him the glad tidings of a forbearing boy. [v.102] And, **when he (his son) was old enough to walk with him, he said: “O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allah).** So look what you think!” He said: “O my father! Do that which you are commanded, Insha' Allah (if Allah wills), you shall find me of As-Sabirun (the patient).” [v.103] **Then, when they had both submitted themselves (to the Will of Allah), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering); [v.104] We called out to him: “O Abraham!” [v.105] You have fulfilled the dream!” Verily thus do We reward the Muhsinun (good-doers – See 2:112). [v.106] Verily, that indeed was a manifest trial. [v.107] And We ransomed him with a great sacrifice (i.e. – a ram) [v.108] And We left for him (a goodly remembrance) among the later generations. [v.109] “Salam (peace) be upon Ibrahim (Abraham)!” [v.110] **Thus indeed do We reward the Muhsinun** (good-doers – See V.2:112). [v.111] Verily, he was one of Our believing slaves. [v.112] And We gave him the glad tidings of **Ishaq (Isaac)** – a Prophet from the righteous. [v.113] We blessed him and Ishaq (Isaac). **And of their progeny are (some) that do right**, and some that plainly wrong themselves. [v.114] And, indeed We gave Our Grace to **Musa (Moses) and Harun****

(Aaron) [v.115] And We saved them and their people from the great distress, [v.116] And helped them, so that they became the victors; [v.117] And We gave them **the clear Scripture**; [v.118] **And guided them to the Right Path.** [v.119] And We left for them (a goodly remembrance) among the later generations. [v.120] “Salam (peace) be upon Musa (Moses) and Harun (Aaron)!” [v.121] **Verily, thus do We reward the Muhsinun** (good-doers – See V.2:112). [v.122] Verily, they were **two of Our believing** slaves. [v.123] And verily, **Ilyas (Elias) was one of the Messengers.** [v.124] When he said to his people: “**Will you not fear Allah?**” [v.125] “**Will you call upon Ba’l** (a well known idol of his nation whom they used to worship) and forsake the Best of creators. [v.126] “Allah, your Lord and the Lord of your forefathers?” [v.127] But they denied him [Ilyas (Elias)], so they will certainly be brought forth (to the punishment), [v.128] Except the chosen slaves of Allah. [v.129] And We left for him (a goodly remembrance) among the later generations. [v.130] “Salam (peace) be upon Ilyasin (Elias)!” [v.131] **Verily, thus do We reward the Muhsinun** (good-doers, who perform deeds totally for Allah's sake only – See V.2:112). [v.132] Verily **he was one of Our believing** slaves. [v.133] And verily, **Lut (Lot) was one of the Messengers.** [v.134] When We saved him and his family, all [v.135] Except an old woman (his wife) who was among those who remained behind. [v.136] Then We destroyed the rest (the town of Sodom at the place of the Dead Sea now in Palestine). [v.137] Verily you pass by them in the morning [v.138] And at night; will you not then reflect? [v.139] And, Verily, **Yunus (Jonah) was on of the Messengers.** [v.140] When he ran to the laden ship: [v.141] Then he (agreed to) cast lots, and he was among the losers. [v.142] Then **a (big) fish swallowed him** as he had done an act of worthy of blame. [v.143] Had he not been of them who glorify Allah, [v.144] He would have indeed **remained inside its belly (the fish)** till the Day of Resurrection. [v.145] **But We cast him forth on the naked shore** while he was sick, [v.146] And We caused a plant of gourd to grow over him. [v.147] And **We sent him to a hundred thousand (people) or even more.** [v.148] **And they believed;** so We gave them enjoyment for a while. ...”

Sahih al-Bukhari, Volume 1, Book 4, Number 140 -

“... Kuraib: Ibn 'Abbas said, “The Prophet slept till he snored and then prayed (or probably lay till his breath sounds were heard and then got up and prayed).” Ibn 'Abbas added: “I stayed overnight in the house of my aunt, Maimuna, the Prophet slept for a part of the night, (See Fateh-al-Bari page 249, Vol. 1), and late in the night, he got up and performed ablution from a hanging water skin, a light (perfect) ablution and stood up for the prayer. I, too, performed a similar ablution, then I went and stood on his left. He drew me to his right and prayed as much as Allah wished, and again lay and slept till his breath sounds were heard. Later on the Mua'dhdhin (call maker for the prayer) came to him and informed him that it was time for Prayer. The Prophet went with him for the prayer without performing a new ablution.” (Sufyan said to 'Amr that some people said, “The eyes of Allah's Apostle sleep but his heart does not sleep.” 'Amr replied, “I heard 'Ubaid bin 'Umar saying that the dreams of Prophets were Divine Inspiration, and then he recited the verse: **I (Abraham) see in a dream, (O my son) that I offer you in sacrifice (to Allah).**” (37.102) (See Hadith No. 183) ...”

Sahih al-Bukhari, Volume 5, Book 58, Number 169 -

“... Narrated 'Abdullah bin 'Umar: The Prophet met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before any Divine Inspiration came to the Prophet. A meal was presented to the Prophet but he refused to eat from it. (Then it was presented to Zaid) who said, “I do not eat anything which you slaughter in the name of your stone idols. I eat none but those things on

which Allah's Name has been mentioned at the time of slaughtering.” Zaid bin 'Amr used to criticize the way Quraish used to slaughter their animals, and used to say, “Allah has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in other than the Name of Allah. He used to say so, for he rejected that practice and considered it as something abominable. Narrated Ibn 'Umar: Zaid bin 'Amr bin Nufail went to Sham, inquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, “I intend to embrace your religion, so tell me some thing about it.” The Jew said, “You will not embrace our religion unless you receive your share of Allah's Anger.” Zaid said, “I do not run except from Allah's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?” He said, **“I do not know any other religion except the Hanif.” Zaid enquired, “What is Hanif?” He said, “Hanif is the religion of (the prophet) Abraham who was neither a Jew nor a Christian, and he used to worship None but Allah (Alone)”** Then Zaid went out and met a Christian religious scholar and told him the same as before. The Christian said, “You will not embrace our religion unless you get a share of Allah's Curse.” Zaid replied, “I do not run except from Allah's Curse, and I will never bear any of Allah's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?” He replied, “I do not know any other religion except Hanif.” Zaid enquired, **“What is Hanif?” He replied, Hanif is the religion of (the prophet) Abraham who was neither a Jew nor a Christian and he used to worship None but Allah (Alone)”** When Zaid heard their Statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, **“O Allah! I make You my Witness that I am on the religion of Abraham.”** Narrated Asma bint Abi Bakr: I saw Zaid bin Amr bin Nufail standing with his back against the Ka'ba and saying, **“O people of Quraish! By Allah, none amongst you is on the religion of Abraham except me.”** He used to preserve the lives of little girls: If somebody wanted to kill his daughter he would say to him, “Do not kill her for I will feed her on your behalf.” So he would take her, and when she grew up nicely, he would say to her father, “Now if you want her, I will give her to you, and if you wish, I will feed her on your behalf.” ...”

... a true practicing Muslim [not a mere westernized ['hypocrite', per Qur'an] version], may sacrifice an animal today, but they have **no understanding** of the Scriptural [KJB] meaning of why Abraham, and the many others did so since Adam [Genesis 3:15,21]:

Genesis 3:15 KJB - And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Genesis 3:21 KJB - Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

This is truly the key. Get them to understand the reason for all of the Sacrifices since the beginning, the need of the Sacrifice **[Christ Jesus and Him Crucified to make reconciliation for Iniquity, to Finish the Transgression and to make an END of Sins, and that only JEHOVAH God, the Lawmaker could do this through human flesh.]**, the Blood, the Atonements, the Sanctuary and the Great High Priest above and why after Christ Jesus, the Sacrifices of Lamb,s Bulls, Goats, etc. stopped for the Christian.

A Muslim, may say [mouth] that they believe the Prophets [Scriptures, OT], but they do not really, when pressed, for they will deny that the Scriptures [KJB, OT or even NT] are uncorrupted, even though John 10:35 and Psalms 12:6-7, etc demonstrate that God has preserved His word. Even a

Muslim when pressed will say that the Qur'an is the "eternal word" of 'Allah', then ask them the same of the Scriptures [KJB], and what will they answer?

The Sacrifice:

[Adam and Eve; and the Lamb slain from the foundation of the world, who taught their children, even as Abel, a keeper of sheep]:

Genesis 3:21 KJB - Unto **Adam** also **and to his wife** did **the LORD God make coats of skins, and clothed them.**

Revelation 13:8 KJB - And all that dwell upon the earth shall worship him, whose names are not written in the book of life of **the Lamb slain from the foundation of the world.**

[Abel, brought of the firstlings, a lamb, in faith in the promise [Genesis 3:15] as God required/commanded, but Cain rejected the lamb offering, and brought of his own works, not in faith in the promise [Genesis 3:15], thus disobeying God in His commandments, being sin]:

Genesis 4:1 KJB - And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

Genesis 4:2 KJB - And she again bare his brother Abel. And **Abel was a keeper of sheep**, but Cain was a tiller of the ground.

Genesis 4:3 KJB - And **in process of time** it came to pass, that Cain brought of the fruit of the ground **an offering unto the LORD.**

Genesis 4:4 KJB - **And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:**

Genesis 4:5 KJB - But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

Genesis 4:6 KJB - And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

Genesis 4:7 KJB - **If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.** And unto thee shall be his desire, and thou shalt rule over him.

Genesis 4:8 KJB - And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

Hebrews 11:4 KJB - **By faith Abel offered unto God a more excellent sacrifice** than Cain, by which **he obtained witness that he was righteous**, God testifying of his gifts: and by it he being dead yet speaketh.

Hebrews 12:24 KJB - And to Jesus the mediator of the new covenant, and **to the blood of sprinkling, that speaketh better things than that of Abel.**

[Noah]:

Genesis 8:20 KJB - And **Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.**

Genesis 8:21 KJB - **And the LORD smelled a sweet savour;** and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

Ezekiel 14:14 KJB - Though these three men, **Noah**, Daniel, and Job, were in it, they should deliver but their own souls **by their righteousness**, saith the Lord GOD.

Ezekiel 14:20 KJB - Though **Noah**, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls **by their righteousness.**

Hebrews 11:7 KJB - **By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.**

1 Peter 3:20 KJB - Which sometime were disobedient, when once the longsuffering of God waited in the days of **Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.**

2 Peter 2:5 KJB - And spared not the old world, but **saved Noah the eighth person, a preacher of righteousness**, bringing in the flood upon the world of the ungodly;

[Job]:

Job 1:5 KJB - And it was so, when the days of their feasting were gone about, that **Job** sent and sanctified them, and rose up early in the morning, and **offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.**

Job 1:8 KJB - And the LORD said unto Satan, Hast thou considered **my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?**

Job 42:6 KJB - Wherefore I abhor myself, and **repent in dust and ashes.**

Job 42:7 KJB - And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not **spoken of me the thing that is right, as my servant Job hath.**

Job 42:8 KJB - Therefore **take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant**

Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not **spoken of me the thing which is right, like my servant Job.**

Job 42:9 KJB - So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: **the LORD also accepted Job.**

Job 42:10 KJB - And **the LORD turned the captivity of Job, when he prayed for his friends:** also the LORD gave Job twice as much as he had before.

Ezekiel 14:14 KJB - Though these three men, Noah, Daniel, and **Job**, were in it, they should deliver but their own souls **by their righteousness**, saith the Lord GOD.

Ezekiel 14:20 KJB - Though Noah, Daniel, and **Job**, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls **by their righteousness.**

James 5:11 KJB - Behold, we count them happy which endure. **Ye have heard of the patience of Job**, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

[Abraham]:

Genesis 12:7 KJB - And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

Genesis 12:8 KJB - And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

Genesis 13:4 KJB - Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

Genesis 15:9 KJB - And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

Genesis 15:10 KJB - And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

Genesis 18:19 KJB - For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

Genesis 22:1 KJB - And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

Genesis 22:2 KJB - And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

Genesis 22:3 KJB - And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

Genesis 22:4 KJB - Then on the third day Abraham lifted up his eyes, and saw the place afar off.

Genesis 22:5 KJB - And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

Genesis 22:6 KJB - And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

Genesis 22:7 KJB - And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

Genesis 22:8 KJB - And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

Genesis 22:9 KJB - And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

Genesis 22:10 KJB - And Abraham stretched forth his hand, and took the knife to slay his son.

Genesis 22:11 KJB - And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

Genesis 22:12 KJB - And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

Genesis 22:13 KJB - And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

Genesis 22:14 KJB - And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.

Genesis 22:15 KJB - And the angel of the LORD called unto Abraham out of heaven the second time,

Genesis 22:16 KJB - And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

Genesis 22:17 KJB - That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

Genesis 22:18 KJB - And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Genesis 26:5 KJB - Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

[Isaac]:

Genesis 18:19 KJB - For I know him, that **he will command his children after him, and they shall keep the way of the LORD**, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

[Ishmael]:

Genesis 18:19 KJB - For I know him, that **he will command his children after him, and they shall keep the way of the LORD**, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

[Jacob/Israel]:

Genesis 26:25 KJB - And **he builded an altar there**, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

Genesis 31:54 KJB - Then **Jacob offered sacrifice** upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

Genesis 33:20 KJB - And he erected there an altar, and called it Elelohe-Israel.

Genesis 35:1 KJB - And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

Genesis 35:3 KJB - And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

Genesis 35:7 KJB - And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother.

[Moses/Aaron/Israel]:

Exodus 5:3 KJB - And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and **sacrifice unto the LORD our God**; lest he fall upon us with pestilence, or with the sword.

Exodus 5:17 KJB - But he said, Ye are idle, ye are idle: therefore ye say, **Let us go and do sacrifice to the LORD.**

Exodus 8:25 KJB - And Pharaoh called for Moses and for Aaron, and said, Go ye, **sacrifice to your God** in the land.

Exodus 8:26 KJB - And Moses said, It is not meet so to do; for **we shall sacrifice** the abomination of the Egyptians to the LORD our God: lo, shall **we sacrifice** the abomination of the Egyptians before their eyes, and will they not stone us?

Exodus 8:27 KJB - We will go three days' journey into the wilderness, and **sacrifice to the LORD our God**, as he shall command us.

Exodus 8:28 KJB - And Pharaoh said, I will let you go, that **ye may sacrifice to the LORD your God** in the wilderness; only ye shall not go very far away: intreat for me.

Exodus 8:29 KJB - And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting **the people go to sacrifice to the LORD.**

Exodus 10:25 KJB - And Moses said, Thou must give us **also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.**

Exodus 12:1 KJB - And the LORD spake unto Moses and Aaron in the land of Egypt, saying,

Exodus 12:2 KJB - This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Exodus 12:3 KJB - Speak ye unto **all the congregation of Israel**, saying, In the tenth day of this month they shall take to them **every man a lamb**, according to the house of their fathers, **a lamb for an house**:

Exodus 12:4 KJB - And if the household be too little for **the lamb**, let him and his neighbour next unto his house take it according to the number of the souls; **every man according to his eating shall make your count for the lamb.**

Exodus 12:5 KJB - **Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:**

Exodus 12:6 KJB - And ye shall **keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.**

Exodus 12:7 KJB - And **they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.**

Exodus 12:8 KJB - And they shall **eat the flesh in that night**, roast with fire, and

unleavened bread; and with bitter herbs they shall eat it.

Exodus 12:9 KJB - Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

Exodus 12:10 KJB - And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

Exodus 12:11 KJB - And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: **it is the LORD'S passover.**

Exodus 12:25 KJB - And it shall come to pass, when **ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.**

Exodus 12:26 KJB - And it shall come to pass, **when your children shall say unto you, What mean ye by this service?**

Exodus 12:27 KJB - That ye shall say, **It is the sacrifice of the LORD'S passover**, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

Leviticus 16:1 KJB - And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died;

Leviticus 16:2 KJB - And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

Leviticus 16:3 KJB - Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering.

Leviticus 16:4 KJB - He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

Leviticus 16:5 KJB - And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

Leviticus 16:6 KJB - And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.

Leviticus 16:7 KJB - And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.

Leviticus 16:8 KJB - And Aaron shall cast lots upon the two **goats; one lot for the LORD**, and the other lot for the scapegoat.

Leviticus 16:9 KJB - And **Aaron shall bring the goat upon which the LORD'S lot**

fell, and offer him for a sin offering.

Leviticus 16:10 KJB - But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

Leviticus 16:11 KJB - And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself:

Leviticus 16:12 KJB - And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail:

Leviticus 16:13 KJB - And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:

Leviticus 16:14 KJB - And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

Leviticus 16:15 KJB - Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

Leviticus 16:16 KJB - And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

Leviticus 16:17 KJB - And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

Leviticus 16:18 KJB - And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

Leviticus 16:19 KJB - And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

Leviticus 16:20 KJB - And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

Leviticus 16:21 KJB - And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send

him away by the hand of a fit man into the wilderness:

Leviticus 16:22 KJB - And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

Leviticus 16:23 KJB - And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there:

Leviticus 16:24 KJB - And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

Leviticus 16:25 KJB - And the fat of the sin offering shall he burn upon the altar.

Leviticus 16:26 KJB - And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

Leviticus 16:27 KJB - And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

Leviticus 16:28 KJB - And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

Leviticus 16:29 KJB - And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:

Leviticus 16:30 KJB - For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.

Leviticus 16:31 KJB - It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

Leviticus 16:32 KJB - And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments:

Leviticus 16:33 KJB - And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

Leviticus 16:34 KJB - And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

[Samuel]:

1 Samuel 7:9 KJB - And **Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the LORD**: and Samuel cried unto the LORD for Israel; and the LORD heard him.

1 Samuel 7:10 KJB - And as **Samuel was offering up the burnt offering**, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

1 Samuel 7:17 KJB - And his return was to Ramah; for there was his house; and there he judged Israel; and **there he built an altar unto the LORD**.

2 Chronicles 35:18 KJB - And there was no **passover like to that kept in Israel from the days of Samuel the prophet**; neither did **all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem**.

[David]:

2 Samuel 6:17 KJB - And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and **David offered burnt offerings and peace offerings before the LORD**.

2 Samuel 6:18 KJB - And as soon as **David had made an end of offering burnt offerings and peace offerings**, he blessed the people in the name of the LORD of hosts.

[Solomon]:

1 Kings 8:63 KJB - And **Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep**. So the king and all the children of Israel dedicated the house of the LORD.

2 Chronicles 7:5 KJB - And **king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep**: so the king and all the people dedicated the house of God.

2 Chronicles 8:12 KJB - Then **Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch**,

[Elijah]:

1 Kings 18:16 KJB - So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

1 Kings 18:17 KJB - And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?

1 Kings 18:18 KJB - And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast

followed Baalim.

1 Kings 18:19 KJB - Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

1 Kings 18:20 KJB - So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

1 Kings 18:21 KJB - And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.

1 Kings 18:22 KJB - **Then said Elijah unto the people, I, even I only, remain a prophet of the LORD;** but Baal's prophets are four hundred and fifty men.

1 Kings 18:23 KJB - **Let them therefore give us two bullocks;** and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and **I will dress the other bullock, and lay it on wood, and put no fire under:**

1 Kings 18:24 KJB - And call ye on the name of your gods, and **I will call on the name of the LORD: and the God that answereth by fire, let him be God.** And all the people answered and said, It is well spoken.

1 Kings 18:25 KJB - And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under.

1 Kings 18:26 KJB - And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

1 Kings 18:27 KJB - And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

1 Kings 18:28 KJB - And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

1 Kings 18:29 KJB - And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

1 Kings 18:30 KJB - And **Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down.**

1 Kings 18:31 KJB - And **Elijah took twelve stones, according to the number of the**

tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:

1 Kings 18:32 KJB - **And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.**

1 Kings 18:33 KJB - **And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.**

1 Kings 18:34 KJB - **And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.**

1 Kings 18:35 KJB - **And the water ran round about the altar; and he filled the trench also with water.**

1 Kings 18:36 KJB - **And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.**

1 Kings 18:37 KJB - **Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again.**

1 Kings 18:38 KJB - **Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.**

1 Kings 18:39 KJB - **And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God.**

1 Kings 18:40 KJB - **And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.**

[Elisha]:

1 Kings 19:19 KJB - **So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.**

1 Kings 19:20 KJB - **And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee?**

1 Kings 19:21 KJB - **And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto**

him.

[Joseph/Mary]:

Luke 2:21 KJB - And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

Luke 2:22 KJB - And when the days of her purification according to the law of Moses were accomplished, **they** brought him to Jerusalem, to present him to the Lord;

Luke 2:23 KJB - (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

Luke 2:24 KJB - And **to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.**

[Christ Jesus; JEHOVAH Emmanuel, the True Sacrifice]:

Daniel 9:23 KJB - At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore **understand the matter, and consider the vision.**

Daniel 9:24 KJB - Seventy weeks are determined upon thy people and upon thy holy city, **to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.**

Daniel 9:25 KJB - Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem **unto the Messiah the Prince** shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Daniel 9:26 KJB - And after threescore and two weeks **shall Messiah be cut off, but not for himself**: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

Daniel 9:27 KJB - And **he shall confirm the covenant with many for one week**: and **in the midst of the week he shall cause the sacrifice and the oblation to cease**, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Amos 9:11 KJB - **In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:**

Luke 22:7 KJB - Then came the day of unleavened bread, when **the passover must be killed.**

Luke 22:8 KJB - And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

Luke 22:9 KJB - And they said unto him, Where wilt thou that we prepare?

Luke 22:10 KJB - And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

Luke 22:11 KJB - And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

Luke 22:12 KJB - And he shall shew you a large upper room furnished: there make ready.

Luke 22:13 KJB - And they went, and found as he had said unto them: and they made ready the passover.

Luke 22:14 KJB - And when the hour was come, he sat down, and the twelve apostles with him.

Luke 22:15 KJB - And he said unto them, **With desire I have desired to eat this passover with you before I suffer:**

Luke 22:16 KJB - **For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.**

Luke 22:17 KJB - And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

Luke 22:18 KJB - For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

Luke 22:19 KJB - And he took bread, and gave thanks, and brake it, and gave unto them, saying, **This is my body which is given for you:** this do in remembrance of me.

Luke 22:20 KJB - Likewise also the cup after supper, saying, **This cup is the new testament in my blood, which is shed for you.**

Luke 22:21 KJB - But, behold, the hand of him that betrayeth me is with me on the table.

Luke 22:22 KJB - And **truly the Son of man goeth, as it was determined:** but woe unto that man by whom he is betrayed!

Acts 15:16 KJB - After this **I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:**

Ephesians 5:2 KJB - And **walk in love, as Christ also hath loved us, and hath given himself**

for us an offering and a sacrifice to God for a sweet-smelling savour.

Hebrews 7:27 KJB - Who needeth not daily, as those high priests, **to offer up sacrifice**, first for his own sins, and then for the people's: **for this he did once, when he offered up himself.**

Hebrews 9:26 KJB - For then must he often have suffered **since the foundation of the world:** but **now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.**

Hebrews 10:1 KJB - For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Hebrews 10:2 KJB - For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

Hebrews 10:3 KJB - But in those sacrifices there is a remembrance again made of sins every year.

Hebrews 10:4 KJB - For **it is not possible that the blood of bulls and of goats should take away sins.**

Hebrews 10:5 KJB - Wherefore **when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:**

Hebrews 10:6 KJB - In burnt offerings and sacrifices for sin thou hast had no pleasure.

Hebrews 10:7 KJB - Then said **I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.**

Hebrews 10:8 KJB - Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

Hebrews 10:9 KJB - Then **said he, Lo, I come to do thy will, O God.** He taketh away the first, that he may establish the second.

Hebrews 10:10 KJB - **By the which will we are sanctified through the offering of the body of Jesus Christ once for all.**

Hebrews 10:11 KJB - And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

Hebrews 10:12 KJB - **But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;**

Hebrews 10:13 KJB - From henceforth expecting till his enemies be made his footstool.

Hebrews 10:14 KJB - **For by one offering he hath perfected for ever them that are**

sanctified.

Hebrews 10:15 KJB - Whereof the Holy Ghost also is a witness to us: for after that he had said before,

Hebrews 10:16 KJB - This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

Hebrews 10:17 KJB - And their sins and iniquities will I remember no more.

Hebrews 10:18 KJB - Now where remission of these is, there is no more offering for sin.

Hebrews 10:19 KJB - Having therefore, brethren, **boldness to enter into the holiest by the blood of Jesus,**

Hebrews 10:20 KJB - By **a new and living way**, which he hath consecrated for us, through the veil, that is to say, **his flesh**;

Hebrews 10:21 KJB - And having an high priest over the house of God;

Hebrews 10:22 KJB - Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Hebrews 10:23 KJB - Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

Hebrews 10:24 KJB - And let us consider one another to provoke unto love and to good works:

Hebrews 10:25 KJB - Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

Hebrews 10:26 KJB - For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

Hebrews 10:27 KJB - But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Hebrews 10:28 KJB - He that despised Moses' law died without mercy under two or three witnesses:

Hebrews 10:29 KJB - **Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?**

Hebrews 10:30 KJB - For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

Hebrews 10:31 KJB - It is a fearful thing to fall into the hands of the living God.

Hebrews 10:32 KJB - But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

Hebrews 10:33 KJB - Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

Hebrews 10:34 KJB - For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

Hebrews 10:35 KJB - Cast not away therefore your confidence, which hath great recompence of reward.

Hebrews 10:36 KJB - For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

Hebrews 10:37 KJB - For yet a little while, and he that shall come will come, and will not tarry.

Hebrews 10:38 KJB - Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

Hebrews 10:39 KJB - But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Hebrews 12:24 KJB - And **to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.**

Hebrews 13:10 KJB - **We have an altar**, whereof they have no right to eat which serve the tabernacle.

After Jesus, why then is there no longer 'Sacrifice' of lambs, goats, etc?

John 1:29 KJB - The next day **John seeth Jesus** coming unto him, and saith, **Behold the Lamb of God, which taketh away the sin of the world.**

John 1:36 KJB - And looking upon **Jesus** as he walked, he saith, **Behold the Lamb of God!**

A question then is:

Matthew 21:24 KJB - And **Jesus answered** and said unto them, **I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.**

Matthew 21:25 KJB - **The baptism of John, whence was it? from heaven, or of men?**
And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

Matthew 21:26 KJB - But if we shall say, Of men; we fear the people; for all hold John as a prophet.

Mark 11:29 KJB - And **Jesus answered** and said unto them, **I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.**

Mark 11:30 KJB - **The baptism of John, was it from heaven, or of men? answer me.**

Mark 11:31 KJB - And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

Mark 11:32 KJB - But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.

Luke 20:3 KJB - And **he answered** and said unto them, **I will also ask you one thing; and answer me:**

Luke 20:4 KJB - **The baptism of John, was it from heaven, or of men?**

Luke 20:5 KJB - And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

Luke 20:6 KJB - But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

Luke 7:30 KJB - But the Pharisees and lawyers **rejected the counsel of God against themselves, being not baptized of him.**

Have them Read Isaiah 46:9-10, and ask them if they believe those words, and is there anything wrong with them?

Remember the former things of old: for I *am* God, and *there is* none else; *I am* God, and *there is* none like me, Isaiah 46:9

Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure: Isaiah 46:10

Then jump over to the New Testament briefly to have Jesus say the same thing:

And now I have told you before it come to pass, that, when it is come to pass, ye might believe. John 14:29

Only Christ Jesus will be able to deliver from transgression of the Holy Law of God [Exodus 20:1-17], even as foretold of Him:

The LORD thy God will raise up unto thee a Prophet **from the midst of thee**, of thy brethren, **like unto me**; unto him ye shall hearken; Deuteronomy 18:15

Notice, the LORD thy God would raise up unto "thee" [Israel, not Ishmael], "A Prophet", notice, "**from the midst of thee**" [again Israel, not Ishmael], and "of thy brethren" [Israelites, not Ishmaelites], continuing, "like unto me [Moses]" [An Israelite, not Ishmaelite], and ye are commanded to listen to that Prophet [Jesus] sent of God the Father. See also other uses of "among their brethren" is **not** a reference to the Ishmaelites, but rather it is to the **Israelites**, see **Deuteronomy 18:2**, "Therefore shall they have no inheritance **among their brethren**: the LORD *is* their inheritance, as he hath said unto them.", and notice also the words connected with these in vs 5 "...hath chosen him out of all **thy tribes**, to stand to minister in the name of the LORD...", and in vs 6, "out of all **Israel**" and in vs 7, "as all **his brethren**" even referencing one of the tribes of Israel, "the Levites", etc. in Deuteronomy 18, when God is speaking to Moses, God says that He would raise up unto "thee" ["them", the Israelites], a Prophet, like unto Moses, who was/is an Israelite, not Ishmaelite.

The Covenant of God, being the Everlasting Covenant is never made with Ishmael, who represents the works of the Flesh, and Disobedience and Doubt/Unfaith of Abraham, but rather it was made with Isaac, who represents, Grace, Faith and Obedience to God by Abraham.

And God said, **Sarah thy wife shall bear thee a son indeed**; and thou shalt **call his name Isaac**: and **I will establish my covenant with him for an everlasting covenant, and with his seed after him**.
Genesis 17:19

Notice the part about the "seed" of Isaac, not Ishmael.

But **my covenant will I establish with Isaac**, which Sarah shall bear unto thee at this set time in the next year. Genesis 17:21

Here was what happened to Hagar and Ishmael:

Wherefore she said unto Abraham, **Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son**, *even* with Isaac. Genesis 21:10

And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for **in Isaac shall thy seed be called**. Genesis 21:12

But as for Ishmael, he married and Egyptian:

And he dwelt in the wilderness of Paran: and **his mother took him a wife out of the land of Egypt**.
Genesis 21:21

Did you know that Ishmael knew **nothing** of the Religion of Islam?

Now, look and read closely what God says to Moses:

According to all that thou desiredst of the LORD thy God in Horeb in **the day of the assembly**, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. Deuteronomy 18:16

And the LORD said unto me, **They** have well spoken that which **they** have spoken. Deuteronomy 18:17

I will raise **them** up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. Deuteronomy 18:18

Ishmael was not present at Mt. Sinai, neither was he present in any of the assembly therein.

Notice, the LORD thy God would raise up unto "them" [Israel, not Ishamel], "A Prophet", notice, "from among their brethren" [again Israel, not Ishamel], and He would speak unto "them" [Israelites, not Ishamelites], and ye are commanded to listen to that Prophet [Jesus] sent of God the Father, notice the next words very carefully:

And it shall come to pass, that **whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.** Deuteronomy 18:19

This is quoted in the New Testament, testifying as does the whole OT of Jesus Christ:

For Moses truly said unto the fathers, **A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.** Acts 3:22

This is that Moses, which said unto the children of Israel, **A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.** Acts 7:37

Whosoever does not heed the words of Jesus Christ, and rejects His testimony, will be lost, forever, cut off from the living.

See also:

And it came to pass in those days, when **Moses** was grown, that he went out unto **his brethren**, and looked on their burdens: and he spied an Egyptian smiting **an Hebrew, one of his brethren.** Exodus 2:11

Moses' brethren, were the Hebrews/Israelites, not Ishmaelites.

Moreover he said, I am the God of thy father, the God of **Abraham**, the God of **Isaac**, and the God of **Jacob**. And Moses hid his face; for he was afraid to look upon God. Exodus 3:6

Notice, again, **Abraham, Isaac** [not Ishamel] and **Jacob** [which came from Isaac, not Ishamel]. Now read Exodus 3:13-15.

And there arose not a prophet since **in Israel** like unto Moses, whom the LORD knew face to face, Deuteronomy 34:10

That the LORD sent a prophet **unto the children of Israel**, which said unto them, Thus saith the LORD God **of Israel**, I brought you up from Egypt, and brought you forth out of the house of bondage; Judges 6:8

And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved. Hosea 12:13

Therefore:

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: Acts 26:22

When God said of that “Prophet” to come, is a direct reference to Jesus, not Muhammed. Jesus Christ Himself fulfills the Prophecies, especially of Daniel most specifically, even down to the exact Year, Month, Day and Hour. When God stated that that “Prophet” would be like Moses, it did not mean like birth, etc. It means a Spiritual Leader chosen by God, declaring the Law of God in its fullness:

Moses oversaw the 12 Tribes [Exodus 24:4].

Jesus has 12 Apostles, see also Revelation [Matthew 10:2, 19:28; Luke 22:14; Revelation 21:12,14, etc].

Moses was an Israelite.

Jesus is an Israelite [John 4:22 “salvation is of the Jews” [not Muhammad who is not a Jew]; Revelation 5:5].

Moses, by the power of God wrought miracles [Exodus 4:21, 11:10, etc].

Jesus wrought miracles [Acts 2:22, 4:30; John 21:25, etc].

Moses was a Mediator [Exodus 19, 24; Galatians 3:19].

Jesus is the Mediator [Galatians 3:20; 1 Timothy 2:5; Hebrews 8:6, 9:15, 12:24].

Moses/Law [Exodus 20:6].

Jesus/Law [John 14:15].

Moses wandered in the wilderness [Exodus 4:27; Numbers 14:33, etc].

Jesus wandered in the wilderness [Matthew 4:1; Mark 1:12; Luke 4:1, etc], and where Israel in the desert/wilderness failed and wandered 40 years, Jesus was victorious and only needed 40 days, each day for a year [Numbers 14:34; Ezekiel 4:6, etc].

Moses came out of Egypt [Exodus 3:10-12, 12:39, 13:8-9, etc].

Jesus came out from Egypt [Hosea 11:1, Matthew 2:15].

Moses was rebelled against and rejected by some of the people [see Exodus 32:1, 23; Numbers 12:8, 16:1-50, 20:3, etc].

Jesus was also rebelled against and rejected by some of the people [Luke 19:14, etc].

Moses was related to a Miriam [“OT, ‘Mary’; Numbers 26:59; 1 Chronicles 6:3, etc].

Jesus was related to a Mary [Matthew 1:18, 2:11; Mark 6:3; Luke 2:5,34].

Moses spoke with God “face to face”.

Jesus speaks with the Father face to face.

Moses as a child was attempted to be killed by soldiers [Exodus 1:16,22].

Jesus as a child was attempted to be killed by soldiers [Matthew 2:13,16].

Moses, died and was buried and was resurrected and was taken to Heaven [Deuteronomy 34:5,7; Romans 5:14; Jude 9; Matthew 17; Mark 9, Luke 9, etc].

Jesus, died and was buried and was resurrected and was taken to Heaven [Matthew 28:6; Acts 1:2-9, Revelation 5:6; Psalms 24:1-10; 133:1-3, etc].

Neither Ishmael nor Muhammed, whom Ishmael knows nothing of, neither of that religion can possibly match all of the types, though they may attempt to match some, but a counterfeit will always match some, but not all, and there are **many, many more** things.

As Moses Married [Exodus 4:20, 18:2, etc].

Jesus is marrying, see Daniel and Revelation, it is his Kingdom and Church [John 3:29; Revelation 21:2, 9, 17, etc].

We can know for certain that the Scriptures point us to Christ Jesus, for it is written:

John 5:39 KJB - **Search the scriptures**; for in them ye think ye have **eternal life: and they are they which testify of me.**

Luke 24:27 KJB - And **beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.**

John 1:45 KJB - Philip findeth Nathanael, and saith unto him, We have found **him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth**, the son of Joseph.

Acts 28:23 KJB - And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them **concerning Jesus, both out of the law of Moses, and out of the prophets**, from morning till evening.

Acts 3:18 KJB - But **those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer**, he hath so fulfilled.

Let us notice that **Acts 3:18**, speaks that “**all of his [God's] prophets**” foretold that “**Christ should suffer**”.

This means we ought to be able to go to the Old Testament to see if it speaks of this suffering, and manner by which Jesus would die.

Typological:

Jesus, the “lamb of God” [Genesis 22:8; John 1:29,36; Revelation 5:6, etc] or “Passover” [1 Corinthians 5:7] died, even as the one True Sacrifice [Hebrews, etc], of which all of the shadow/typical/ensamples pointed to [Colossians 2:17; Hebrews 8:5, 10:1, etc].

"But those things, which God before had shewed by the mouth of **all** his prophets, that Christ should suffer, he hath so fulfilled." - Acts 3:18

Let us notice that Acts 3:18, speaks that “all of his [God's] prophets” foretold that “Christ should suffer”.

This means we ought to be able to go to the Old Testament to see if it speaks of this suffering. For instance:

"Nevertheless death reigned from **Adam to Moses**, even over them that had not sinned after the similitude of **Adam's** transgression, who is **the figure of him that was to come**." - Romans 5:14

That word "**figure**" is the Greek word "τύπος", Tr. "tupos", or in English, **Type**, or past examples we were to see again in further detail, greater fashion, see **1 Corinthians 10:6,11; Philippians 3:17; Hebrews 8:5**, and more.

The real historical events of the great prophet Jonah/Jonas in the Old Testament are a type, a pattern, a shadow which were to point to the reality, the substance of the fulfillment of prophecy and typology in Christ Jesus, even as it is written, and as we have seen:

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." - John 5:39

"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." - Luke 24:27

"Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." - John 1:45

"And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." - Acts 28:23

"Then said I, Lo, I come: in the volume of the book [it is] written of me," - Psalm 40:7

"Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." - Hebrews 10:7

This may be seen throughout all the New Testament, an incomplete list, but helpful:

Matthew 1:22, 2:5,7,15-17,23, 3:3,15, 4:14,17, 5:17, 8:17, 11:13, 12:17,39, 13:17,35, 16:4,21, 21:4, 24:15,34, 26:18,54,56, 27:9,35;

Mark 1:2,15, 13:4,14, 14:41,49, 15:28;

Luke 1:20,38,70,76, 2:43, 3:4, 4:17-21, 9:51, 10:24, 11:29,50, 12:56, 16:16,29,31, 18:31, 19:44, 21:22,24,32, 22:16, 24:25,27,44;

John 1:23,45, 5:39, 6:14,45, 7:6,8,40, 12:38, 13:18, 15:25, 16:4,25, 17:12,13, 18:9,32, 19:24,28,36;

Acts 2:16,30, 3:18,21-24, 7:37, 8:28-35, 10:43, 13:22,23,27-41, 15:15, 17:2-3, 18:28, 26,22, 24:14, 26:22,27, 28:23;

Romans 1:2-4, 3:21, 5:6, 13:11, 16:26;

1 Corinthians 15:3-4;

2 Corinthians 6:2;

Galatians 4:2-4;

Ephesians 2:20, 3:11;

1 Thessalonians 2:15;

1 Timothy 2:6;

Hebrews 1:1, 8:5, 9:9,10,28;

1 Peter 1:10,11;

2 Peter 1:21, 3:2;

Revelation 1:3,22:10.

Therefore, Jesus knowing these things, and speaking of Jonas/Jonah specifically, we then are able to compare the last days of Jesus before and up to his Resurrection and events therein with the real events in the life of Jonah, and one may do this even as He had from Adam, in all the lives of the patriarchs and onward.

I want to leave everyone with a few more examples of this typology, just so that we all have an idea of how this works Scripturally, and so that when we come back to the timeline of Christ, one more typology will solidify a key point in this.

The pattern of the Sanctuary, the very places of the Sanctuary itself, demonstrate the pattern of Jesus suffering and sacrifice.

Beginning at the outer court, we have the Altar of Burnt Offering. Moving from there, we come to the Laver of Blood/Water. From thence in the outer court, we move through the veil into the Holy Place of the Sanctuary, and immediately to our right hand is the Table of Shew Bread, and to our left is then the 7 Branch Golden Candlestick, and ahead of us is the Altar of Incense. Moving past these, through the second veil, into the Most Holy Place, we come to the Ark of the Covenant and the Law of God therein. These are in the Pattern of the Cross itself. In each place, Christ Jesus received a wound.

- [1] Altar of Burnt Offering – Jesus was pierced in the Feet, by a nail.
- [2] Laver of Blood Water – Jesus was pierced in His Side, by a spear, out then came blood and water.
- [3] Table of Shew Bread – Jesus was pierced in the Right Hand, by a nail.
- [4] 7 Branch Golden Candlestick – Jesus was pierced in the Left Hand, by a nail.
- [5] Altar of Incense – Jesus died of a Broken Heart, wounded by the sin[s] of mankind.
- [6] Ark of the Covenant – Jesus was pierced in the Head, by the Crown of Thorns He wore.



Image Source: <http://www.lightministries.com/SDA/6a8b2bf0.jpg>



Image Source: <http://1.bp.blogspot.com/-y6wnmN6pkj.../Sanctuary.jpg>

Let us now turn quickly to Prophecy, and see the Pattern again:

[1] Isaiah 28:16,17.

Isaiah 28:16 KJB - Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner [stone], a sure foundation: he that believeth shall not make haste.

Isaiah 28:17 KJB - Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

Can any not see **Christ Jesus** in **vs 16** [compare to Romans 9:33; 1 Corinthians 3:11; Ephesians 2:20; 1 Peter 2:8, etc], **but what more in vs 17!**

Judgment also will I lay to the line... What is a line?, it is a measuring tool upon the horizontal... as far as the east is from the west; eternal in either direction, relationship of man to man, straight

and righteousness to the plummet... What is a plummet?, it is a measuring tool upon the vertical, binding Heaven and earth together [Genesis 1:1, vav, aleph, tav]; from highest to lowest, relationship of man to God, straight

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And both together...

The Justice and Righteousness of God, the very Love of God, meet there, forever demonstrated before all the universe... the truest standard of measurement, the perfect 'meter' - God's love, God is love....

Look unto me, and be ye saved, all the ends of the earth: for I [am] God, and [there is] none else. Isaiah 45:22

And I, if I be lifted up from the earth, will draw all [men] unto me. John 12:32

There is more, much more, let us look and see, even in the very lives of the Patriarchs themselves:

Moses and Joshua, Aaron and Hur; Exodus 17.

Exodus 17:9 - And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

Exodus 17:10 - So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

Exodus 17:11 - And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

Exodus 17:12 - But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

Exodus 17:13 - And Joshua discomfited Amalek and his people with the edge of the sword.

[A.] Moses, representing Jesus as deliverer, goes atop a hill, where all may see him [Exodus 17:9].

Jesus was taken to the hill of the Skull, Golgotha [Mark 15:22; John 19:17], where all may see him [Isaiah 45:22; John 12:32].

[B.] Moses, representing Jesus as deliverer, has two persons beside him, one on the Right, the other on the Left [Exodus 17:12].

Jesus, was crucified between two persons, one of the Right hand, the other on the left [Matthew 27:38; Mark 15:27; Luke 23:33; John 19:18].

[C.] Moses, representing Jesus as deliverer, was victorious for his people, so long as his hands remained outstretched and steady, until the going down of the sun [**Exodus 17:12**].

Jesus, whose arms and hands were each outstretched, with a “**nail**” [**“as a nail in a sure place”**; **Isaiah 22:23,25**] in each hand, whose “**bones were out of joint**”, even “**as far as the east is from the west**”, that they could not move, were steady, yes even till the going down of the sun [**the “ninth hour”**; **approx 3 PM**] on the preparation day, just before the 7th Day Sabbath of the Lord God and feast sabbath began together, his victory assured, memorialized forever. Just as Joshua was victorious, this Joshua was too, over the real enemies of God, delivering the people with “**mighty hand**” and “**outstretched arm**”.

Such a great sacrifice that God has made, for us, to deliver us from the power of sin, satan and self.

Samson; Judges 16. - <https://www.blueletterbible.org/Bible.cfm?b=Jdg&c=16&t=>

[A.] Just as Samson, representing Jesus as deliverer, was born specially, by promise from God, to a woman which could not bare, and he was to be filled with the Holy Ghost, and to be dedicated to the Lord from birth to death, and to be deliverer of the people [**Judges 13**].

Jesus, a holy child, was born of the virgin Mary, by Holy Ghost, to be dedicated to the Lord forever [**Luke 1:35; Acts 4:27,30**], and to be the Saviour and deliverer of all people, who would accept the sacrifice [**Matthew 1:21; Acts 13:23; Romans 11:26, etc.**].

[B.] Just as Samson, representing Jesus as deliverer, was attempted to be taken many times by his enemies, but could not be until betrayed by a woman [harlot] he loved, for silver [**Judges 16:5,18; even as the type of Christ, Joseph was sold/betrayed by Juda for silver [Genesis 37:27,28]**], into the hands of his enemies as a slave, even though he had “**shewed [her] all his heart**” [**Judges 16:18**].

Jesus, also could not be taken, until his appropriate time [**Daniel 9:24-27, in the Year AD 31, in the First Month, Aviv/Nisan, on the 14th Day of the Month, being the 6th Day of the week [aka Friday, preparation day], dying at the 9th hour [roughly 3 PM, the time of the evening Sacrifice], to enter into the 7th Day the Sabbath rest of Creation/Redemption**] betrayed by a woman [**the harlot Church, physical Israel, even at the hands of Judas**], for silver [**Zechariah 11:12,13; Matthew 26:15, 27:3**], into the hands of the enemy, for the price of a slave [**Matthew 27:9**].

[C.] Just as Samson, representing Jesus as deliverer, carried “**the bar**” of the “**gate**” [the place of judgment], even the great weight, across his “**shoulders**”, up to the top of a “**hill**” [**Judges 16:3**].

Jesus, also carried the cross [**John 19:17**], after a manner [**Simon of Cyrene, being an example for us, to take up that Cross and bear it for Jesus; Matthew 16:24; Mark 8:34; Luke 9:23**], up to the hill of Golgotha [**Matthew 27:33; Mark 15:22; John 19:17**], the place of the Skull, bearing the weight of the not merely the cross, but the sins of the whole world [**Isaiah 63:9**], the government and judgment should be upon his shoulders [**Isaiah 9:6, 22:22**].

[D.] Just as Samson, representing Jesus as deliverer, was blinded [**Judges 16:21**], that he could not see, and was ill-treated and mocked of his enemies [**Judges 16:25**], the LORD being departing from him [**Judges 16:20**].

Jesus, also was blind-folded [**Luke 22:64**], that he could not see, and was ill-treated and mocked of his enemies [**Job 12:4; Matthew 27:29,31; Mark 15:20; Luke 23:11,36**], apparently forsaken of God [**Psalms 22:1; Matthew 27:46; Mark 15:34**].

[E.] Just as Samson, representing Jesus as deliverer, then in the last moments of his life, was taken out, placed between two pillars [**Judges 16:25**] and leaned upon them with his hands outstretched, to the right and to the left [**Judges 16:29**], east and west, praying [**Judges 16:28**], and dying with the enemies [**Judges 16:30**], destroyed the Temple [**Judges 16:30**], slaying his enemies more in his death, than in his life.

Jesus, also then was placed between two persons, one of the Right hand, the other on the left [**Matthew 27:38; Mark 15:27; Luke 23:33; John 19:18**]. Jesus said that He would destroy the Temple [**John 2:19**], by which he slays in/by his death the enmity between God and mankind [**Genesis 3:15; Ephesians 2:16, etc**], forever magnifying the Law of God, making it honourable [**Isaiah 42:21**], demonstrating its eternality. His hands and arms outstretched, with a “nail” [**“as a nail in a sure place”**; **Isaiah 22:23,25**] in each hand, whose “bones were out of joint”, even “as far as the east is from the west” to save and deliver, even unto a gainsaying people.

[3] Solomon (really short, look up the texts, it will be fun!) -

Solomon - King, Throne, Glory, etc
Jesus - King, Throne, Glory, etc

Solomon - Spake in Proverbs/Parables/Dark Sayings
Jesus - Spake in Proverbs/Parables/Dark Sayings

Solomon - Son of man
Jesus - Son of man

Solomon - Son of David
Jesus - Son of David

Solomon - Name means "Peace"
Jesus - "Prince of Peace", one which brings Peace from Enmity

Solomon - Wise
Jesus - Wise, even Wisdom

Solomon - Had the Gentiles seek unto him for Wisdom, Queen of Sheba, etc
Jesus - Had the Gentiles seek unto him for Wisdom, Cornelius, etc

Solomon - Built the Temple
Jesus - Built the Temple

Solomon - Married a Woman of the world, typified by Egypt, coming from Egypt to Canaan
Jesus - Marrying a Woman which came from the world, His Bride, typified coming from Egypt [world] to Canaan [Heaven]

Solomon - Life was in danger because of Jealous relatives, His own brethren, Adonijah, etc
Jesus - Life was in danger because of Jealous relatives, His own brethren, He came unto His own, etc.

Solomon - Rode upon a Mule
Jesus - Rode upon an ass, an Colt, Foal of an ass

Solomon - Anointed
Jesus - Anointed

Solomon - His Kingdom had peace on all borders
Jesus - His Kingdom will have peace on all borders

Solomon - Merciful to His enemies, and also Just when they crossed the line of Mercy
Jesus - Merciful to His enemies, and also Just, in the same

Solomon - Cast out the Priest from being Priest, Abiathar, from the Temple
Jesus - Cast out the Priests and moneychangers, and also took away the High Priest from Caiphas, etc

Solomon - Loved the Lord, and obey His statutes [in His youth, and later after repenting, afterall it is type]
Jesus - Loved the Father, and kept His commandments [yet he took upon Himself our sins, being made sin for us]

Solomon - Had 12 Officers over all [Physical] Israel
Jesus - 12 Apostles over all [Spiritual] Israel

Solomon - Servants which served him
Jesus - Jesus also, for we are all servants, and some with distinction, 'Deacon' - means servant, etc.

Solomon - Great Army, Many Chariots
Jesus - All the Angels of Heaven, Legions upon Legions, the Lord rideth upon the wings of the wind, His Chariots, are the Angels.

and so on.

The same may be Done for Adam, Seth, Noah, Abraham (really good one, for Mt. Moriah and the sacrifice, is where Jerusalem was to be, look at the details in context, powerful), Isaac, Jacob, Moses, Joshua, Samson, Daniel, Jonah, etc (even Paul also!).

Allow me to leave one more shining example so that we truly understand this. It will be Joseph.

Typological - Joseph:

In the events of Joseph's life is so clearly seen the life of the Messiah Jesus. In Jesus' own life there was a Joseph (step father; husband to Mary) and Joseph of Arimathaea, Jesus is surrounded by Josephs. Joseph is given dreams, and the step father of Jesus is also given dreams.

Joseph is the first born of Rachel (Rachel means a "ewe", a female Lamb, she bares a male, in type the "male lamb", firstborn) (Jesus is the Lamb of God), and Joseph is a miracle child for Rachel at first bare no children (even as other patriarchs wives before her) (Jesus is a miracle child, the 7th in scripture). Joseph's name means "YHVH will add" (and Rachel also had a second son, Benjamin, meaning "Son of the Right Hand"), and so we have in these two names, coming from the "ewe", "YHVH has added [to me] the Son of His Right Hand" (as we may see in Genesis 30:24, 35:24), and as we consider the very names found given in the scriptures, we see a **special (Gospel) order** given in Revelation 7 of those names of the sons of Jacob (see to come).

Joseph is the beloved son of Jacob (Israel) and is given a robe (garment of character) of many colors (the very symbol of the everlasting covenant, rainbow) even in his "old age", he being a representative of the "ancient of days" with a special son (Jesus is the only begotten son of the Father, who is the one who made the everlasting covenant, for he is the messenger of the covenant):

"Now Israel loved Joseph more than all his children, because he [was] the son of his old age: and he made him a coat of [many] colours." Genesis 37:3

Joseph was special in that he was specially chosen of God, and was given visions of prophecy and future glory, and able to interpret them (Jesus is a prophet, foretold even by Moses to come, for as Jesus said, "Now I tell you before it come, that, when it is come to pass, ye may believe that I am [he]." John 13:19; He tells the end from the beginning (Isaiah 46:9-10), notice that the word "[he]" is not present in the Greek, and realize what is actually being said), and all would bow to him (even as it is said of Jesus, "...That unto me every knee shall bow, every tongue shall swear." Isaiah 45:23; Romans 14:11; Philipians 2:10).

In the scriptures, in the life of Joseph, there is no specific recorded sin of his (though scripture is clear that all except Christ Jesus have sinned), but scripture makes the correlation that Joseph is the type of He who was to come, spotless. Joseph loved his family, his father and brothers, even though his brothers were cruel unto him and hated him.

Joseph (the son) is sent by the Father (Israel, the ancient of days) unto His brethren, of whom he is related by flesh:

"And Israel said unto Joseph, Do not thy brethren feed [the flock] in Shechem? come, and I will send thee unto them. And he said to him, Here [am I]." Genesis 37:13

The brothers of Joseph, because of envy and jealousy and pride, plotted to be rid of him, even kill him (even as seen of the Pharisees, Sadducees, Scribes in the days of Christ Jesus as they did to him):

"And when they saw him afar off, even before he came near unto them, they conspired against him to slay him." Genesis 37:18

"Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams". Genesis 37:20

Joseph was taken, thrown into a pit, a hole (Jesus placed in a pit, and into a grave), and his robes are torn and covered in the blood of a killed kid of goat (goat is the symbol of the sin offering, as it is on the day of atonement; Leviticus 16; Christ Jesus it is said, "For he hath made him [to be] sin for us, who knew no sin..." 2 Corinthians 5:21), and though Joseph did not die there (though in the events he is made to be dead), in type he comes out alive of the pit (Jesus too comes out of the grave alive) and is

exalted (even as Joseph was exalted over the whole house of Pharaoh).

Prophetic utterance by Judah:

"And Judah said unto his brethren, What profit [is it] if we slay our brother, and conceal his blood?"
Genesis 37:26

And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; Genesis 37:31 (see also Jesus, "And he [was] clothed with a vesture dipped in blood: and his name is called The Word of God." Revelation 19:13), Jesus was stripped of his robe (pure white robe, perfect righteousness) and even a scarlet robe was placed upon him (And they stripped him, and put on him a scarlet robe. Matthew 27:28). The blood stained robe is presented to the Father (Israel), to cover the sin of Joseph's brethren in what they had done to the favored son.

Joseph is betrayed by his brethren, and sold for the price of a slave in the amount of silver (in this instance, 20 (room for inflation), but in the events of Samson, more silver pieces); and Christ Jesus is betrayed into the hands of the enemy and sold for the price of a slave, 30 pieces of silver. Prophecy and typology combine perfectly. Even as Judah betrayed, Judas betrayed.

Notice that he was taken down into Egypt (Hosea 11:; Matthew 2:15), and even by those that were carrying "spices, balm and myrrh" (Genesis 37:25), even as Jesus before going down into Egypt as a small child, was met by the wisemen of the east, which brought before him, "gold and frankincense and myrrh" (Matthew 2:11).

Joseph is tempted by a seducer, and is yet victorious over temptation, though he is falsely charged of crime and sin and is later vindicated. Jesus was victorious over all temptation and falsely charged and is vindicated.

Joseph is then cast into prison (representative again of the grave), and is seen as being condemned between two other men (cupbearer and baker) and with the wicked, one of the two men is restored and the other condemned to death, even as the two thieves upon the crosses next to Christ Jesus, one will be restored in the resurrection to come, and the other is lost.

Joseph is then brought before Pharaoh, and prophecies of coming disaster, and yet Joseph is in the position to be able to save them all from dying, and so is made ruler over all of his household, bearing authority, at the age of 30 and even raised up as Judge over his brethren. Jesus too, as prophecy and typology foretells (Numbers 4) that Jesus too would be 30 years of Age at the beginning of His ministry (AD 27), the age a man had to be to begin the priestly work in the tabernacle and is the "Judge of all the earth".

Joseph tests his brothers by a cup, and even gives to them of the money they paid for their bread. Jesus at the last supper also has a cup, and even speaks to James and John of the cup they were to drink from, even as Christ Jesus drank from the cup that the Father had given Him to drink. Christ Jesus offers salvation really, without price, and cannot be bought with any amount.

Joseph forgives his brethren and feeds them all, and the whole land (vast multitudes) grain (bread) even in the time of famine, and though testing their loyalty, and to see if they have had a change of heart, reveals himself to them when He sees their converted hearts, and kisses them. He brings them all into the land of plenty and the fertile plains and there is great rejoicing. Jesus asks of the Father forgiveness

for his people, and dying is the sacrifice for sin, so that we too may be taken into the land of plenty and fertile plains. Jesus is that manna, that bread, from Heaven, which feedeth His people of the true bread of life, the words of God, Jesus feeds the multitudes.

Joseph is for a time separated from the Father, but is restored. Christ Jesus upon the Cross is too separated from the Father (Psalms 22), but is restored.

Joseph's bones and body were carefully preserved and protected, and were not to be buried in Egypt, even as Christ Jesus, being that uncorrupted manna that is preserved forever (saw no corruption), no bones were broken (type of the passover Lamb), and his body carefully taken down from the cross and preserved by Joseph of Arimathaea and others. Joseph was a shepherd for the flocks of His father, Jesus is the Good Shepherd.

Joseph was not immediately recognized by his brethren and treated as a stranger, Jesus came unto His own (the people He chose out for himself), and His own knew him not. Even upon the road to Emaus, later he was only known in the breaking of Bread. Both were filled by the Holy Spirit of God, and through the providence and guidance and foresight of God, were to save many from destruction. Even the 7 years of famine and plenty are also realized in the life and ministry of Jesus Christ, for 3 1/2 years by His own preaching (unto AD 31), and then through those who heard him for another 3 1/2 years (John 20:21; Hebrews 2:3), ending with Stephen in Acts 6-7 (AD 34), as spoken of in Daniel.

Rachel dies in Bethlehem Ephrath ("And Rachel died, and was buried in the way to Ephrath, which [is] Bethlehem." Genesis 35:19; "And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet [there was] but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same [is] Bethlehem." Genesis 48:7) , the very place where Christ Jesus is born and foretold ("But thou, Bethlehem Ephratah, [though] thou be little among the thousands of Judah, [yet] out of thee shall he come forth unto me [that is] to be ruler in Israel; whose goings forth [have been] from of old, from everlasting." Michah 5:2; see also Matthew 2:1-6; John 7:42). Bethlehem means the "house of bread", and Jesus (he being the Bread of Life) was born in a manger (a place for feed/grain).

There are many more such scenes in the lives of these of the OT, like Adam, Enoch, Noah, Moses, Aaron, Jacob, especially Joseph, Joshua, Melchizedek, Jesse, David, Solomon, Samson, and so on and so forth. Read these events and see that Christ Jesus is in every one of them, for He is not only in them, but also in the Psalms, in the Prophecies, all throughout.

I recommend the following materials:

<http://www.pearltrees.com/awhn/witness-muslim-mahometans/id3599647>

Especially see the **"Jesus throughout the Bible parts 1-6"** and **"Jesus in the Sanctuary"**, and **"Jesus in the feast days"** and show them also the "Forgotten Dream" video.

I also highly recommend purchasing Pastor Doug's Book, Shadows of Light here:

http://www.afbookstore.com/item/i/AF-SOL/n/Doug_Batchelor-Shadows_of_Light_Seeing_Jesus_in_all_the_Bible_by_Doug_Batchelor/

As it is written, In the volume of the Book it is written of me [Jesus]...

Jesus in the Sanctuary [briefly]:

<http://www.youtube.com/watch?v=YPTtslMKZVg>

Jesus In The Sanctuary; in Brief

Jesus drew everyone's attention to all of the symbols of Himself in the Sanctuary and Miracles that had been given in the time of Moses and showing how He was that fulfillment, He was telling them that the Sanctuary was a model of how Salvation would come about...Gospel of John really shows this...

[Christ the Passover]

Ye know that after two days is [the feast of] the passover, and the Son of man is betrayed to be crucified. Matthew 26:2

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. 1 Corinthians 5:7

[Manna, the Unleavened from Heaven; Shewbread]

I am that bread of life. John 6:48

This is the bread which cometh down from heaven, that a man may eat thereof, and not die. John 6:50

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. John 6:51

This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. John 6:58, see also 1 Corinthians 5:6-7; Galatians 5:9

[Christ the Water Of Life]

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. John 4:10

The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? John 4:11

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. John 4:14

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. John 7:38

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. Revelation 21:6

[One Gate, Door and Way of the Sanctuary]

Enter ye in at the strait gate: for wide [is] the gate, and broad [is] the way, that leadeth to destruction,

and many there be which go in thereat: Matthew 7:13

Jesus saith unto him, **I am the way**, the truth, and the life: no man cometh unto the Father, but by me. John 14:6

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. John 10:9

[Jesus the Light of Menora, 7 Branch Candlestick]

[That] was **the true Light, which lighteth every man that cometh into the world**. John 1:9

Then spake **Jesus** again unto them, saying, **I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life**. John 8:12

Again, a new commandment I write unto you, which **thing is true in him** and in you: because the darkness is past, and **the true light now shineth**. 1 John 2:8

[Sacrificial Lamb for Sins upon an Altar]

The next day John seeth **Jesus** coming unto him, and saith, **Behold the lamb of God, which taketh away the sin of the world**. John 1:29

And being **found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross**. Philippians 2:8

[Jesus is the LORD' Goat]

And he shall take the two **goats, and present them before the LORD [at] the door of the tabernacle of the congregation**. Leviticus 16:7

And Aaron shall cast lots upon the two goats; **one lot for the LORD ...** Leviticus 16:8;p

All we like sheep have gone astray; we have turned every one to his own way; and **the LORD hath laid on him the iniquity of us all**. Isaiah 53:6

For **he hath made him [to be] sin for us, who knew no sin**; that we might be made the righteousness of God in him. 2 Corinthians 5:21

[The Temple and Sanctuary]

Jesus answered and said unto them, Destroy **this temple, and in three days I will raise it up**. John 2:19

But he spake of the temple of his body. John 2:21

[Jesus is the High Priest]

Seeing then that **we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast [our] profession**. Hebrews 4:14

For he testifieth, **Thou [art] a priest for ever after the order of Melchisedec**. Hebrews 7:17

But **this [man], because he continueth ever, hath an unchangeable priesthood**. Hebrews 7:24

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Hebrews 7:25

For such an high priest became us, [who is] holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Hebrews 7:26

Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. Hebrews 7:27

For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, [maketh] the Son, who is consecrated for evermore. Hebrews 7:28; etc

[Jesus is the Mediator, the Advocate]

For [there is] one God, and one mediator between God and men, the man Christ Jesus; 1 Timothy 2:5

Now a mediator is not [a mediator] of one, but God is one. Galatians 3:20

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; 1 John 2:1

[Meat and Drink Offerings]

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. John 6:53

[Jesus and the New Wine]

Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved. Matthew 9:17

And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles. Mark 2:22

And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. Luke 5:37

But new wine must be put into new bottles; and both are preserved. Luke 5:38

And when they wanted wine, the mother of Jesus saith unto him, They have no wine. John 2:3

And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: [but] thou hast kept the good wine until now. John 2:10

[Firstfruits of the Harvest]

But now is Christ risen from the dead, [and] become the firstfruits of them that slept. 1 Corinthians 15:20

But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 1 Corinthians 15:23

etc., etc...

Since Muslims believe in Jonah, take them to those scriptures, and share with them the Typology given there:

3 Days & 3 Nights; & the Last Week of Jesus, Trials, Crucifixion, Death, Burial, Resurrection, and etc.

This thread is to consider these things as closely as possible, so that the entire Body of Christ Jesus, his own people, may be of **"one accord"**, **"one mind"** (Philippians 2:2, etc), **"... no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive"** (Ephesians 4:14), based upon the Scriptures, an **"it is written"** and **"thus saith the LORD"**.

Jesus said, **"as Jonas was three days and three nights"**, The When? + Spices, etc?

This thread is to consider the following words of Jesus as found recorded for us in **Matthew 12:38-45, 16:1-12** and **Luke 11:29-32**:

Context of Matthew 12:38-45:

Matthew 12:38 - Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

Matthew 12:39 - But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

Matthew 12:40 - **For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.**

Matthew 12:41 - The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas [is] here.

Matthew 12:42 - The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon [is] here.

Matthew 12:43 - When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

Matthew 12:44 - Then he saith, I will return into my house from whence I came out; and when he is come, he findeth [it] empty, swept, and garnished.

Matthew 12:45 - Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last [state] of that man is worse than the first. Even so shall it be also unto this wicked generation.

Context of Matthew 16:1-12:

Matthew 16:1 - The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

Matthew 16:2 - He answered and said unto them, When it is evening, ye say, [It will be] fair weather: for the sky is red.

Matthew 16:3 - And in the morning, [It will be] foul weather to day: for the sky is red and lowring. O [ye] hypocrites, ye can discern the face of the sky; but can ye not [discern] the signs of the times?

Matthew 16:4 - A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

Matthew 16:5 - And when his disciples were come to the other side, they had forgotten to take bread.

Matthew 16:6 - Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

Matthew 16:7 - And they reasoned among themselves, saying, [It is] because we have taken no bread.

Matthew 16:8 - [Which] when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

Matthew 16:9 - Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

Matthew 16:10 - Neither the seven loaves of the four thousand, and how many baskets ye took up?

Matthew 16:11 - How is it that ye do not understand that I spake [it] not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

Matthew 16:12 - Then understood they how that he bade [them] not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Context of Luke 11:29-32:

Luke 11:29 - And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

Luke 11:30 - For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

Luke 11:31 - The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon [is] here.

Luke 11:32 - The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas [is] here.

Ok, now we have the context of all three passages wherein are parallel texts. Let us now ask some questions of Scripture, and see what the answers are.

First question.

Who is asking Jesus for a "sign"?

As answered from the King James Bible:

"certain of the scribes and of the Pharisees" - Matthew 12:38

"The Pharisees also with the Sadducees" - Matthew 16:1

"them ... ye ..." - Matthew 16:2

"ye ... [ye] ... ye ..." - Matthew 16:3

"generation ... it ... them ..." - Matthew 16:4

"the Pharisees and of the Sadducees" - Matthew 16:6

"the Pharisees and of the Sadducees" - Matthew 16:11

"the Pharisees and of the Sadducees" - Matthew 16:12

And there were others listening also:

"this generation ... it ..." - Matthew 12:41

"this generation ... it ..." - Matthew 12:42

"this ... generation." - Matthew 12:45

"the people were gathered thick together" - Luke 11:29

"this generation" - Luke 11:30

"the men of this generation ... them ..." - Luke 11:31

"this generation ... it ..." - Luke 11:32

Question 2.

When Jesus referred to the **"three days and three nights"** of Jonas/Jonah, what specific text is He referring to in the Book of Jonah/Jonas?

Answered from the Scripture:

"Now the LORD had prepared a great fish to swallow up Jonah. And **Jonah was in the belly of the fish three days and three nights."** - Jonah 1:17

Question 3.

What kind of people did Jesus say sought after the "sign"?

Answer:

"certain of the scribes and of the Pharisees" - Matthew 12:38

"... them, An evil and adulterous generation seeketh after a sign ... it ..." - Matthew 12:39

"this generation ... it ..." - Matthew 12:41

"this generation ... it ..." - Matthew 12:42

"this wicked generation." - Matthew 12:45

"The Pharisees also with the Sadducees came, and tempting ... them ..." - Matthew 16:1

"O [ye] hypocrites" - Matthew 16:3

"A wicked and adulterous generation seeketh after a sign ... it ... them ..." - Matthew 16:4

"... Take heed and beware of the leaven of the Pharisees and of the Sadducees." - Matthew 16:6

"... beware of the leaven of the Pharisees and of the Sadducees?" - Matthew 16:11

"... not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees."
- Matthew 16:12

"This is an evil generation: they seek a sign ... it ..." - Luke 11:29

"... as ... unto the Ninevites ... this generation ..." - Luke 11:30

"... the men of this generation ... condemn ..." - Luke 11:31

"... this generation ... condemn ..." - Luke 11:32

Question 4.

Though it was the "hypocrit[ical]", "evil", "wicked" and "adulterous" "generation" (even certain Pharisees, Sadducees and scribes, whom where leaven[ed] with false/corrupt "doctrine") that sought from Jesus a "sign", how many signs would actually be given it?

Answer:

"there shall **no sign** be given to it, **but the sign** of the prophet Jonas:" - Matthew 12:39

"there shall **no sign** be given unto it, **but the sign** of the prophet Jonas" - Matthew 16:4

"there shall **no sign** be given it, **but the sign** of Jonas the prophet" - Luke 11:29

Question 5.

How many times, in these passages [Matthew 12:38-45, 16:1-12; Luke 11:29-32], or in all of Scripture, is the specific phrase, "in the heart of the earth" or "heart of the earth" found/used?

Answer:

Only **once**! Anyone may do a word study or search by any known method and see this.

"... in the heart of the earth ..." - Matthew 12:40

As an additional subpoint to this question and result of careful search, there is also **no** specific connection in Scripture, in **any** location, which relates that this term/phraseology "in the heart of the earth" to means specifically/only, "in the grave/tomb/sepulchre".

What we can directly see, is the equative or parallel in the passage:

"**For as** Jonas was three days and three nights **in the whale's belly**; **so** shall the Son of man be three days and three nights **in the heart of the earth**." - Matthew 12:40

This means there is a parallel being made by Jesus to the terms:

[1] "For as ... in the whale's belly"

[2] "so ... in the heart of the earth"

There is nowhere in Scripture which specifically relates the term/phraseology "in the whale's belly" to means specifically/only, "in the grave/tomb/sepulchre" either.

If any would like to attempt to disagree with that statement, please reply with the specific Scriptural/textual evidence that we ought to look at and consider which would possibly show otherwise than as stated. Thank you.

Question 6.

What is the specific word for "heart", in the phrase "heart of the earth", in the Greek text, and what does it mean Scripturally?

The answer is "**καρδια**G2588 N-DSF"

G2588

καρδία

kardia

kar-dee'-ah

Prolonged from a primary κάρ kar (Latin cor, "**heart**"); the heart, that is, (figuratively) the thoughts or feelings (mind); also (by analogy) the middle: - (+ broken-) heart (-ed).

In **Matthew 12:40** it is found as:

"N-DSF" -

Part of Speech: Noun

Case: Dative

Number: Singular

Gender: Feminine

As here -

Matthew 12:40 Greek with Strong's #'s and Robinson's Morphological Analysis Codes -

ωσπερG5618 ADV γαρG1063 CONJ ηνG1510 V-IAI-3S ιωναςG2495 N-NSM ενG1722 PREP τηG3588 T-DSF κοιλιαG2836 N-DSF τουG3588 T-GSN κητουςG2785 N-GSN τρειςG5140 A-APF ημεραςG2250 N-APF καιG2532 CONJ τρειςG5140 A-APF νυκταςG3571 N-APF ουτωςG3779 ADV εσταιG1510 V-FDI-3S οG3588 T-NSM υιοςG5207 N-NSM τουG3588 T-GSM ανθρωπουG444 N-GSM ενG1722 PREP τηG3588 T-DSF **καρδια**G2588 **N-DSF** τηςG3588 T-GSF γηςG1093 N-GSF τρειςG5140 A-APF ημεραςG2250 N-APF καιG2532 CONJ τρειςG5140 A-APF νυκταςG3571 N-APF

Matthew 12:40 Greek - ωσπερ γαρ ην ιωνας εν τη κοιλια του κητους τρεις ημερας και τρεις νυκτας ουτως εσται ο υιος του ανθρωπου εν τη **καρδια** της γης τρεις ημερας και τρεις νυκτας

Utilizing the (so-called) LXX, as an help, we can turn to **Genesis 6:5 LXX**, and see the first [Alpha] use of the Greek "**καρδια**" used, even in the same form as **Matthew 12:40**, and continue looking at it from there:

Genesis 6:5 LXX Greek with Strong's #'s and Robinson's Morphological Analysis Codes -

ιδωνG3708 V-AAPNS δεG1161 PRT κυριοςG2962 N-NSM οG3588 T-NSM θεοςG2316 N-NSM οτιG3754 CONJ επληθυνθησανG4129 V-API-3P αιG3588 T-NPF κακιαιG2549 N-NPF τωνG3588 T-GPM ανθρωπωνG444 N-GPM επιG1909 PREP τηςG3588 T-GSF γηςG1065 N-GSF καιG2532 CONJ παςG3956 A-NSM τιςG5100 I-NSM διανοειταιV-PMI-3S ενG1722 PREP τηG3588 T-DSF **καρδια**G2588 **N-DSF** αυτουG846 D-GSM επιμελωςG1960 ADV επιG1909 PREP ταG3588 T-APN πονηραG4190 A-APN πασαςG3956 A-APF ταςG3588 T-APF ημεραςG2250 N-APF

Genesis 6:5 LXX Greek - Ἰδὼν δὲ κύριος ὁ θεὸς ὅτι ἐπληθύνθησαν αἱ κακαίαι τῶν ἀνθρώπων ἐπὶ τῆς γῆς καὶ πᾶς τις διανοεῖται ἐν τῇ **καρδίᾳ** αὐτοῦ ἐπιμελῶς ἐπὶ τὰ πονηρὰ πάσας τὰς ἡμέρας,

Genesis 6:5 KJV - And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his **heart** was only evil continually.

Genesis 6:5 Hebrew Text, which the Greek is based upon, with Strong's numbers - ויראH7200
מחשבתH4284 יצרH3336 וכלH3605 ובארץH776 האדםH120 רעתH7451 רבהH7227 כיH3588 יהיהH3068
היוםH3117 כלH3605 רעH7451 רקH7535 **H3820 לבו**

H3820

לב
lêb
labe

A form of H3824; **the heart**; also used (figuratively) very widely for the feelings, the will and even the intellect; likewise for the centre of anything: - + care for, comfortably, consent, X considered, courag [-eous], friend [-ly], ([broken-], [hard-], [merry-], [stiff-], [stout-], double) heart ([-ed]), X heed, X I, kindly, midst, mind (-ed), X regard ([-ed]), X themselves, X unawares, understanding, X well, willingly, wisdom.

Thus we can see by Genesis 6:5, in their respective versions, that the word used [**"καρδια"** [Tr. kardia]/**"לבו"** [Tr. "labe"]], is associated with other words like **"imagination"** and **"thoughts"**.

Furthermore, we can see that this same exact form [N-DSF] of the Greek word is found in many other texts:

New Testament, the Greek Texts:

Mt 5:8, Mt 5:28, Mt 11:29, Mt 12:40, Mt 13:15, Mt 13:19, Mt 22:37, Mt 24:48, Mk 11:23, Lk 1:66, Lk 2:19, Lk 2:51, Lk 8:15, Lk 12:45, Lk 24:25, Lk 24:38, Jn 12:40, Acts 2:37, Acts 5:4, Acts 7:39, Acts 7:51, Acts 28:27, Rom 9:2, Rom 10:6, Rom 10:8, Rom 10:9, Rom 10:10, 1Cor 7:37, 2Cor 5:12, 2Cor 8:16, 2Cor 9:7, Eph 5:19, Phil 1:7, Col 3:16, 1Thes 2:17, Heb 3:10, Jas 3:14, Rv 18:7

Helpful to us, reveal out of the mind/heart/thinking/spirit of men, come words, and also actions -

"...out of the abundance of the heart the mouth speaketh." - Matthew 12:34

"A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." - Matthew 12:35

"And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?" - Mark 2:8

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." - Matthew 13:15

Also see - <https://www.blueletterbible.org/lang...gs=G2588&t=KJV>

Old Testament, in the (so-called) LXX [Septuagint, Greek Version]...:

Gn 6:5, Gn 20:5, Gn 20:6, Ex 25:2, Ex 31:6, Ex 35:5, Ex 35:10, Ex 36:2, Dt 6:6, Dt 8:2, Dt 8:5, Dt 8:14, Dt 8:17, Dt 9:4, Dt 15:9, Dt 15:10, Dt 18:21, Dt 19:6, Dt 20:8, Dt 28:47, Dt 29:18, Dt 30:14, Dt 32:46, JoB 2:11, JoB 23:14, JgsA 19:22, 1Kgs 1:13, 1Kgs 2:35, 1Kgs 7:3, 1Kgs 9:19, 1Kgs 12:20, 1Kgs 12:24, 1Kgs 21:13, 1Kgs 27:1, 1Kgs 29:10, 2Kgs 6:16, 2Kgs 7:3, 2Kgs 18:14, 3Kgs 2:4, 3Kgs

8:23, 3Kgs 8:48, 3Kgs 8:66, 3Kgs 10:2, 3Kgs 10:24, 3Kgs 12:26, 4Kgs 10:30, 4Kgs 10:31, 4Kgs 20:3, 4Kgs 23:3, 4Kgs 23:25, 1Chr 28:9, 1Chr 29:9, 2Chr 1:11, 2Chr 6:14, 2Chr 6:38, 2Chr 7:10, 2Chr 9:23, 2Chr 13:7, 2Chr 16:9, 2Chr 19:9, 2Chr 22:9, 2Chr 25:2, 2Chr 29:31, 2Chr 32:31, 2Chr 34:31, 2Chr 35:19b, 1Esd 1:21, 2Esd 7:10, 2Esd 7:27, Est 1:11, ... , Ps 7:11, Ps 9:2, Ps 9:27, Ps 9:32, Ps 9:34, Ps 10:2, Ps 11:3, Ps 12:3, Ps 13:1, Ps 14:2, Ps 23:4, Ps 31:11, Ps 35:11, Ps 36:14, Ps 36:31, Ps 39:11, Ps 44:6, Ps 52:2, Ps 57:3, Ps 61:5, Ps 63:11, Ps 65:18, Ps 72:1, Ps 73:8, Ps 75:6, Ps 83:6, Ps 85:12, Ps 89:12, Ps 93:15, Ps 93:19, Ps 94:10, Ps 96:11, Ps 100:5, Ps 108:16, Ps 110:1, Ps 118:2, Ps 118:10, Ps 118:11, Ps 118:34, Ps 118:58, Ps 118:69, Ps 118:145, Ps 124:4, Ps 137:1, Ps 139:3, Ode 7:41, Ode 8:87, Prv 3:5, Prv 4:21, Prv 6:14, Prv 10:8, Prv 10:22, Prv 12:20, Prv 13:12, Prv 14:33, Prv 18:4, Prv 19:3, Prv 19:21, Prv 20:5, Prv 23:34, Prv 26:24, Prv 28:26, ... Jb 22:22, Jb 33:23, Jb 36:13, Jb 37:24, Jb 38:2, ... PsSol 1:3, PsSol 8:3, Hos 7:2, Ob 1:3, Zep 2:15, Is 6:10, Is 9:8, Is 38:3, Is 44:18, Is 44:19, Is 46:8, Is 47:7, Is 47:8, Is 47:10, Is 49:21, Is 51:7, Is 57:1, Is 60:5, Is 61:1, Jer 5:24, Jer 7:31, Jer 12:11, Jer 13:22, Jer 19:5, Jer 23:26, Jer 36:13, Jer 39:41, Ez 6:9, Ez 27:4, Ez 27:25, Ez 27:26, Ez 27:27, Ez 28:2, Ez 28:8, Ez 44:7, Ez 44:9, ..."

Other forms of the Greek word may be found expressed here -

<http://lexicon.katabiblon.com/index....E1%BD%B7%CE%B1>

Or:

<https://www.blueletterbible.org/lang...gs=H3820&t=KJV>

Going back to our current form of the Greek word [N-DSF], we see the same also in **Matthew 13:15, as in other places:**

Matthew 13:15 with Strong's #'s - ForG1063 thisG5127 people'sG2992 **heartG2588** is waxed gross,G3975 andG2532 their earsG3775 are dull of hearing,G191 G917 andG2532 theirG848 eyesG3788 they have closed;G2576 lest at any timeG3379 they should seeG1492 with their eyes,G3788 andG2532 hearG191 with their ears,G3775 andG2532 should understandG4920 with their **heart,G2588** andG2532 should be converted,G1994 andG2532 I should healG2390 them.G846

Mathew 13:15 Greek with Strong's #'sand Robinson's Morphological Analysis Codes -

επαχυνθηG3975 V-API-3S γαρG1063 CONJ ηG3588 T-NSF **καρδιαG2588** N-NSF τουG3588 T-GSM λαουG2992 N-GSM τουτουG3778 D-GSM καιG2532 CONJ τοιςG3588 T-DPN ωσινG3775 N-DPN βαρεωςG917 ADV ηκουσανG191 V-AAI-3P καιG2532 CONJ τουςG3588 T-APM οφθαλμουςG3788 N-APM αυτωνG846 P-GPM εκαμμυσανG2576 V-AAI-3P μηποτεG3379 ADV-N ιδωσινG3708 V-2AAS-3P τοιςG3588 T-DPM οφθαλμοιςG3788 N-DPM καιG2532 CONJ τοιςG3588 T-DPN ωσινG3775 N-DPN ακουσωσινG191 V-AAS-3P καιG2532 CONJ τηG3588 T-DSF **καρδιαG2588 N-DSF** συνωσινG4920 V-2AAS-3P καιG2532 CONJ επιστρεψωσινG1994 V-AAS-3P καιG2532 CONJ ιασωμαιG2390 V-ADS-1S αυτουςG846 P-APM

Matthew 13:15 Greek Text - επαχυνθη γαρ η **καρδια** του λαου τουτου και τοις ωσιν βαρεως ηκουσαν και τους οφθαλμους αυτων εκαμμυσαν μηποτε ιδωσιν τοις οφθαλμοις και τοις ωσιν ακουσωσιν και τη **καρδια** συνωσιν και επιστρεψωσιν και ΒΑιασομαι ΤΣιασωμαι αυτους

This time we see again that the people were to **"understand"** with **"their heart"**. This again confirms the [Alpha] Genesis use, and further if we turn to last [Omega] use of this form of the Greek word, in **Revelation 18:7**, we see the words connected as, **"she saith in her heart"**.

Other uses/forms are also connected with the **"spirit"** - Psalms 51:10,17 of a man, and as such as that

"he thinketh in his heart, so is he" - Proverbs 23:7, etc.

Question 7.

What is the maximum and minimum amount of Scriptural time that the phrase **"three days and three nights"** can cover?

The Scripture delineates when the Day [time] ends and when Night [time] begins, and what constitutes a standard Day:

"And God called **the light Day**, and **the darkness he called Night**. And **the evening and the morning were the first day**." - Genesis 1:5

"Hast thou commanded **the morning** since thy days; and caused **the dayspring** to know his place;" - Job 38:12

"And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now **the day draweth toward evening**, I pray you tarry **all night**: behold, **the day groweth to an end**, lodge here, that thine heart may be merry; and **to morrow get you early** on your way, that thou mayest go home." - Judges 19:9

"But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her **all the night until the morning**: and **when the day began to spring**, they let her go." - Judges 19:25

"And **at even**, **when the sun did set**, they brought unto him all that were diseased, and them that were possessed with devils." - Mark 1:32

"Through the tender mercy of our God; whereby **the dayspring** from on high hath visited us," - Luke 1:78

*Jesus is called the **"Sun of Righteousness"** which would **"arise"** - Malachi 4:2, etc

How can we find out if there are a specific number of hours in a standard Day, with evening [dark] and morning [light]? Let us turn again to Scripture:

"Jesus answered, Are there not **twelve hours in the day**? If any man walk **in the day**, he stumbleth not, because he seeth **the light** of this world." - John 11:9

Jesus said that there are normally **"twelve hours"** in the standard **"day"** (light) time, which would also mean that there would be **"twelve hours"** also for the Night time.

God from the beginning, Genesis, had separated the Light and Dark parts of the Day equally, and as through seasons came, the hours of each would fluctuate between one another.

However, the Scripture also includes mere portions of any given part of **"day"** or **"night"** time to count as a day. For instance, a male child could be born in the beginning, middle or nearing the end of the daytime, and it would still be counted as the first day, unto his eighth to be circumcised.

For instance - **Genesis 7:4,10, 17:12, 42:17-19; 2 Chronicles 10:5,12; Esther 4:16, 5:1; Luke 1:59, 2:21; Acts 10:3-30**, etc, for as seen therein, parts of days are inclusive in the reckoning of the time frames.

Thus the **Maximum Time** that the **"day and night"** portion of a single day [without Divine intervention] can be is **24 hrs** and so the **Maximum Time** of the phrase **"three days and three nights"** could be **72 hours**.

Night - 12 Hours

Day - 12 Hours

Night - 12 Hours

Day - 12 Hours

Night - 12 Hours

Day - 12 Hours

The **Minimum time** then for a single **"day and night"** could then be any portion of that **"day"** and any portion of that **"night"**, thus even a measurement of mere minutes. Thus any could count from 1 minute to Sunset, and 1 minute after Sunset, and still accurately represent the singular phrase **"day and night"** in a given context.

Notice that it does not have to be **the Maximum, nor of the Minimum, but anywhere at either end and in between**.

Context will always determine for us how to proceed in determining whether we need to understand **the Maximum, the Minimum or somewhere in between them**.

We also know that we are not merely dealing with a single **"day and night"**, but rather **"three days and three nights"**.

This means that **the Maximum** amount of time can only be **72 hrs**, being consecutive in time due to context, but that **the Minimum amount of time** can be approximately **48 hrs and 2 minutes**, or even mere seconds in technicality or if under Rabbinical time - when the 3rd star visibly appears. See the inclusive reckoning:

Night - 1 minute before daylight, sunrise, etc

Day - 12 hours

Night - 12 hours

Day - 12 hours

Night - 12 hours

Day - 1 minute after daylight, sunrise, etc

There are other uses of the word **Day**, in Scripture which are also representative of either **[1] Prophetic time or [2] of time "with the LORD"**. In those specific instances then, a **"Day"**, being both of the **"light"** and **"dark"** parts:

Prophetic time:

[1] **"each day for a year"** - Numbers 14:34; Ezekiel 4:6, etc.

These speak when God is dealing with Prophetic time, but notice that the Prophetic time is based in the Literal 24hr Day of Genesis.

Day with the LORD time:

[2] **"one day is with the Lord as a thousand years, and a thousand years as one day"** - 2 Peter 3:8

"For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." - Psalms 90:4

* Please note that **2 Peter 3:8** and **Psalms 90:4** do not speak of plurality of thousand, but singular. These passages speak of the **"Days" "with the LORD"**, from Creation, since this earth is approx 6,000 years old as of this point, and there is to come a final 1,000th year, being the 7,000th year, found in Revelation 20. These **"Days" "with the LORD"** are again based in the 7 Literal Days of Genesis. Hence the final **"Day"**, the 7th Day of the Cosmic Week of God is known as the **"Day of the LORD"**, being based in the LORD's Day, the 7th Day Sabbath of the Week, in point of fact, the entire Gospel and history from the beginning unto the end is in Genesis 1:1 unto 2:1-3.

It is obvious we are not dealing with either of these two in the **"three days and three nights"** of Jonah/Jonas, since the context reveals that we are dealing with regular days - Jesus basing His **"three days and three nights"** in the foundation of Jonas'.

"Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." - Jonah 1:17

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." - Matthew 12:40

We simply have to understand the Events of Jonah, and where we are to begin counting for Jesus' **"three days and three nights"**, which are based in Jonah's historical events. We will need to further consider what the **"heart of the earth"** is, rather than what it is not, in relation to Jonah being in the Sea Creature.

Question 8.

Is there any place in the Texts of Jonah/Jonas, that are similar to the phrase "heart of the earth" as Jesus stated?

There is such a place in Jonah:

literally reading, **"in the heart of the seas"**

<https://www.blueletterbible.org/lang...gs=H3824&t=KJV>

"For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me." - Jonah 2:3

Jonah 2:3 KJB with Strong's Numbers - "For thou hadst cast^{H7993} me into the deep,^{H4688} **in the midst^{H3824} of the seas;**^{H3220} and the floods^{H5104} compassed me about:^{H5437} all^{H3605} thy billows^{H4867} and thy waves^{H1530} passed^{H5674} over^{H5921} me. "

Jonah 2:3 [2:4] וַתִּשְׁלִיכֵנִי^{H7993} מִצֹּלָה^{H4688} **בְּלִבִּי^{H3824}** יָמִים^{H3220} וַיִּהְיֶה^{H5104} סָבִיבָנִי^{H5437} כָּל^{H3605} מְשַׁבְּרֵיךָ^{H4867} וְגַלֶּיךָ^{H1530} עָלַי^{H5921}: עָבְרוּ^{H5674}

Jonah 2:3 [2:4] LXX Greek - ἀπέρριψάς με εἰς βάθη **καρδίας** θαλάσσης, καὶ ποταμοὶ με ἐκύκλωσαν· πάντες οἱ μετεωρισμοὶ σου καὶ τὰ κύματά σου ἐπ' ἐμὲ διήλθον.

Jonah 2:3 [2:4] LXX Greek with Strong's Numbers and Robinson's Morphological Analysis Codes - ἀπερριψας^{V-AAI-2S} με^{G1473} εις^{G1519} PREP βαθη^{G899} N-APN **καρδιας**^{G2588} N-GSF θαλασσης^{G2281} N-GSF και^{G2532} CONJ ποταμοι^{G4215} N-NPM με^{G1473} P-AS εκυκλωσαν^{G2944} V-AAI-3P παντες^{G3956} A-NPM οι^{G3588} T-NPM μετεωρισμοι^{N-NPM} σου^{G4771} P-GS και^{G2532} CONJ τα^{G3588} T-NPN κυματα^{G2949} N-NPN σου^{G4771} P-GS επ^{G1909} PREP εμε^{G1473} P-AS διηλθον^{G1330} V-AAI-3P

We may see a connection between **"heart"** and **"midst"** in another verse, such as:

"The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it." - Isaiah 19:1

We now have a connection between **"in the heart of the earth"** in **Matthew 12:40**, with **"in the midst [heart] of the seas"** in **Jonah 2:3**, even as Jesus said, **"For as Jonas was ... in the whale's belly"**, and **"so shall the Son of man be ... in the heart of the earth."**

Therefore, we need to take a look at the connection between **"of the earth"** and **"whale's belly"**, and what those are, and to also find the connection to **"heart"** in both cases, dealing with **"the earth"** and **"the seas"** or **"the floods"** and **"thy billows"**, **"thy waves"** according to Scripture. **"whale's belly"**, and what those are, and to also find the connection to **"heart"** in both cases, dealing with **"the earth"** and **"the seas"** or **"the floods"** and **"thy billows"**, **"thy waves"** according to Scripture.

Question 9.

Is the statement made by Jesus in Matthew 12:40 a prophecy?

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." - Matthew 12:40

Yes, but it is a special type of Prophecy, a typological [dealing with type/antitype] one.

Notice carefully the prophecy [events of the future] that is clearly given:

"so shall the Son of man be" - Matthew 12:40

"shall ... be" [future tense], and thus Prophetic.

Now notice the typological aspect of the Prophecy [the historic past portion which was to be repeated in anti-type, or greater reality/fulfillment]:

"For as Jonas was three days and three nights in the whale's belly ..." - Matthew 12:40

"for as Jonas was ..." [past tense] and typological, utilizing a past historic person and the events therein now utilized for a yet future event anti-typically.

This means we can consider passages Matthew 12:40, and Jonah, etc in that light and look for those things which help us identify terms typologically and/or prophetically speaking.

For example, the **"whale"** is a great sea creature, a sea beast. A Beast/Creature in prophetic terms is generally a politically gathered people group/nation/kingdom [Genesis 49:9; Isaiah 27:1, 46:11; Jeremiah 4:7, 5:6, 12:8, 25:38, 49:19, 50:44; Ezekiel 17:3,7, 32:2; Daniel 7:7,19,23, 8:20,21; Joel 1:6; Micah 5:8; Revelation 13:1,2,3,7,11,12, 17:3,7,8,11,12, etc], and even the Egyptians were called as such:

Notice, God the Greatest Fisherman [doesn't Jesus know how to fish? ask Peter and them...]:

"Son of man, take up a lamentation for Pharaoh king **of Egypt**, and say unto him, Thou art like a young lion **of the nations**, and thou [art] **as a whale in the seas**: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers." - Ezekiel 32:2

Not only was this a prophecy of the past, but so also of the Future (events transpiring now; Daniel 11:40-45, 12:1, etc), and of the end of Satan himself.

"Thus saith the Lord GOD; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net." - Ezekiel 32:3

"Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee." - Ezekiel 32:4

"And I will lay thy flesh upon the mountains, and fill the valleys with thy height." - Ezekiel 32:5

"I will also water with thy blood the land wherein thou swimdest, [even] to the mountains; and the rivers shall be full of thee." - Ezekiel 32:6

"And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light." - Ezekiel 32:7

"All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD." - Ezekiel 32:8

"I will also vex **the hearts of many people**, when I shall bring thy destruction among the nations, into the countries which thou hast not known." - Ezekiel 32:9

"Yea, I will make many people amazed at **thee**, and their kings shall be horribly afraid for **thee**, when I shall brandish my sword before them; and they shall tremble at [every] moment, every man for his own life, in the day of thy fall." - Ezekiel 32:10

"For thus saith the Lord GOD; The sword of the king of Babylon shall come upon **thee**." - Ezekiel 32:11

"By the swords of the mighty will I cause **thy multitude** to fall, the terrible of the nations, all of them: and they shall spoil **the pomp of Egypt**, and **all the multitude thereof** shall be destroyed." - Ezekiel 32:12

"I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them." - Ezekiel 32:13

"Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD." - Ezekiel 32:14

"When I shall make **the land of Egypt** desolate, and **the country** shall be destitute of that whereof it was full, when I shall smite **all them that dwell therein**, then shall they know that I [am] the LORD." - Ezekiel 32:15

"This [is] the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, [even] **for Egypt**, and **for all her multitude**, saith the Lord GOD." - Ezekiel 32:16

"It came to pass also in the twelfth year, in the fifteenth [day] of the month, [that] the word of the LORD came unto me, saying," - Ezekiel 32:17

"Son of man, wail **for the multitude of Egypt**, and cast them down, [even] her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit." - Ezekiel 32:18

Also:

"In that day the LORD with his sore and great and strong sword shall punish **leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that [is] in the sea.**" - Isaiah 27:1

"And it shall come to pass in that day, [that] the LORD shall beat off from the channel of the river unto the stream **of Egypt**, and ye shall be gathered one by one, O ye children of Israel." - Isaiah 27:12

Now that we have seen that a "**nation**" can be described as a "**whale**", a sea creature, let us see how that helps us in **Matthew 12:40** and in Jonah, and how it helps us in relating the other terms, "**in the heart of the earth**", "**in the midst [heart] of the seas**", "**whale's belly**", "**the floods**", "**thy billows**" and "**thy waves**".

First, let us consider this "**earth**" and what that means. The "**earth**" [γῆςG1093 N-GSF; earth, land, inhabited places, etc] - <https://www.blueletterbible.org/lang...gs=G1093&t=KJV>

Using the Scripture, in "**line upon line**" [Isaiah 28:10] we can see that the "**earth**" can mean peoples therein, even "**[men] ... among the nations**":

"Let the heavens be glad, and **let the earth rejoice**: and **let [men] say among the nations**, The LORD reigneth." - 1 Chronicles 16:31

"All that pass by clap [their] hands at thee; they hiss and wag their head at the daughter of **Jerusalem**,

[saying, Is] this the city that [men] call The perfection of beauty, **The joy of the whole earth?**" - Lamentations 2:15

"Before the LORD: for he cometh, for he cometh to judge **the earth**: he shall judge **the world** with righteousness, and **the people** with his truth." - Psalm 96:13

"Before the LORD; for he cometh to judge **the earth**: with righteousness shall he judge **the world**, and **the people** with equity." - Psalm 98:9

"The LORD reigneth; let **the people tremble**: he sitteth [between] the cherubims; let **the earth be moved**." - Psalm 99:1

"And my hand hath found as a nest the riches of **the people**: and as one gathereth eggs [that are] left, have I gathered **all the earth**; and there was none that moved the wing, or opened the mouth, or peeped." - Isaiah 10:14

"Come near, **ye nations**, to hear; and hearken, **ye people**: let **the earth** hear, and **all that is therein; the world**, and all things that come forth of it." - Isaiah 34:1

"Hear, **O earth**: behold, I will bring evil upon **this people**, [even] the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it." - Jeremiah 6:19

"Hear, **all ye people**; hearken, **O earth**, and **all that therein is**: and let the Lord GOD be witness against you, the Lord from his holy temple." - Micah 1:2

Now consider again **Matthew 13:15**, wherein the same word **"heart"** is used in the same fashion:

"For **this people's heart** is waxed gross, and [their] ears are dull of hearing, and **their** eyes they have closed; lest at any time they should see with [their] eyes, and hear with [their] ears, and should understand with [their] **heart**, and should be converted, and I should heal them." - Matthew 13:15

The phrase **"in the heart of the earth"**, means in the thoughts/mind/heart of the peoples/nations, as Jonas was such a sign.

"Look unto me, and be ye saved, all the ends of the earth: for I [am] God, and [there is] none else." - Isaiah 45:22

"And Simeon blessed them, and said unto Mary his mother, Behold, this [child] is set for the fall and rising again of many in Israel; and **for a sign which shall be spoken against**;" - Luke 2:34

"(Yea, a sword shall pierce through thy own soul also,) **that the thoughts of many hearts may be revealed**." - Luke 2:35

"And I, if I be lifted up from the earth, will draw all [men] unto me." - John 12:32

It means, Jesus would be taken, and be in the centermost attention of all the heart of the peoples, yea, even the whole world [even the onlooking unfallen universe].

Consider again in this instance of **"seas"**, **"floods"**, **"billows"** and **"waves"**:

What are "seas"?

"And God called the dry [land] Earth; and **the gathering together of the waters** called he **Seas**: and God saw that [it was] good." - Genesis 1:10

"For he hath founded it upon **the seas**, and established it upon **the floods**." - Psalm 24:2

What then are "waters"?

"Woe to **the multitude of many people**, [which] **make a noise like the noise of the seas**; and **to the rushing of nations**, [that] **make a rushing like the rushing of mighty waters**!" - Isaiah 17:12

"And he saith unto me, **The waters** which thou sawest, ... **are peoples, and multitudes, and nations, and tongues**." - Revelation 17:15

Therefore, Jesus was to be "swallowed up" by the mob [for many people were in Jerusalem from all over for the feasts], a "whale" [great sea creature; a specific nation], among the many "waters", "seas" [peoples] and taken into its/their control, taking him where it/they would (from trial to trial, scourging to scourging), down to the depths...

This is exactly fulfilled in the life of Jesus, beginning in the Garden of Gethsemane, where he is taken captive...

"Why do **the heathen rage**, and **the people** imagine a vain thing?" - Psalm 2:1

"The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, [saying]," - Psalm 2:2

"**Raging waves of the sea, foaming out their own shame**; wandering stars, to whom is reserved the blackness of darkness for ever." - Jude 1:13

But many "waters" could not "quench love":

"Many **waters cannot quench love, neither can the floods drown it**: if [a] man would give all the substance of his house for love, it would utterly be contemned." - Song of Songs 8:7

"**The floods** have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves." - Psalm 93:3

"The **LORD on high** [is] **mightier** than the noise of **many waters**, [yea, than] **the mighty waves of the sea**." - Psalm 93:4

There is more to yet see, for we need to look at the Jonas type and compare to the anti-type events, and see if this truly fits.

Question 10.

Was Jonah/Jonas awake (alive) or asleep/fainted (swooned unto death) when he was thrown into

the sea and swallowed by the Great Sea Creature?

Jonah was very much awake and alert when he was thrown into the sea and swallowed by the Great Sea Creature ("Whale", etc), even for a long time before he **"fainted"**.

Notice the typological words, events, even as they truly point to Christ Jesus, and the events surrounding Him!

"Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us **innocent blood**: for thou, O LORD, hast done as it pleased thee." - Jonah 1:14

Jonah is awake, even speaking, when thrown into the Sea:

"And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest [is] upon you." - Jonah 1:12

"So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging." - Jonah 1:15

Jonah is awake when the Great Sea Creature swallows him:

"Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." - Jonah 1:17

Jonah is still awake and praying from out of the midst of the belly/bowels of the Great Sea Creature:

"Then **Jonah prayed** unto the LORD his God **out of the fish's belly**," -Jonah 2:1

Jonah is still awake and cries unto the LORD because of his affliction that he is experiencing while awake:

"And **said, I cried** by reason of mine affliction unto the LORD, and **he heard me; out of the belly of hell cried I, and thou heardest my voice**." - Jonah 2:2

Jonah still being awake, recognizes that he is in the **"heart"**/midst of the Seas and the waters of the sea are over his head, and pass over him:

"For thou hadst cast me into the deep, in the **midst** of the seas; and the floods compassed me about: all thy billows and thy waves passed over me." - Jonah 2:3

Jonah is still awake, in praying and crying, looking unto the greater Holy Temple, which is in Heaven, being made by the LORD:

"Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple." - Jonah 2:4

That typifies the separation of Father and Son at the Cross, being **"cast out of thy sight"**, because of sin, **"Thou art of purer eyes than to behold evil, and canst not look on iniquity..."** (Habakkuk 1:13), **"For he hath made him to be sin for us"** (2 Corinthians 5:21) and **"he hath borne our griefs, and carried our sorrows"** (Isaiah 53:4), **"Christ died for our sins"** (1 Corinthians 15:3), **"his own self bare our sins in his own body on the tree"** (1 Peter 2:24), **"Christ was once offered to bear the sins of many"** (Hebrews 9:28), see Matthew 27:46; Mark 15:34; Psalms 22:1, and see also another typological one in Samson, **Judges 16:20**, etc. Just as Jonah was thrown into the Sea to

appease the wrath/storm of God, so too Jesus, chose(n) to be a sacrifice, for our sins.

Jonah is still awake and recounts how even the waters surround his entire being, and had weeds even wrapped about his head in the belly of the Great Sea Creature:

"The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head." - Jonah 2:5

Jonah still being awake, realizes that he is being taken to the very bottom, before he states that his **"soul fainted within"** in **vs 7**.

"I went down to the bottoms of the mountains; **the earth with her bars was about me** for ever: yet hast thou brought up my life from corruption, O LORD my God." - Jonah 2:6

Before Jonah **"fainted"**, he prayed one last time, giving thanksgiving in **v 9**, and **"remembered the LORD"** in **vs 7**:

"But I will sacrifice unto thee **with the voice of thanksgiving**; I will pay that that I have vowed. **Salvation is of the LORD.**" - Jonah 2:9

Therefore, we see that Jonah was awake most of the time, suffering in **"affliction"**, **vs 2**, was **praying, vs 1, crying, vs 2, understood his condition and surroundings, vss 1-6,9**, until he **"fainted"**/fell asleep, being taken to the bottom, and then **"the earth with her bars"** begin about him.

Yet after such, then Jonah says God **"brought up my life from corruption"**, **vs 6**, being a reference to when God **"spake unto the fish, and it vomited out Jonah upon the dry land"**, **vs 10**, all together, being the **"salvation of the LORD"**, **vs 9**

Yet there is even more...

Question 11.

What does it mean when the text says that Jonah **"fainted", and if no longer awake, thus asleep, what does the Bible say that it represents?**

Let us look at the text again:

"When my soul **fainted** within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple." - Jonah 2:7

This word used is also found in various places, with the following:

"From the end of the earth will I cry unto thee, when **my heart is overwhelmed**: lead me to the rock that is higher than I." - Psalms 61:2

"I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah." - Psalms 77:3

"Hungry and thirsty, their soul fainted in them." - Psalms 107:5

"When my spirit was **overwhelmed** within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me." - Psalms 142:3

"Therefore is my spirit **overwhelmed** within me; my heart within me is desolate." - Psalms 143:4

"**Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth**, for the destruction of the daughter of my people; because the children and the sucklings **swoon** in the streets of the city." - Lamentations 2:11

"They say to their mothers, Where [is] corn and wine? when they **swooned as the wounded in the streets of the city, when their soul was poured out** into their mothers' bosom." - Lamentations 2:12

"Arise, **cry out in the night**: in the beginning of the watches **pour out thine heart like water before the face of the Lord**: lift up thy hands toward him for the life of thy young children, that **faint** for hunger in the top of every street." - Lamentations 2:19

In the (co-called) LXX, the Greek word used is "**ἐκλείπω**", **ekleipw**, and is also found used in **Luke 16:9, 22:32, 23:45; Hebrews 1:12** and means to **"fail"** or **cease/stop** of some action or of life.

It also carries the meaning of 'deceased' [cease of life, physically, or metaphorically], 'be wanting', 'abandon', 'quit', 'left out' or to 'fail of strength' [of heart or physically], 'grow weak' and to be in 'hunger' or 'thirst' and is found used in many other places - <http://lexicon.katabiblon.com/index....=E%29KLEI%2FPW>

or

<http://lexicon.katabiblon.com/index....B7%CF%80%CF%89>

Jesus, the man of sorrows:

"He is despised and rejected of men; **a man of sorrows, and acquainted with grief**: and we hid as it were [our] faces from him; he was despised, and we esteemed him not." - Isaiah 53:3

"[[To the chief Musician upon Aijeleth Shahar, A Psalm of David.]] My God, my God, why hast thou forsaken me? [why art thou so] far from helping me, [and from] **the words of my roaring**?" - Psalm 22:1

"O my God, **I cry in the daytime**, but thou hearest not; and **in the night season, and am not silent**." - Psalm 22:2

"**I am poured out like water**, and all my bones are out of joint: **my heart is like wax; it is melted in the midst of my bowels**." - Psalm 22:14

"**My strength is dried up** like a potsherd; and my tongue cleaveth to my jaws; and **thou hast brought me into the dust of death**." - Psalm 22:15

Jesus said:

"After this, Jesus **knowing that all things were now accomplished**, that the scripture might be fulfilled, saith, **I thirst**." - John 19:28

Then after one more thing, He said **"it is finished"** and died, to be shortly **"taken down"**, and then carefully placed in the tomb, where **"the earth with her bars"** would be about him.

Question 12.

Why did Jesus say that He was **"greater than Jonas/Jonah"** - Matthew 12:41; Luke 11:32?

Though Jonah was one of the Greatest Prophets, for at his preaching what God commanded be spoken, a whole wicked city, Nineveh, repented in sackcloth and ashes, and God spared them!

"And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown." - Jonah 3:4

"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." - Jonah 3:5

"For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered [him] with sackcloth, and sat in ashes." - Jonah 3:6

"And he caused [it] to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:" - Jonah 3:7

"But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that [is] in their hands." - Jonah 3:8

"Who can tell [if] God will turn and repent, and turn away from his fierce anger, that we perish not?" - Jonah 3:9

"And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did [it] not." - Jonah 3:10

Even as Jonah preached unto repentance, and many were converted, so too with Christ Jesus, and many believed on Him after the resurrection – for He is greater than the prophet Jonah [Matthew 12:41; Luke 11:32], for even today, many are still believing on Him, being delivered of the destruction to come upon the unrepentant.

Yet, by the Preaching of Jesus, through his Life, Death, Resurrection and Ascension to become our Great High Priest and Minister in the True Heavenly Sanctuary for us, that He would one day soon before His Second Advent as King of Kings and Lord of Lords, blot out the sins recorded of the Faithful, that untold peoples, a **"great crowd"** that no man could number, would Repent, and be spared the wrath of God.

Let us prayerfully think about it. People are still repenting today at the preaching of Jesus.

Jesus truly is the far greater Prophet [and so also the far greater Priest and the far greater King].

Do we see, from the Scripture itself, that there must of necessity be events included in the "Three Days

and Three Nights” reckoning, such as being taken by the mob, the scourgings, trials, etc of Jesus, even before the Cross itself or Burial?

It must be so, for it must parallel in greater fashion, the type, the pattern, the shadow of Jonah/Jonas, for it to have been a sign unto the wicked generation, that it may be toward their repentance and salvation from destruction. Yet, we also see the further type, that just like Nineveh repented, eventually the wicked in Nineveh were later destroyed [as Prophesied, Nahum 1, etc], even as those in Jerusalem were also later destroyed.

Jesus was in the very midst of the world, in the midst of His people [John 1:1-18], and everyone’s focus [Matthew 4:24, 9:26,31; Mark 1:28,45; Luke 4:14,37, 5:15, etc], including even the angels of Heaven [Genesis 28:12; John 1:51; 1 Peter 1:12], would be upon Him.

As an additional point for thought, it was earlier said of Jesus:

“The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? **behold, the world is gone after him.**” - John 12:19

The reasons those typologies were given, is so that we may understand the Typology that relates to this issue of the last Week of Jesus, and so also of Jonah/s, which will be connected in a bit.

Let us now consider the **Manna** type and **Jesus** Anti-type:

The Sixth Day, The Seventh Day and The First Day in consecutive order...

First let us see the Type in **Exodus 16**:

“I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.” Exodus 16:12

“And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.” Exodus 16:13

“And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.” Exodus 16:14

“And when the children of Israel saw it, they said one to another, **It is manna**: for they wist not what it was. And Moses said unto them, **This is the bread which the LORD hath given you to eat.**” Exodus 16:15

“This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.” Exodus 16:16

“And the children of Israel did so, and gathered, some more, some less.” Exodus 16:17

“And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered

little had no lack; they gathered every man according to his eating.” Exodus 16:18

“And Moses said, Let no man leave of it till the morning.” Exodus 16:19

“Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.” Exodus 16:20

“And **they gathered it every morning**, every man according to his eating: and when the sun waxed hot, it melted.” Exodus 16:21

“And it came to pass, that **on the sixth day they gathered twice as much bread**, two omers for one man: and all the rulers of the congregation came and told Moses.” Exodus 16:22

“And he said unto them, This is that which the LORD hath said, **To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.**” Exodus 16:23

“And **they laid it up till the morning**, as Moses bade: and **it did not stink, neither was there any worm therein.**” Exodus 16:24

“And Moses said, **Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field.**” Exodus 16:25

“**Six days ye shall gather it;** but **on the seventh day, which is the sabbath, in it there shall be none.**” Exodus 16:26

“And it came to pass, that there went out **some of the people on the seventh day for to gather, and they found none.**” Exodus 16:27

“And the LORD said unto Moses, **How long refuse ye to keep my commandments and my laws?**” Exodus 16:28

“See, for that **the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.**” Exodus 16:29

“So **the people rested on the seventh day.**” Exodus 16:30

“And the house of Israel called the name thereof **Manna**: and it was like coriander **seed**, white; and **the taste of it was like wafers made with honey.**” Exodus 16:31

“And Moses said, This is the thing which the LORD commandeth, **Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness,** when I brought you forth from the land of Egypt.” Exodus 16:32

“And Moses said unto Aaron, **Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.**” Exodus 16:33

“As the LORD commanded Moses, **so Aaron laid it up before the Testimony, to be kept.**” Exodus

16:34

And others:

“And he humbled thee, and suffered thee to hunger, and fed thee with **manna**, which thou knewest not, neither did thy fathers know; that he might make thee know that **man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.**” Deuteronomy 8:3

“But he answered and said, It is written, **Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.**” Matthew 4:4

“And **Jesus** answered him, saying, It is written, **That man shall not live by bread alone, but by every word of God.**” Luke 4:4

“Therefore my heart is glad, and my glory rejoiceth: **my flesh also shall rest in hope.**” Psalms 16:9

“For thou wilt not leave my soul in hell; **neither wilt thou suffer thine Holy One to see corruption.**” Psalms 16:10

“That he should still live for ever, and **not see corruption.**” Psalms 49:9

“Because thou wilt not leave my soul in hell, **neither wilt thou suffer thine Holy One to see corruption.**” Acts 2:27

“He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, **neither his flesh did see corruption.**” Acts 2:31

“God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.” Acts 13:33

“And as concerning that he raised him up from the dead, **now no more to return to corruption**, he said on this wise, I will give you the sure mercies of David.” Acts 13:34

“Wherefore he saith also in another psalm, **Thou shalt not suffer thine Holy One to see corruption.**” Acts 13:35

“For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption.” Acts 13:36

“**But he, whom God raised again, saw no corruption.**” Acts 13:37

Jesus is the Anti-type of the Manna. Let us consider **John 6**, and make the connection.

John Chapter 6,

“It is **the spirit that quickeneth; the flesh profiteth nothing: the words** that I speak unto you, [they] **are spirit**, and [they] **are life.**” John 6:63

“**As** the living Father hath sent me, and I live by the Father: **so** he that eateth me, even he shall live by me.” John 6:57

“Labour not for the meat which perisheth, **but for that meat which endureth unto everlasting life, which the Son of man shall give unto you:** for him hath God the Father sealed.” John 6:27

What is this "**meat which endureth**"? It is the "**words**" that Jesus speaks to us. That is eternal life. What must we do about His "**words**", his teachings?

We must "**believe on Him**" [Jesus] whom the Father has sent.

“Jesus answered and said unto them, **This is the work of God, that ye believe on him whom he hath sent.**” John 6:29

“And this is the will of him that sent me, that **every one which seeth the Son, and believeth on him, may have everlasting life:** and I will raise him up at the last day.” John 6:40

“Verily, verily, I say unto you, **He that believeth on me hath everlasting life.**” John 6:47

However, many of the crowd simply did not want to believe in/on Jesus as the Messiah, the Son of God, being God, the I AM [especially as the only way] without some great sign, even though a little earlier they had all just been fed and been full physically from so very little bread and fish. They wanted a way in salvation apart from Jesus, they wanted a way of works, not of faith which works.

They did not want to understand that "**He came down from Heaven**" and said, "**Is not this...the son of Joseph?**" They did not want to take Jesus on faith. **He is the living Manna.**

Jesus pointed out that even those who had been fed from miraculous manna from heaven, all had still died [and are still dead to this day, awaiting their resurrection "at the last day"; John 6:40], but those who believed on Him, the True manna, He says would not permanently die in the 2nd death, but would sleep in death until their resurrection and would live forever, neither thirst, nor hunger.

“And **Jesus** said unto them, **I am the bread of life:** he that cometh to me shall never hunger; and he that believeth on me shall never thirst.” John 6:35

“I am that bread of life.” John 6:48

“This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.” John 6:58

Not as their fathers who ate the flakes, wafers of manna, but truly Christ Jesus is the living “**Bread**”, the “**Way**”, “**Truth**” and “**Life**”. We must believe on Him unto salvation, and follow in His steps by His grace, obey His words, practice what He says.

Jesus was speaking of Himself as the Messiah and Saviour, thus speaking Himself as the Messiah, the very Son of God, to believe upon and the example to follow:

“This is the bread which cometh down from heaven, that a man may eat thereof, and not die.”
John 6:50

Jesus human "**Flesh**" and "**Blood**" did not come down from heaven, but He and His doctrine, His Way have. Notice how Jesus Himself lives, "**by the Father**" [even as he says, "**...I have meat to eat that ye know not of.**" **John 4:32**; and what was this "**meat**"? "**My meat is to do the will of him that sent me, and to finish his work.**" **John 4:32**], and so likewise we, also, by Him by heeding His words, following His example and keeping/doing His Commandments [Ten Commandments]:

“**As** the living Father hath sent me, and I live by the Father: **so** he that eateth me, even he shall live by me.” John 6:57

That is eats of His Word...

Jesus makes it abundantly clear that His words are Spirit:

“It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, [they] are spirit, and [they] are life.” John 6:63

Peter, himself, acknowledges that Jesus has the Words of Life because that He is the Messiah:

“Then Simon Peter answered him, Lord, to whom shall we go? **thou hast the words of eternal life.**” John 6:68

Jesus makes known who did not have eternal life and why they did not, it was because they believed not on Him, as the Christ, even though they had seen Him and the works He performed:

“But I said unto you, That ye also have seen me, and **believe** not.” John 6:35

And the entirety of the Chapter of John 6 is summed up in this one verse:

"And **we believe and are sure that thou art that Christ, the Son of the living God.**" John 6:69

That is the whole point of **John 6**, declaring Jesus to be the Christ, the Son of God, from personal experience and personal acknowledgment, and to follow Him.

John 6 is focusing on who is "**the Christ, the Son of the living God**" and who "**believe[d]**" "**on Him**" and who did not [not an occult transubstantiation and mystagogy].

It is Belief in Christ Jesus as the "Son of the living God", the Messiah, the Christ, God manifest in the likeness of the human sinful flesh, the sent of the Father, the Saviour, etc that is the focus.

“And this is life eternal, that they might **know thee** the only true God, **and** Jesus Christ, whom thou hast sent.” John 17:3

We are to "eat" and "drink" His words, for they are spirit and are life.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;" 1 Corinthians 10:1

"And were all baptized unto Moses in the cloud and in the sea;" 1 Corinthians 10:2

"And did all **eat the same spiritual meat**;" 1 Corinthians 10:3

"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and **that Rock was Christ.**" 1 Corinthians 10:4

"But with many of them God was not well pleased: for they were overthrown in the wilderness." 1 Corinthians 10:5

"The Jews therefore strove among themselves, saying, **How can this man give us his flesh to eat?**" John 6:52

"And Moses said, This shall be, **when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full**; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD." Exodus 16:8

"And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, **Who shall give us flesh to eat?**" Numbers 11:4

"Whence **should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.**" Numbers 11:13

"And say thou unto the people, Sanctify yourselves against to morrow, and **ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.**" Numbers 11:18

We see that Christ is the True Manna, even the Word of God [John 1:1], the Bread that came down from Heaven. Just as the bread was for 6 days and on the 7th Day it was not to be found in the field [which is a symbol of the world; Matthew 13:38], so too Christ was not found in the world, being buried in the Tomb. Though Christ was dead, and buried, His flesh did not see corruption on the 7th Day, even as the Manna saw no corruption on the 7th Day.

On the very next day, being the first [day] of the week, we see Christ Jesus arisen from the dead, and preserved forever, never to see corruption, nor death again, and so too likewise the Manna which was uncorrupted was gathered into the Golden Pot, and placed before the Testimony [symbol of the Throne of God], even as Christ Jesus ascended that very morning for the first time to the Father.

Let us begin tying some things together, and then look most seriously at the NT texts themselves in the last week of Jesus, and bring in more Types from the OT, the Cycle of God in Genesis 1:1-2:3; Exodus 20:8-11, Leviticus 16,23,25, etc..

Jesus is the Passover [Exodus 12:18; Leviticus 23:5; Numbers 9:2-5; 1 Corinthians 5:7] Lamb [Genesis 22:8; John 1:29,36].

Christ Jesus, began the suffering, not upon the Cross, but rather in the Garden of Gethsemane [Luke 22:44; John 18:1,26], in the first dark part of the 6th day of the week, Nisan/Aviv 14th [also commonly known as Thursday Night to most; this shall be fully demonstrated from the Prophetical and Historical sources in a bit].

It was Night Time then, and so He was taken in that same night and arrested and held in trial. Jesus,

then, the very next morning [same Scriptural Day, the 6th Day of the week] went through more trials and finally a crucifixion [“the sixth hour” [12:00 PM; Noon] John 19:14; see also Matthew 27:45; Mark 15:33; Luke 23:44].

Jesus dies on that day [the 6th Day, aka 'Friday', “preparation”, Matthew 27:62; Mark 15:42; Luke 23:54; John 19:14,31,42; see also Exodus 16:5] a few hours [3 hours, “ninth hour”] before sunset [Matthew 27:45; Mark 15:33; Luke 23:44; sunset is the 12th hour, John 11:9, the full day beginning with the “night” or “evening”; Genesis 1:5,8,13,19,23,31, etc].

This was **the First Night** [“evening”/“night” [Matthew 26:31,34; Mark 14:27,30] [Jesus in the Garden of Gethsemane, partial time reckoning, not a full 12 hours, beginning at midnight, the darkest hour, therefore only about 6 hours time] **and First Day**, as the text speaks of the “morning” [Matthew 27:21; Mark 15:1; which will come be a 12 hour period, for the whole of the day time].

So we see that after praying and being sorrowful unto death [Matthew 26:38; Mark 14:34], was taken that night at the Garden, betrayed by Judas [Matthew 26:47; Mark 14:43; Luke 22:47-48; John 18:3-5], then held captive in the hands of his enemies and bound [Matthew 27:2; Mark 15:1; John 18:12,24].

Then He was taken before Pharisees and leaders at various trials [Ananias/Annas, Caiaphas, Herod, Pilate and Populace, a total of **7 Trials**

[1] Before Ananias/Annas; John 18:12-14, 19-23;

[2] Before Caiaphas; Matthew 26:57,59-68; Mark 14:53,55-65; Luke 22:54,63-65; John 18:24;

[3] Before the Sanhedrin; Matthew 27:1; Mark 15:1; Luke 22:66-71;

[4] Before Pilate First Time; Matthew 27:2,11-14; Mark 15:1-5; Luke 23:1-5; John 18:28-38;

[5] Before Herod; Luke 23:6-12;

[6] Before Pilate Second Time; Matthew 27:15-23; Mark 15:6-14; Luke 23:13-22; John 18:39-19:6;

[7] The Populace reject Jesus; Matthew 27:24-31; Mark 15:15-20; Luke 23:23-25; John 19:7-16], pummeled, spat upon [Matthew 27:30; Mark 10:34, 15:19], struck, whipped [Matthew 27:26; Mark 15:15; John 19:1], beaten, cursed, yelled and laughed at [Matthew 27:29,31; Mark 15:20; Luke 22:63, 23:11,36], all the while in their hands from that night he was taken until his final breath upon the Cross [Matthew 27:50; Mark 15:37,39; Luke 23:46; John 19:30].

Jesus was then laid in the tomb [Matthew 27:58-66; Mark 15:42-47; Luke 23:52-53; John 19:38-42], and remained there **the whole 7th Day Sabbath** [a 24 hr period; Matthew 28:1; Mark 15:42; Luke 23:54, “...rested the sabbath day **according to the commandment**.” Luke 23:56;p; John 19:31], which also happened to be a “seasonal” feast “sabbath” that year, being the First Day of Unleavened Bread [15th of Nisan/Aviv], the day which followed the Passover [14th of Nisan/Aviv], and thus an “high day” [John 19:31], and so “Seasonal” Feast “sabbath” [Leviticus 23:5-8] and the 7th Day Sabbath of the Lord thy God [Genesis 2:2-3; Exodus 20:8-11; Deuteronomy 5:12-15; Leviticus 23:3] combined, forever linking Creation and Redemption together. **This then, accounts for the Second Night** [Jesus laid in the tomb a few hours before sunset, and remains in the Tomb all that night; Job 21:32; being a 12 hour period] **and the Second Day** [which followed the night/evening portion, and being a 12 hour

period; John 11:9].

Jonas, himself after praying in the midst, finally faints [type, death], taken down to the lowest depths [type, burial/grave], and remains so, until brought up and released [type, resurrection].

Just as the great Sea Creature did not retain Jonah, so too the Grave could not retain Jesus [Acts 2:24].

Then Jonas preached about the “40 days” [Jonah 3:4] unto Ninevah, even as Jesus, not only having told about the 'generation' (about 40 years) and Jerusalem would be destroyed (AD 70), and he also in His resurrection remained for “40 days” [Acts 1:3] still preaching before finally ascending **the second time** [type Aaron; High Priest; Leviticus 8:12; Acts 1:9-11; Psalms 133:1-3; Revelation 12:5; **the first** being just after resurrection, then he came right back; and later after being resurrected and staying for 40 days, he ascends up, type Moses; Leviticus 8:10; John 20:17,19, etc] for good from the Mount of Olives, until He shall come back in His second Advent [Hebrews 9:28; etc].

Jesus thus remained in the tomb in the first evening/night period of the 7th Day [about a 12 hour period], until his Resurrection on “the first [day] of the week” [being the 16th of Nisan/Aviv; Matthew 28:1; Mark 16:2,9; Luke 24:1; 20:1,19; which most commonly know as 'Sunday', which we shall consider in a bit, for we do not desire to assume anything apriori], which when we read in the Greek and the Transliterated Greek, reads:

Matthew 28:1a - “Ὁψὲ δὲ σαββάτων” - “oye de sabbatwn” [* some believe this is properly connected to Matthew 27:66 in the Greek, since the guards were chosen to watch through first part of the evening/night of the First day]

Matthew 28:1b - “εἰς μίαν σαββάτων” - “eiV mian sabbatwn”

Mark 16:2 - “καὶ λίαν πρωὶ τῆς μιᾶς σαββάτων” - “kai lian prwi ths mias sabbatwn”

Mark 16:9 - “Ἀναστὰς δὲ πρωὶ πρώτῃ σαββάτου” - “anastas de prwi prwth sabbatou”

Luke 24:1 - “Τῇ δὲ μιᾷ τῶν σαββάτων” - “th de mia tw n sabbatwn”

John 20:1 - “Τῇ δὲ μιᾷ τῶν σαββάτων” - “th de mia tw n sabbatwn”

John 20:19 - “Τῇ μιᾷ τῶν σαββάτων” - “th mia tw n sabbatwn”

Generally speaking, meaning, 'one or first towards the 7th day Sabbath, the culmination after the 6 days' [the reason for the plural in these instances, some believe, is because there were also two “seasonal” feast “sabbaths” in those two weeks along with the 7th Day Sabbath, the first being the 15th of Nisan/Aviv, the first day of the feast of Unleavened Bread, and the later being the 21st of Nisan/Aviv, the last day of the feast of Unleavened Bread, others conclude the week between 7th Day Sabbaths, either works]. **Therefore Jesus was raised on “the third day” sometime before the rising of the sun [Matthew 28:1 [*see previous notation]; Mark 16:2; Luke 24:1; John 20:1], and then showed Himself alive at the Tomb, when the sunrise came, and in several instances that same day. This is the “Third Night and Third Day”.**

Even as Jonah preached unto repentance, and many were converted, so too with Christ Jesus, and many believed on Him after the resurrection – for He is greater than the prophet Jonah [Matthew 12:41; Luke

11:32], for even today, many are still believing on Him, being delivered of the destruction to come upon the unrepentant.

Jesus was in the very midst of the world, in the midst of His people [John 1:1-18], and everyone's focus [Matthew 4:24, 9:26,31; Mark 1:28,45; Luke 4:14,37, 5:15, etc], including even the angels of Heaven [Genesis 28:12; John 1:51; 1 Peter 1:12], would be upon Him.

You can share with the Muslim, the Prophetic:

Extra consideration, is also to be had about the following text, "**the Spices**", when were they purchased?:

“And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, **had bought sweet spices**, that they might come and anoint him.” Mark 16:1

For those which advocate a middle of the week [Wednesday, or Thursday], or elsewhere Crucifixion for Jesus, utilize this text along with the phrases “three days and three nights” [Jonah 1:17; Matthew 12:40] and “in the heart of the earth” [Matthew 12:40] in isolation, attempting to prove that Jesus needed to be in the grave for 72 hours [12 full hours for each day and night], some having Jesus raised the Seventh Day Sabbath, others on Sunday, others raised elsewhere, depending on their various respective views.

For these advocates of such eisegited theologies/explanations, ask the question, how could those women, “ Mary Magdalene, and Mary the mother of James, and Salome”, all “had bought sweet spices, that they might come and anoint him” since they were not allowed to do so during “seasonal” feast “sabbath” hours, nor during the 7th Day Sabbath hours?

Generally, the question is begged with **the apriori position that they could have had no time from the time Jesus was crucified and burial to do so.**

However, let us see what we will of the Scriptures first in **all four Gospel accounts together** [beginning with the “**Truly this was the Son of God**” statement/event and continuing from there], before addressing this:

“Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, **Truly this was the Son of God.**” Matthew 27:54

“And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, **Truly this man was the Son of God.**” Mark 15:39

“Now when the centurion saw what was done, **he glorified God, saying, Certainly this was a righteous man.**” Luke 23:47

“And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.” Luke 23:48

“And **many women were there beholding afar off**, which followed Jesus from Galilee, **ministering unto him:**” Matthew 27:55

“There were also women looking on afar off: among whom was Mary Magdalene, and Mary the

mother of James the less and of Joses, and Salome;” Mark 15:40

“And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.” Luke 23:49

“Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.” Matthew 27:56

“(Who also, when he was in Galilee, followed him, and ministered unto him:) and many other women which came up with him unto Jerusalem.” Mark 15:41

“When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:” Matthew 27:57

“And now when the even was come, because it was the preparation, that is, the day before the sabbath,” Mark 15:42

“And, behold, there was **a man named Joseph, a counsellor;** and he was a good man, and a just:” Luke 23:50

“(The same had not consented to the counsel and deed of them;) **he was of Arimathaea,** a city of the Jews: who also himself waited for the kingdom of God.” Luke 23:51

“He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.” Matthew 27:58

“Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.” Mark 15:43

“And **Pilate marvelled** if he were already dead: and *calling unto him the centurion,* he asked him whether he had been any while dead.” Mark 15:44

“And when he knew it of the centurion, **he gave the body to Joseph.**” Mark 15:45

“This man went unto Pilate, and begged the body of Jesus.” Luke 23:52

“And after this **Joseph of Arimathaea,** being a disciple of Jesus, but secretly for fear of the Jews, **besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.**” John 19:38

“And when **Joseph had taken the body, he wrapped it in a clean linen cloth,**” Matthew 27:59

“And **he bought fine linen, and took him down, and wrapped him in the linen,** and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.” Mark 15:46

“And **he took it down, and wrapped it in linen,** and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.” Luke 23:53

“And there came also **Nicodemus,** which at the first came to Jesus by night, and **brought a mixture of**

myrrh and aloes, about an hundred pound [weight].” John 19:39

“Then took **they** the body of Jesus, and **wound it in linen clothes with the spices**, as the manner of the Jews is to bury.” John 19:40

“And **that day was the preparation, and the sabbath drew on.**” Luke 23:54

“Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.” John 19:41

“There **laid they Jesus** therefore **because of the Jews' preparation [day]**; for the sepulchre was nigh at hand.” John 19:42

“And laid it **in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.**” Matthew 27:60

“And **there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.**” Matthew 27:61

“And **Mary Magdalene and Mary the mother of Joses beheld where he was laid.**” Mark 15:47

“And **the women also**, which came with him **from Galilee**, followed after, and **beheld the sepulchre, and how his body was laid.**” Luke 23:55

“And **they returned, and prepared spices and ointments**; and rested the sabbath day according to the commandment.” Luke 23:56

“In the end of the sabbath, as it **began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.**” Matthew 28:1

“And, behold, there was **a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.**” Matthew 28:2

“And **when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.**” Mark 16:1

“And **very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.**” Mark 16:2

“And they said among themselves, **Who shall roll us away the stone from the door of the sepulchre?**” Mark 16:3

“And when **they looked, they saw that the stone was rolled away:** for it was very great.” Mark 16:4

“Now **upon the first [day] of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared**, and certain [others] with them.” Luke 24:1

“And **they found the stone rolled away from the sepulchre.**” Luke 24:2

“The first [day] of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.” John 20:1

Without resorting to various theories as held by others, what does the text plainly give to us?

We read that on the very same day that Jesus was Crucified, being the Passover, the 14th of Aviv/Nisan, the sixth day of the week,

[1] Jesus died “about the ninth hour” [approximately 3 PM], according to the Scripture [Matthew 27:46; Mark 15:33-34; Luke 23:44], in fulfillment of Prophecy and Typology, He being the “Lamb of God”, even the “Passover” Lamb, prepared for the “evening sacrifice” (and as an additional note, see also the importance of the "morning" sacrifice, and when Jesus was Hung upon the Cross and for how long He was therefore).

[2] Joseph of Arimathaea had time on that same day after Jesus' death to approach and ask of Pilate for the Body of Jesus [Matthew 27:57-58; Mark 15:42-43; Luke 23:50-52; John 19:38].

[3] Pontius Pilate had time on that same day after Jesus' death to summon the guard, and inquire about Jesus' death [Mark 15:44-45].

[4] Joseph of Arimathaea on that same day had time to come back from asking Pilate, and the inquisition made by Pilate to the Soldier, to the Cross, and take down the body of Jesus to be carried away [John 19:38].

[5] Joseph of Arimathaea had time on that same day, after Jesus' death and after asking Pontius Pilate for the body of Jesus, and the inquisition made of Pilate to the guard, and taking Jesus down and way, to then purchase afterward **["And bought"] "fine linen"** to wrap Jesus' body in [Mark 15:46].

[6] Nicodemus had time on that same day to bring [“brought”] “a mixture of myrrh and aloes, about an hundred pound [weight]” [John 19:39] along with Joseph of Arimathaea to then “wound it in linen clothes with the spices” and embalm the body of Jesus with [Matthew 27:59; Mark 15:46; Luke 23:53; John 19:40].

[7] According to the texts, there was still time before the Sabbath, according to the commandment [Luke 23:56] had come, as the Scriptures reveal that it was still “the preparation day”, though the “sabbath drew on” [or was nearing] [Luke 23:54].

[8] They all had time on that same day, even after all these events to go to the tomb with Jesus and lay Him in the tomb, and seal it [Matthew 27:60-61; Mark 15:47; Luke 23:55; John 19:41-42].

[9] Even after the women saw how Jesus was laid in the tomb, and the tomb then sealed, they still had sufficient time before the sabbath was upon them to “return” from the tomb to their homes.

[10] Once the women had “returned” to their homes [some Jerusalem, others possibly Olivet] they still had enough time, because the Scriptures recorded that they then **“prepared spices and ointments” [Luke 23:56]** before the Sabbath, in which they then when it had come, finally, **“rested according to the commandment.” [Luke 23:56]** and later came after the sabbath was past, even early in the morning of the first day of the week, even **"bringing the spices which they had prepared" (Luke**

24:1) the day of Christ's Crucifixion, wherein then it is obvious that they **"had bought"** them that day, the sixth day of the week, before the 7th Day the Sabbath of the LORD thy God, according to the Commandment actually commenced, which was about 3 hours.

Let us now, come back to the main text at issue:

And when the sabbath was past, Mary Magdalene, and Mary the [mother] of James, and Salome, **had bought sweet spices**, that they might come and anoint him. Mark 16:1

Much is made of the **"had bought"**, and the timing thereof in this text, only because it is isolated from the other texts of the four Gospels.

This text (Mark 16:1) does **not** indicate that a seasonal feast sabbath had come, and then a normal day existed inbetween for them to make purchase, which was then followed by the 7th Day Sabbath, as many incorrectly subscribe to, for it has been shown Prophetically and Typologically (Jonah, Manna, and more still to come in the Levitical Calender, etc) that that would be impossible (and will be yet further still, in total). Let us then look at the words:

"had bought" [already having had purchased, sometime in the past] -

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third

Number: Plural

"The Aorist tense conveys the truth that ... (indicative mood is mood of reality) has occurred at a point in the past without specifying when this event occurred. ... One writer adds "strictly speaking, the aorist denotes past time only in the indicative ... (Learning the Basics of New Testament Greek. AMG Publishers)" - Greek Quick Reference Guide

This is s a past tense action, and the Greek aorist [tense] indicative [mood] reveals that it was an event [the purchasing] already past and done, some time before these events, without the text determining the exact moment of purchase in the past, but we can know by the other texts, and the women's own faithfulness that it had to be sometime before the Sabbath mentioned in this text and others. When we combine all of those previous points [1-10], we can know that the women had plenty of time to make the purchase of those spices several hours before Sabbath had come, while the men [Joseph and Nicodemus] were doing the things recorded, even purchasing "linen", etc. We can know that the women already had the spices before Jesus was laid in the tomb, and thus we can conclusively determine that they "had bought" those spices sometime before then.

Not content with this, others attempt to wrest the passage from the context order, but please notice the connections of "and" in successive time keeping:

And when he knew [it] of the centurion, he gave the body to Joseph. - Mark 15:45

And he bought fine linen, **and** took him down, **and** wrapped him in the linen, **and** laid him in a

sepulchre which was hewn out of a rock, **and** rolled a stone unto the door of the sepulchre. - Mark 15:46

Mark 15:46 is preceeded by Mark 15:45, which gives us succession of events in their order, and vs 46 begins with "**kai**" [**And**], connecting the two.

Therefore, Joseph was given the body, he bought fine linen, and then took the body down, and then wrapped Jesus in that just purchased Linen, etc. Plenty of time in the day to do so, since Jesus had died at approx 3PM, and there was several hours left before sunset and the 7th Day Sabbath was to begin.

The word in Greek in Matthew 15:46, αγοράσας G59 V-AAP-NSM

Robinson's Morphological Analysis Codes:

Tense: Aorist

Voice: Active

Mood: Participle [a verbal adjective]

Case: Nominative

Number: Singular

Gender: Masculine

It is translated as "**buy (28x), redeem (3x)**", thus 31 times, in the King James Bible:

bought, 13

Mat 13:46, Mat 21:12, Mat 27:7, Mar 11:15, Mar 15:46, Mar 16:1, Luk 14:18-19 (2), Luk 17:28, Luk 19:45, 1Co 6:20, 1Co 7:23, 2Pe 2:1

buy, 13

Mat 14:15, Mat 25:9-10 (2), Mar 6:36-37 (2), Luk 9:13, Luk 22:36, Joh 4:8, Joh 6:5, Joh 13:29, 1Co 7:30, Rev 3:18, Rev 13:17

redeemed, 3

Rev 5:9, Rev 14:3-4 (2)

buyeth, 2

Mat 13:44, Rev 18:11

In every instance it means to purchase.

I will also recommend upon this issue, a webpage with several helpful charts -

A helpful breakdown, Was Jesus crucified on Wednesday, Thursday, or Friday? -
<http://biblelight.net/pasover.htm>

Helpful Chart - <http://biblelight.net/Passover%20chart.htm>

The Scriptures do not specifically declare anywhere exactly when those spices were purchased [unless anyone would like to suggest a text where we might consider further, wherein it gives those specifics?] as it only mentions that they were purchased, some time in the past, before the day of the resurrection and also before the day before, being the 7th Day Sabbath of the LORD thy God (according to the Commandment), **for we find them preparing those spices upon the same day Jesus was crucified (Luke 23:56), and the coming with them “prepared” on Resurrection morning (Luke 24:1).**

We could come to various conclusions to an exact time, but they would be speculation, even if good speculation, since the scriptures simply do not declare this specific information to us (that I am personally aware of, might be in typology somewhere, let me know if any one finds it), though it does give a general timeframe to work with, being somewhere between 3 PM and Sundown/Evening of the Nisan 14th the day of “the preparation”, being the 6th day of the week, the preparation, the day before the 7th Day Sabbath of the LORD thy God, according to the Commandment.

It is known that a lot of people place a lot of emphasis on this passage and this item of spices, to uphold their various crucifixion/resurrection time-tables, but these same are missing the greater elements, namely Jesus. Yes, truth matters, and as far as the study of the Scriptures and the Spirit of Prophecy go, we have all the truth that we may obtain about these 'spices' and approximately when they were purchased and it does not support any other time-table, than that of the 6th Day, followed by the 7th Day Sabbath of the LORD thy God, and followed by the first day.

This will be shown more thoroughly yet from OT and NT.

Let us now consider some other terms that Jesus also used, that are similar to **“three days and three nights”**, and see what may be gleaned there.

[A.] In only one instance (stated twice), **Matthew 12:40** He said, **“three days and three nights”**,

For as Jonas was **three days and three nights** in the whale's belly; so shall the Son of man be **three days and three nights** in the heart of the earth. - Matthew 12:40

This timeframe includes, as shown, was from the dark part of the 6th day of the week [aka 'Thursday night'] in the Garden of Gethsemane when Jesus was betrayed by Judas and taken into custody by the mob, on into and through the light part of the 6th Day of the week "preparation day" [aka 'Friday'], into the whole [dark and light parts, aka 'Saturday'] of the 7th Day Sabbath of the LORD thy God, and finally unto dark part [aka 'Saturday night'] and the unto sunrising of the 'first [day] of the week' [aka 'Sunday' morning] and events also afterward.

The "aka" is 'also known as', but are not technically those days as they are technically understood, but are merely useful to help us in the present era, since Scriptural (also Jewish) time begins at sundown as demonstrated, and ends with sunrise, and Roman time is counted from midnight to midnight. Therefore, any given Scriptural 'day' [1,2,3,4,5,6 (preparation), the Holy 7 day (the Sabbath of the LORD thy God)] does not technically align directly with Roman [named] days.

[B.] but on Two occasions, **Matthew 27:63; Mark 8:31** He/Scripture said, **“after three days.”**

Saying, Sir, we remember that that deceiver said, while he was yet alive, **After three days** I will rise again. - Matthew 27:63

And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and [of] the chief priests, and scribes, and be killed, and **after three days** rise again. - Mark 8:31

[C.] and He/Scripture referred to the same event 5 times in **Matthew 26:61, 27:40; Mark 15:29; John 2:19-20** as **“in three days”**,

And said, This [fellow] said, I am able to destroy the temple of God, and to build it in three days. - Matthew 26:61

And saying, Thou that destroyest the temple, and buildest [it] **in three days**, save thyself. If thou be the Son of God, come down from the cross. - Matthew 27:40

And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest [it] **in three days**, - Mark 15:29

Jesus answered and said unto them, Destroy this temple, and **in three days** I will raise it up. - John 2:19

Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up **in three days**? - John 2:20

[D.] and on Twelve occasions it is said, **“the third day.”** **Matthew 16:21, 17:23, 20:19; Mark 9:31, 10:34; Luke 9:22, 13:32*, 18:33, 24:7,46; Acts 10:40; 1 Corinthians 15:4.**

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again **the third day**. - Matthew 16:21

And they shall kill him, and **the third day** he shall be raised again. And they were exceeding sorry. - Matthew 17:23

And shall deliver him to the Gentiles to mock, and to scourge, and to crucify [him]: and **the third day** he shall rise again. - Matthew 20:19

Command therefore that the sepulchre be made sure until **the third day**, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. - Matthew 27:64

For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise **the third day**. - Mark 9:31

And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and **the third day** he shall rise again. - Mark 10:34

Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised **the third day**. - Luke 9:22

And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures **to day and to morrow, and the third [day] I shall be perfected**. - Luke 13:32*

Luke 13:32,33, is a special case text(s), which refers to the closing days of Jesus' ministry, basically ending in the Garden of Gethsemane. This text is given in the third day of the week [aka 'Tuesday', compare to Matthew 23:37-39], in which Jesus is facing the Pharisees for the last time, before He tells them that their house [Temple] was left to them desolate and leaves for Mt. Olivet on the east. The word "perfected" also means completed, finished, done in His 3 1/2 year ministrations [AD 27 - AD 31].

And they shall scourge [him], and put him to death: and **the third day** he shall rise again. - Luke 18:33

Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and **the third day** rise again. - Luke 24:7

But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is **the third day** since these things were done. - Luke 24:21

And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead **the third day**: - Luke 24:46

Him God raised up **the third day**, and shewed him openly; - Acts 10:40

And that he was buried, and that he rose again **the third day** according to the scriptures: - 1 Corinthians 15:4

Please notice, that the texts over and over again, all include the betrayal, being handed over, the trials, the scourging, the crucifixion, the death, burial and resurrection. Now consider Jonah/s again. Do we not see, from Scripture, that the **"three days and three nights"** can not, and do not begin in Jesus' burial, but much time before then from the Garden of Gethsemane (in which the betrayal, etc began).

Moreso, if these expressions are all to be taken in **the strictest sense of literally**, then the Bible, nay moreso, Jesus, is in complete contradiction, for it is clear that they would then have differing total times, for one says **"in"**, another **"after"**, still another **"the"** and one specific **"three days and three nights"**.

However, when we search the Scriptures faithfully and prayerfully, we will find that the Bible uses inclusive reckoning over and over again [**Genesis 7:4,10, 17:12, 42:17-19; 2 Chronicles 10:5,12; Esther 4:16, 5:1; Luke 1:59, 2:21; Acts 10:3-30, etc**], and so therefore which saying is correct?

All of them, for they are all (*Luke 13:32, exception) verily saying the same thing about the same events, albeit, in differing phraseology. Even comparing the Scriptures to one another, some overlap one another, see **Matthew 16:21** and **Mark 8:31** for instance.

Jesus was not and cannot be in the strictest literal sense, without destruction to His own words, literally Three Days and Three Nights [as some incorrectly see as a full '72 hours'] in the Grave, as Scripture, Structure, Language and Typology has shown already and will show again and further still.

Let us now see the Scriptures on the Time clock of God (for Jesus knew therein His exact Year, Month, Day and Hour of His Sacrifice...)... and begin to put more of this together that we may see the larger

picture that the Scripture is giving to us of these things.

Type is given by God to show the Reality of that which was to come - Jesus.

The entirety of the earthly Sanctuary is merely the **“pattern”** [Exodus 25:9,40; Numbers 8:4, etc] of the **“Heavenly”** [see book of Hebrews].

“Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to **the fashion** that he had seen.” Acts 7:44

Tupos = type, pattern. Strong's G5179 - <https://www.blueletterbible.org/lang...gs=G5179&t=KJV>

See also **Romans 5:14**, Adam was the **“figure”** of Him who was to come.

See also **1 Corinthians 10:6,11**, **“ensample[s]”** is the tupos, of that which we are to learn from, the “pattern”.

Christ Jesus is indeed our Passover, of which the Lamb was merely the Type, yes?

“... even **Christ our passover is sacrificed for us** ...” 1 Corinthians 5:7

John the Baptist understood the type/reality, that Jesus was the Anti-typical [fulfillment/reality, that which is the substance, casting the shadow, not the shadow itself],

“...**Jesus** coming unto him, and saith, **Behold the Lamb of God**...” John 1:29

“And looking upon **Jesus** as he walked, he saith, **Behold the Lamb of God!**” John 1:36

Since the scripture is clear that Jesus is the **“Lamb of God”**, and that Christ Jesus is our **“Passover”**, even sacrificed for us, it is clear that the Passover **must of necessity be sacrificed upon the 14th day after the New Moon of Aviv/Nisan** (there was a **special** exception time for the second month, for those that could not partake in the first month; see 2 Chronicles 30:2,15):

“And thus shall ye eat it; [with] your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it [is] **the LORD'S passover**.” Exodus 12:11

“Then Moses called for all the elders of Israel, and said unto them, Draw out and **take you a lamb according to your families, and kill the passover**.” Exodus 12:21

“That ye shall say, It [is] **the sacrifice of the LORD'S passover**, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.” Exodus 12:27

“In the fourteenth [day] of the first month at even [is] the LORD'S passover.” Leviticus 23:5

These should be enough to establish that Jesus, **“our passover”** was to be killed upon the 14th of Aviv/Nisan, though there is of course many more substantiating texts [**Numbers 9:5, 28:16, etc**], see also **Joshua 5:10**, where they obeyed this ordinance:

“And the children of Israel encamped in Gilgal, and **kept the passover on the fourteenth day of the**

month at even in the plains of Jericho.” Joshua 5:10

If Jesus is not the fulfillment of the tupos/type, he being the Anti-type/reality/substance, what then is the point of John pointing to Him and saying that He is the “**Lamb of God**”, or to Paul saying “**Christ our Passover**”? There of course would be no point in them doing so, if the original type did not actually exist to point to the anti-type in specificity.

What day then **immediately** followed the 14th of the Passover? It was **the first Day of the feast of Unleavened Bread**, which took place **always upon the 15th day following the New Moon of the month Aviv/Nisan**:

And **on the fifteenth day of the same month [is] the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread**. Leviticus 23:6

This was the tupos or type. Unleavened is to be without sin, since this leaven was pointing to sin. Christ Jesus died without His own sin and was so buried, for unleavened bread was also eaten on the Passover day previous.

This **first day of the feast of Unleavened Bread** was a **seasonal feast sabbath**, where “**no servile work**” could be done:

“**In the first day** ye shall have **an holy convocation: ye shall do no servile work therein**.” Leviticus 23:7

This is seen in **Joshua 5:11**, even as they obeyed the ordinances:

“And **they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched [corn] in the selfsame day**.” Joshua 5:11

The day which immediately followed this first day of unleavened bread, was the wavesheaf/firstfruits offering on the Nisan/Aviv 16th:

“Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring **a sheaf of the firstfruits** of your harvest unto the priest.” Leviticus 23:10

“And he shall **wave the sheaf before the LORD**, to be accepted for you: **on the morrow after the sabbath the priest shall wave it**.” Leviticus 23:11

“And ye shall **offer that day when ye wave the sheaf** an he lamb without blemish of the first year for a burnt offering unto the LORD.” Leviticus 23:12

We see what God was doing even as we go back to **Joshua 5**, even the day which followed immediately after the first day of the feast of Unleavened bread:

And **the manna ceased on the morrow after they had eaten of the old corn of the land**; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year. Joshua 5:12

Thus from scripture we have so far:

[1] 14th Aviv/Nisan = Passover

[2] 15th Aviv/Nisan = First day of the feast of unleavened bread, seasonal feast sabbath, no servile work

[3] 16th Aviv/Nisan = Firstfruits/Wavesheaf offering

Three consecutive days.

The First fruits is the type/tupos of the Resurrection, being a first part of the great harvest which belongs unto the Lord.

If Christ Jesus was dead for the whole day of the Firstfruits, no matter the chronology, then He is not the fulfillment of the Firstfruits, and we are now stuck with broken scripture, for scripture says of Christ Jesus:

But now is **Christ risen from the dead**, [and] **become the firstfruits** of them that slept. 1 Corinthians 15:20

But every man in his own order: **Christ the firstfruits**; afterward they that are Christ's at his coming. 1 Corinthians 15:23

Christ Jesus could not become the “**Firstfruits**” until Resurrected. Let all consider this point most carefully.

Therefore:

[1] 14th Aviv/Nisan - Passover, Christ Jesus dies

[2] 15th Aviv/Nisan - First day unleavened bread, seasonal sabbath, Christ Jesus without sin buried [also as seen; the Seventh Day Sabbath coincided, combining Creation/Redemption together forever]

[3] 16th Aviv/Nisan - Firstfruits/wavesheaf, Christ Jesus resurrected.

Three consecutive days. It can only be this way. This is not only given in this way, but also in the **Manna of Exodus 16**, in the events of **Jonah**, and according to further material yet to be seen.

Jesus also fulfilled the events of Aviv/Nisan 10th [beginning ministry] and also of the Pentecost [Acts 1-3].

Once we consider all of this, and compare with the events of the Gospels and elsewhere, “**the third day since these things were done**” by the two on the road to Emaus, etc, and by the written words of Luke in **Luke 23:56**, that the women, did not merely go back and keep the Sabbath according to the statute, the ordinance, or 'seasonal feast', or merely doing “**no servile work**”, **but** instead went back and kept “**the sabbath according to the commandment**”, which is a reference to **Exodus 20:8-11**, which says to do “**no work**”, and trumps the seasonal feast sabbath requirements.

When we also consider the words “**High day**” in regards to this particular “**sabbath**”, for **both** sabbaths [plural] met that day in that year [the 7th Day Sabbath of the LORD thy God, and the later given seasonal feast sabbath], we get a greater understanding of the events taking place as foretold.

Let us see another example by looking at the Scriptural Time Clock Jesus was going by according to the seasonal feasts which He, Himself, gave [**Leviticus 23**] -- specifically the seasonal Spring Feasts, as well as the Manna from Heaven in Exodus 16:

THE CHOOSING OF THE SPOTLESS LAMB [Exodus 12:3] 1st Month

(Pre-Babylonian-Abib/Aviv, Post Babylonian-Nisan) 10th Day after the New Moon. Choose the spotless Lamb as designated by God, a Lamb for every man, for every house [to be held for 3 1/2 days]. Jesus begins ministry [John 1:29,36] at age 30 [Luke 3:23], according to type [Numbers 4:3,23,30,35,39,40,43,47], and preaches 3 ½ years according to Scripture and Prophecy of Daniel [Daniel 9:27].

PASSOVER FEAST [Leviticus 23:5] 1st Month [Pre-Babylonian-Abib/Aviv, Post Babylonian-Nisan] 14th Day after the New Moon at Even. Spotless Lamb slain [after being held 3 1/2 days], roasted by fire, eaten with bitter herbs, in a state of readiness to depart, with no bone of the Lamb being broken, its shed blood applied to the doorposts and lintel [Exodus 12:7-8]. [Jesus dies AD 31; Nisan 14th, the sixth day of the week. The year shall be demonstrated later.]

UNLEAVENED BREAD FEAST [Leviticus 23:6-8] 1st Month [Pre-Babylonian-Abib/Aviv, Post Babylonian-Nisan] 15th Day after the New Moon - until the 21st Day of the same Month [7 days]. On the 1st Day [15th] of the feast, a holy convocation and no servile work [seasonal feast sabbath; Jesus in the Tomb; Nisan 15th], unleavened is eaten for 7 days [all leaven removed from the 1st Day]. A holy convocation and no servile work on the 7th Day, being the 21st Day of the same Month [seasonal feast sabbath].

FIRSTFRUITS OF HARVEST, WAVE SHEAF [Leviticus 23:10-14] 1st Month [Pre-Babylonian-Abib/Aviv, Post Babylonian-Nisan] 16th Day after the New Moon [Jesus resurrected; Nisan 16th, the first [day] of the week]. A Wave Sheaf of the Firstfruits of the Harvest on the morrow after the Sabbath. This day not being a Sabbath. A spotless he-lamb burnt offering the same day as the wave sheaf. "Meat" [bread] offering - two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD [for] a sweet savour: and the drink offering thereof [shall be] of wine, the fourth [part] of an hin. Begin to count 7, 7th Day Sabbaths, plus one more Day unto Pentecost [7x7=49+1=50].

The Scriptural calendar:

[First Month of the Year, Abib/Aviv] [Exodus 12:2; Deuteronomy 16:1] and later became changed to Nisan [after Babylonian Captivity, Esther 3:7; Ezra 6:19]

NEW MOON 1 MONTH DAY 1 - [A Solemn Feast Day according to Psalms 81:3; Numbers 10:10 [CYCLE DAY 7; 7th DAY SABBATH Genesis 2:2-3, Exodus 20:8-11]],

1 MONTH DAY 2, [CYCLE DAY 1]

1 MONTH DAY 3, [CYCLE DAY 2]

1 MONTH DAY 4, [CYCLE DAY 3]

1 MONTH DAY 5, [CYCLE DAY 4]

1 MONTH DAY 6, [CYCLE DAY 5]

1 MONTH DAY 7, [CYCLE DAY 6]

1 MONTH DAY 8, [CYCLE DAY 7; 7th DAY SABBATH Genesis 2:2-3, Exodus 20:8-11]

1 MONTH DAY 9, [CYCLE DAY 1]

1 MONTH DAY 10, [typological Getting Lamb for Passover; Exodus 12:3 [CYCLE DAY 2] Reality Christ is the LAMB of GOD; John 1:29,36; Jesus begins ministry for 3 ½ years; Daniel 9:27; [and ended on the time so specified] Luke 13:32-33, etc]

1 MONTH DAY 11, [CYCLE DAY 3]

1 MONTH DAY 12, [CYCLE DAY 4]

1 MONTH DAY 13, [CYCLE DAY 5]

1 MONTH DAY 14, [typological Passover at Even; Leviticus 23:5; Reality of Christ's DEATH - CYCLE DAY 6, 'aka Friday', known as the Preparation day [Mark 15:42; Luke 23:54; John 19:31], the True Temple was Destroyed [First day of the Three Prophesied by Jesus; John 2:19, etc] also see the typology of the Manna in Exodus 16:5,22; and see 1 Corinthians 5:7]

1 MONTH DAY 15, [typological First Day of Unleavened Bread, feast sabbath; Exodus 12:16; Leviticus 23:6-7; Reality of Christ's BURIAL - CYCLE DAY 7, 'aka Saturday' [Luke 23:56; 7th Day SABBATH OF THE LORD GOD in the 4th COMMANDMENT], the two [seasonal feast sabbath and 7th DAY SABBATH] combined that year of Jesus and was called an "HIGH DAY" John 19:31, Jesus remained in the tomb [being the Second Day of the Three Prophesied by JESUS; John 2:19, etc]; also see the typology of the Manna in Exodus 16:23]

1 MONTH DAY 16, [typological Wave Sheaf, First Fruits Offering, **Not a SABBATH**; Leviticus 23:10-11; Joshua 5:10-12; Reality of Christ's RESURRECTION - CYCLE DAY 1, 'aka Sunday' Matthew 28:1; Mark 16:1-2,9; Luke 24:1; John 20:1,19; Jesus free of the Tomb [being the THIRD DAY since these things were done; Luke 24:21; John 2:19, etc], also see the typology of the Manna in Exodus 16:24-25, compare to Acts 13:37; 1 Corinthians 15:20,23...begin counting 7 Sabbaths to PENTECOST Leviticus 23:15]; 1st Day]

1 MONTH DAY 17, [CYCLE DAY 2; 2nd Day]

1 MONTH DAY 18, [CYCLE DAY 3; 3rd Day]

1 MONTH DAY 19, [CYCLE DAY 4; 4th Day]

1 MONTH DAY 20, [CYCLE DAY 5; 5th Day]

1 MONTH DAY 21, [End of Feast of Unleavened Bread, feast sabbath; Leviticus 23:8; [CYCLE DAY 6]; 6th Day]

1 MONTH DAY 22 [[CYCLE DAY 7; 7th DAY SABBATH Genesis 2:2-3, Exodus 20:8-11]; **PENTECOST SABBATH 1**; 7th Day]... etc.

1 MONTH DAY 23, [CYCLE DAY 1; 8th Day]

1 MONTH DAY 24, [CYCLE DAY 2; 9th Day]

1 MONTH DAY 25, [CYCLE DAY 3; 10th Day]

1 MONTH DAY 26, [CYCLE DAY 4; 11th Day]

1 MONTH DAY 27, [CYCLE DAY 5; 12th Day]

1 MONTH DAY 28, [CYCLE DAY 6; 13th Day]

1 MONTH DAY 29, [CYCLE DAY 7; 7th DAY SABBATH Genesis 2:2-3, Exodus 20:8-11; **PENTECOST SABBATH 2**]; 14th Day]

1 MONTH DAY 30, [CYCLE DAY 1; 15th Day] [assuming an average 30 day month]

NEW MOON 2 MONTH [known as Zif [1 Kings 6:1]] DAY 1 [A Solemn Feast Day according to Psalms 81:3; Numbers 10:10 [CYCLE DAY 2]; 16th Day]

2 MONTH DAY 2 [CYCLE DAY 3; 17th Day]

2 MONTH DAY 3 [CYCLE DAY 4; 18th Day]

2 MONTH DAY 4 [CYCLE DAY 5; 19th Day]

2 MONTH DAY 5 [CYCLE DAY 6; 20th Day]

2 MONTH DAY 6 [[CYCLE DAY 7; 7th DAY SABBATH Genesis 2:2-3, Exodus 20:8-11; **PENTECOST SABBATH 3**]; 21st Day]

2 MONTH DAY 7 [CYCLE DAY 1; 22nd Day]

2 MONTH DAY 8 [CYCLE DAY 2; 23rd Day]

2 MONTH DAY 9 [CYCLE DAY 3; 24th Day]

2 MONTH DAY 10 [CYCLE DAY 4; 25th Day]

2 MONTH DAY 11 [CYCLE DAY 5; 26th Day]

2 MONTH DAY 12 [CYCLE DAY 6; 27th Day]

2 MONTH DAY 13 [[CYCLE DAY 7; 7th DAY SABBATH Genesis 2:2-3, Exodus 20:8-11; **PENTECOST SABBATH 4**]; 28th Day]

2 MONTH DAY 14 [CYCLE DAY 1; 29th Day]

2 MONTH DAY 15 [CYCLE DAY 2; 30th Day]

2 MONTH DAY 16 [CYCLE DAY 3; 31st Day]

2 MONTH DAY 17 [CYCLE DAY 4; 32nd Day]

2 MONTH DAY 18 [CYCLE DAY 5; 33rd Day]

2 MONTH DAY 19 [CYCLE DAY 6; 34th Day]

2 MONTH DAY 20 [[CYCLE DAY 7; 7th DAY SABBATH Genesis 2:2-3, Exodus 20:8-11; **PENTECOST SABBATH 5**]; 35th Day]

2 MONTH DAY 21 [CYCLE DAY 1; 36th Day]

2 MONTH DAY 22 [CYCLE DAY 2; 37th Day]

2 MONTH DAY 23 [CYCLE DAY 3; 38th Day]

2 MONTH DAY 24 [CYCLE DAY 4; 39th Day]

2 MONTH DAY 25 [CYCLE DAY 5; **40th Day**] [Jesus ascends here at some point, being with them 40 days; Psalms 24; Acts 1:3, 10 days left until Pentecost, Disciples return to Jerusalem, 2nd Ascension as Type Aaron]

2 MONTH DAY 26 [CYCLE DAY 6; 41st Day]

2 MONTH DAY 27 [[CYCLE DAY 7; 7th DAY SABBATH Genesis 2:2-3, Exodus 20:8-11; **PENTECOST SABBATH 6**]; 42nd Day]

2 MONTH DAY 28 [CYCLE DAY 1; 43rd Day]

2 MONTH DAY 29 [CYCLE DAY 2; 44th Day]

2 MONTH DAY 30 [CYCLE DAY 3; 45th Day] [assuming an average 30 day month]

NEW MOON 3 MONTH [known as Sivan [Esther 8:9] DAY 1 (A Solemn Feast Day according to Psalms 81:3; Numbers 10:10 [CYCLE DAY 4; 46th Day])]

3 MONTH DAY 2 [CYCLE DAY 5; 47th Day]

3 MONTH DAY 3 [CYCLE DAY 6; 48th Day]

3 MONTH DAY 4 [[CYCLE DAY 7; 7th DAY SABBATH Genesis 2:2-3, Exodus 20:8-11; **PENTECOST SABBATH 7**]; 49th Day]

3 MONTH DAY 5 [CYCLE DAY 1; PENTECOST [7 Sabbaths [49 days] + 1 Day; Leviticus 23:15-16; Acts 2:1] 50th Day; Christ Jesus becomes anointed in Heaven as Great High Priest, after having ascended Psalms 24 and the Disciples, by God, Prophecy, the 12th is chosen (Matthias)... typology reveals this and we see fulfillment in Acts 1-2; Psalms 133:1-3; Revelation 5:6, etc]

3 MONTH DAY 6 [CYCLE DAY 2]

3 MONTH DAY 7 [CYCLE DAY 3]

3 MONTH DAY 8 [CYCLE DAY 4]

3 MONTH DAY 9 [CYCLE DAY 5]

3 MONTH DAY 10 [CYCLE DAY 6]

3 MONTH DAY 11 [CYCLE DAY 7; 7th DAY SABBATH Genesis 2:2-3, Exodus 20:8-11]

... and so on and so forth ...

Jesus Christ was indeed crucified in the Year AD 31 (3 1/2 years from beginning in AD 27, at his Baptism), in the 1st Month Nisan/Aviv, in the 14th Day, being the 6th day of the week, the preparation, even during the Passover Feast, and died approx. at the hour of 3 PM at the time evening sacrifice, a few short hours before sunset, was buried and rested the 7th Day the Sabbath [15th] of the LORD thy God in the Commandment, being during both the Creation Sabbath of Genesis 2:1-3; Exodus 20:8-11, and a Feastal sabbath (Leviticus 23) that year combined, and He resurrected very early the First day of the week [16th], as typology showed in the Manna, in the events of Jonah, and in the feasts.

Year: 31 AD [see late 457 BC, + 486 1/2 of the 490/2,300, [+1, no year 0, overlap]

Month: 1st, Nisan/Aviv

Day: 14th, Passover Feast, being the 6th Day [of the week], the preparation

Hour: About the Ninth Hour, or 3PM, time of the evening Sacrifice

There is of course another mention of another time, in relation, being given in **Revelation 9:15**, which speaks of the exact moment of "an hour, and a day, and a month, and a year" and this deals with another event in the ongoing ministration of Jesus Christ as prophesied in the time prophecies.

Jesus was continually speaking about the time-table He was working under, according to type and anti-

type, time prophecies, etc:

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. - Matthew 4:17

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. - Matthew 16:21

And he said, Go into the city to such a man, and say unto him, The Master saith, **My time is at hand**; I will keep the passover at thy house with my disciples. - Matthew 26:18

Then cometh he to his disciples, and saith unto them, Sleep on now, and take [your] rest: behold, **the hour is at hand**, and the Son of man is betrayed into the hands of sinners. - Matthew 26:45

And saying, **The time is fulfilled**, and the kingdom of God is at hand: repent ye, and believe the gospel. - Mark 1:15

And he cometh the third time, and saith unto them, Sleep on now, and take [your] rest: it is enough, **the hour is come**; behold, the Son of man is betrayed into the hands of sinners. - Mark 14:41

And it came to pass, **when the time was come that he should be received up**, he stedfastly set his face to go to Jerusalem, - Luke 9:51

[Ye] hypocrites, ye can discern the face of the sky and of the earth; but **how is it that ye do not discern this time?** - Luke 12:56

The law and the prophets [were] until John: **since that time** the kingdom of God is preached, and every man presseth into it. - Luke 16:16

And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because **thou knewest not the time of thy visitation**. - Luke 19:44

And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am [Christ]; and **the time draweth near**: go ye not therefore after them. - Luke 21:8

Jesus saith unto her, Woman, what have I to do with thee? **mine hour is not yet come**. - John 2:4

But **the hour** cometh, and **now is**, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. - John 4:23

Verily, verily, I say unto you, **The hour** is coming, and **now is**, when the dead shall hear the voice of the Son of God: and they that hear shall live. - John 5:25

Then Jesus said unto them, **My time is not yet come**: but your time is alway ready. - John 7:6

Go ye up unto this feast: I go not up yet unto this feast; for **my time is not yet full come**. - John 7:8

Then they sought to take him: but no man laid hands on him, because **his hour was not yet come**. -

John 7:30

And some of them would have taken him; but no man laid hands on him. - John 7:44

These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for **his hour was not yet come**. - John 8:20

They shall put you out of the synagogues: yea, **the time cometh**, that whosoever killeth you will think that he doeth God service. - John 16:2

But these things have I told you, that when **the time shall come**, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. - John 16:4

These things have I spoken unto you in proverbs: but **the time cometh**, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. - John 16:25

Behold, **the hour** cometh, yea, **is now come**, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. - John 16:32

From the Scriptures of Daniel 8 and 9; and Ezra we are given the exact year, and in the Feasts of Leviticus 23 we are given the exact Month and Day and Hour. In the Manna we are given the specific days of the week to connect with the Feasts, and in Jonah an entire type. Then in the New Testament Gospels itself, we have the timeline spelled out for us, to which we shall look at in a moment.

Daniel 9:

Yea, whiles I [was] speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. - Daniel 9:21

And he informed [me], and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. - Daniel 9:22

At the beginning of thy supplications the commandment came forth, and I am come to shew [thee]; for thou [art] greatly beloved: therefore understand the matter, and consider the vision. - Daniel 9:23

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. - Daniel 9:24

Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [shall be] seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. - Daniel 9:25

And after threescore and two weeks shall Messiah be cut off, but not for **himself**: and the people of **the prince that shall come** shall destroy the city and the sanctuary; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined. - Daniel 9:26

And **he shall confirm the covenant with many for one week**: and **in the midst of the week he shall cause the sacrifice and the oblation to cease**, and for the overspreading of abominations **he** shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate.
- Daniel 9:27

In the History is Repeating article, Jesus is seen to have begun His 3 1/2 years (the first half of the last week (the 70th week) of Daniel 9 (being the first portion of Daniel 8's longer time prophecy/vision)) from the Jordan Baptism:

Christ Jesus:

John 5:39 - Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Psalms 40:7 - Then said I, Lo, I come: in the volume of the book it is written of me,

Hebrews 10:7 - Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

Luke 24:27 - And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

John 1:45 - Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

Acts 28:23 - And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

Acts 3:18 - But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

You can also share with them, the Historical information, which is given by non-Christians, which verify the death, burial and Resurrection of Jesus, as well as His followers acknowledging him as God.

The Historicity of Jesus:

History - the Frame of Reference Part 1 - The Place

History is a frame of reference in which we may begin to discuss any topic. It just depends on how far back we want to dig [go] for a foundation to then build upon.

Ie. we could begin with discussing the economy of Rome during the 1st Century BC unto 1st Century AD, but we would then have to assume the place of Rome existed to begin with, unless we question this, and so must move our starting position further back to show that Rome actually existed [that is

came to exist] to begin speaking about its economy at any given point, and so on and so forth.

So, most people, when having this discussion, will say that they will fully acknowledge and admit to the fact that the Bible has accurately recorded historical names, places and events in it.

[It is from this starting point that then the discussion usually enters about what that actually means.]

The Bible **[both Old and New Testaments; Genesis to Revelation]** can be tested like any other historical source[s] for its factual and historical validity.

This means that in each case we can go to the gathered historical records, including but not limited to the archeological; paleontological; paleobotanical; anthropological and even the geological data.

Let us get a quick definition of 'history' that shall be utilized in any further replies; "History (from Greek ἱστορία - historia, meaning "inquiry, knowledge acquired by investigation"[2]) is the discovery, collection, organization, and presentation of information about past events. ... Traditionally, historians have recorded events of the past, either in writing or by passing on an oral tradition, and have attempted to answer historical questions through the study of written documents and oral accounts. For the beginning, historians have also used such sources as monuments, inscriptions, and pictures. In general, the sources of historical knowledge can be separated into three categories: what is written, what is said, and what is physically preserved, and historians often consult all three.[17]" **[Wikipedia; History]** - <http://en.wikipedia.org/wiki/History>.

As can easily be shown by numerous examples, places in the scripture can be verified by such methods as so noted above.

For instance, the Bible directly speaks of the city of "**Jersualem**":

[1] And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. **Luke 24:49**

[2] And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. **Acts 13:31**

[3] But now I go unto Jerusalem to minister unto the saints. **Romans 15:25**

etc.

We can then go to other sources **[wikipedia; encyclopedias; google maps; historians like Josephus the Jewish Historian, Tacitus the Roman Historian, etc]** and verify that such a city existed, and even today still exists, though somewhat war-torn and rebuilt in certain areas, as example **[3 examples in some context]**:

[1] "... This then was the army with which Titus entered enemy territory. (3) He advanced in an orderly fashion, maintaining good reconnaissance and a state of readiness for battle, and encamped at no great distance from Jerusalem." **[The Histories; by Publius Cornelius Tacitus; Book 5 - (A.D. 70); paragraph 5.1]** - <http://www.ourcivilisation.com/smartboard/shop/tacitusc/histries/chap18.htm>

[2] "...1. IN the first year of the reign of Cyrus (1) which was the seventieth from the day that our people were removed out of their own land into Babylon, God commiserated the captivity and calamity of these poor people, according as he had foretold to them by Jeremiah the prophet, before the destruction of the city, that after they had served Nebuchadnezzar and his posterity, and after they had undergone that servitude seventy years, he would restore them again to the land of their fathers, and they should build their temple, and enjoy their ancient prosperity. And these things God did afford them; for he stirred up the mind of Cyrus, and made him write this throughout all Asia: "Thus saith Cyrus the king: Since God Almighty hath appointed me to be king of the habitable earth, I believe that he is that God which the nation of the Israelites worship; for indeed he foretold my name by the prophets, and that I should build him a house at Jerusalem, in the country of Judea."

2. This was known to Cyrus by his reading the book which Isaiah left behind him of his prophecies; for this prophet said that God had spoken thus to him in a secret vision: "My will is, that Cyrus, whom I have appointed to be king over many and great nations, send back my people to their own land, and build my temple." This was foretold by Isaiah one hundred and forty years before the temple was demolished. Accordingly, when Cyrus read this, and admired the Divine power, an earnest desire and ambition seized upon him to fulfill what was so written; so he called for the most eminent Jews that were in Babylon, and said to them, that he gave them leave to go back to their own country, and **to rebuild their city Jerusalem**, (2) and the temple of God, for that he would be their assistant, and that he would write to the rulers and governors that were in the neighborhood of their country of Judea, that they should contribute to them gold and silver for the building of the temple, and besides that, beasts for their sacrifices. ..." [Antiquities of the Jews - Book XI; CONTAINING THE INTERVAL OF TWO HUNDRED AND FIFTY-THREE YEARS AND FIVE MONTHS. FROM THE FIRST OF CYRUS TO THE DEATH OF ALEXANDER THE GREAT. CHAPTER 1. HOW CYRUS, KING OF THE PERSIANS, DELIVERED THE JEWS OUT OF BABYLON AND SUFFERED THEM TO RETURN TO THEIR OWN COUNTRY AND TO BUILD THEIR TEMPLE, FOR WHICH WORK HE GAVE THEM MONEY.] - http://www.ccel.org/j/josephus/works/ant-11.htm#EndNote_ANT_11.2b

[3] "The Chronicle Concerning the Early Years of Nebuchadnezzar II ("**Jerusalem** Chronicle"; ABC 5) is one of the historiographical texts from ancient Babylonia. It deals with several subjects, but the reference to the capture of **Jerusalem** in 597 BCE has received most attention. No less important is the description of Nebuchadnezzar's campaigns against the Egyptian king Necho II, who had tried to conquer Syria ('Hatti'). ... 12'. and besieged **the city of Judah** and on the second day of the month of Addaru he seized the city and captured the king [Jehoiachin; note 2]." [Jerusalem Chronicle; Nebuchadnezzar Tablet] - <http://www.livius.org/cg-cm/chronicles/abc5/jerusalem.html>

Even a cursory trip to the middle east, Palestine, Israel, Turkey, Arabia, Egypt etc reveals that many cities, even whole countries [India, Ethiopia, Arabia] still exist to this day, bearing the very same names as they had so long ago, while certain some have since those times have gone through various changes in name.

So, now that we have a place that is historically valid [**Jerusalem**], we can begin to look at names and events surrounding this historical and literal place. We can also further test the scriptures in these other areas, by and alongside of other sources. There is at no point that we have to automatically assume all, but rather we may gather more at each point tested, placing one stone upon another, built upon the foundation of the evidences.

So, does Jerusalem [under scrutiny] currently exist as a city? Did it exist in the past? Did it exist in the

time of the Roman Caesars, in the likes of Julius, Octavius [Augustus], Tiberias, Caligula, Claudius, Nero, ... Diocletian ... and so on, etc? Did it exist in the days of Alexander III the Great of Macedon [Greece], in the days of Darius I Hystaspes the Persian and Cyrus II The Great [of the Medes/Persians], in the days of Nebuchadnezzar II [of Babylon] and so on?

Each of the above is easily shown to be so from historical sources. Thus, through the frame of reference of History the **"place" [Jerusalem]** is made known.

History - the Frame of Reference Part 2 - The Peoples

Now that we have a **"place" - Jerusalem**, we can begin to look at the history surrounding and those involved with it.

Let us then consider the **"peoples"** of it, who were/are they?

We can then consider what the Bible calls **"Israelites"** or also known as **"Hebrews"**, and also as **"Jews"** [there there is a certain distinction between these terms which will not be gone into here at this point].

[1] "Now when the copy of king Artaxerxes' letter [was] read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power." **Ezra 4:23**

[2] "And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest [it]." **Mark 15:2**

[3] "And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me." **Exodus 10:3**

We can ask, Did they exist, as the Scriptures give?

We only have to briefly look at the monumental collected and gathered evidences to see that the Israelites/Hebrews did indeed exist, again from - http://en.wikipedia.org/wiki/Biblical_archaeology

One such item to possibly consider is the **"Merneptah Stele"**:

"The Merneptah Stele—also known as the Israel Stele or Victory Stele of Merneptah—is an inscription by the Ancient Egyptian king Merneptah (reign: 1213 to 1203 BC), which appears on the reverse side of a granite stele erected by the king Amenhotep III. It was discovered by Flinders Petrie in 1896 at Thebes.

The stele is notable for being the only Ancient Egyptian document generally accepted as mentioning "Isrir" or **"Israel"**. It is the earliest known attestation of the demonym Israelite. It is therefore referred to it as the **"Israel stele"**. [Wikipedia - Merneptah Stele] - http://en.wikipedia.org/wiki/Merneptah_Stele

Or another artifact, like the "**Mesha Stele**":

"The Mesha Stele (popularized in the 19th century as the "Moabite Stone") is a black basalt stone bearing an inscription by the 9th century BC ruler Mesha of Moab in Jordan.

The inscription was set up about 840 BC as a memorial of Mesha's victories over "**Omri king of Israel**" and his son, who had been oppressing Moab. It is the most extensive inscription ever recovered that **refers to ancient Israel** (the "House of Omri"). It bears what is generally thought to be the earliest extra-biblical Semitic reference to the name Yahweh (YHWH), whose temple goods were plundered by Mesha and brought before his own god Kemosh. French scholar André Lemaire has reconstructed a portion of line 31 of the stele as mentioning the "**House of David**".[1]

The stone is 124 cm high and 71 cm wide and deep, and rounded at the top. It was discovered at the site of ancient Dibon (now Dhiban, Jordan), in August 1868, by Rev. Frederick Augustus Klein (1827–1903), a German CMS missionary." [Wikipedia - Mesha Stele; aka Moabite Stone] - http://en.wikipedia.org/wiki/Mesha_Stele

Or also the "**Tel Dan Stele**":

"The Tel Dan Stele is a stele (inscribed stone) discovered in 1993/94 during excavations at Tel Dan **in northern Israel**. Its author was a king of Damascus, Hazael or one of his sons, and it contains an Aramaic inscription commemorating victories over local ancient peoples including "**Israel**"..." [Wikipedia - Tel Dan Stele] - http://en.wikipedia.org/wiki/Tel_Dan_Stele

We may also consider language of the people as being evidenced in history:

"The earliest known inscription **in the Paleo-Hebrew alphabet** was discovered on the stone on a wall at Tel Zayit, in the Beth Guvrin Valley **in the lowlands of ancient Judea**. The 22 letters were carved on one side of the 38 lb stone (17 kg) - which resembles a bowl on the other. Next would be the Gezer calendar dated to the late 10th century BCE. The script of the Gezer calendar bears strong resemblance to the akin contemporaneous Phoenician inscriptions from Byblos. **Clear Hebrew** features are visible in the scripts of the Moabite inscriptions of the Mesha Stele. The 8th-century Hebrew inscriptions exhibit many specific and exclusive traits, leading modern scholars to conclude that already in the 10th century BCE the **Paleo-Hebrew alphabet was used by wide scribal circles**." [Wikipedia - Paleo-Hebrew Alphabet] - http://en.wikipedia.org/wiki/Paleo-Hebrew_alphabet

Thus we now have a "**place**" [Jerusalem] and now we have a "**peoples**" [Jews] in Historical record, and from here we can consider further sources from scripture and test them in the light of that same History as well.

History - the Frame of Reference Part 3a - The Individuals

Ok, now that we have a "**place**" [Jerusalem] and a "**people**" [Israel], scripture also speaks of a Roman man by the name of Pilate.

"Pontius Pilate":

And when they had bound him, they led [him] away, and delivered him to **Pontius Pilate** the governor.
Matthew 27:2

Now in the fifteenth year of the reign of Tiberius Caesar, **Pontius Pilate** being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, **Luke 3:1**

[This witness of **Luke** gives us a very specific timeframe to work with.] see a chart -
<http://upload.wikimedia.org/wikipedia/commons/0/0f/TwentySevenAD.jpg>

For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and **Pontius Pilate**, with the Gentiles, and the people of Israel, were gathered together, **Acts 4:27**

I give thee charge in the sight of God, who quickeneth all things, and [before] Christ Jesus, who before **Pontius Pilate** witnessed a good confession; **1 Timothy 3:16**

"**Pilate**" as found in all four [**Matthew, Mark, Luke and John**] Gospel accounts, in the **Book of Acts** [again by **Luke**, additional witness of Paul in it] and **1 Timothy 6** [Paul]:

Matthew 27:2,13,17,22,24,58,62,65;

Mark 15:1,2,4,5,9,12,14,15,43,44;

Luke 3:1, 13:1, 23:1,3,4,6,11,12,13,20,24,52;

John 18:29,31,33,35,37,38, 19:1,4,5,6,8,10,12,13,15,19,21,22,31,38;

Acts 3:13, 4:27, 13:28;

1 Timothy 6:13

A quick source verification says,

"**Pontius Pilatus** (Greek: Πόντιος Πιλάτος, Pontios Pīlātos), known in the English-speaking world as Pontius Pilate (play /'pɒntjəs 'paɪlət/), was **the fifth Prefect of the Roman province of Judaea, from AD 26–36.**[1][2] He is **best known as the judge at Jesus' trial and the man who authorized the crucifixion of Jesus.** As prefect, **he served under Emperor Tiberius.**

The sources for Pilate's life are the **four canonical gospels, a brief mention by Tacitus, and an inscription known as the Pilate Stone**, which confirms his historicity..." [**Wikipedia; Pontius Pilate**] - http://en.wikipedia.org/wiki/Pontius_Pilate

So, is this Roman man "**Pilate**" mentioned elsewhere in historical record? Yes:

Philo of Alexandria [aka "(20 BC – 50 AD) ... Philo Judaeus, Philo Judaeus of Alexandria, Yedidia, "Philon", and Philo the Jew" [**Wikipedia; Philo**] - <http://en.wikipedia.org/wiki/Philo>]:

""299. ἔχω δέ τι καὶ φιλοτίμημα αὐτοῦ προσδιηγήσασθαι, καίτοι μυρίων ἀπολελαυκῶς ὅτε ἔζη κακῶν· ἀλλὰ τάληθές φίλον καὶ σοὶ τίμιον. **Πιλάτος** ἦν τῶν ὑπάρχων ἐπίτροπος ἀποδεδειγμένος τῆς Ἰουδαίας· οὗτος οὐκ ἐπὶ τιμῇ Τιβερίου μάλλον ἢ ἔνεκα τοῦ λυπῆσαι τὸ πλῆθος ἀνατίθηναι ἐν τοῖς κατὰ τὴν ἱερόπολιν Ἡρώδου βασιλείοις ἐπιχρύσους ἀσπίδας μήτε | ...

... 304. ὁ δὲ διαναγνὸς οἷα μὲν εἶπε **Πιλάτον**, οἷα δὲ ἠπεύλησεν· ὥς δὲ ὠργίσθη, καίτοι οὐκ εὐληπτος ὢν ὀργῇ, περιττόν ἐστι διηγεῖσθαι, τοῦ πράγματος ἐξ αὐτοῦ φωνὴν ἀφιέντος. 305..." [**Philo; Legatio**

ad Gaium [Embassy to Gaius [Caligula]]; Greek Sections 299-305 -

http://www.documentacatholicaomnia.eu/03d/-020_0050,_Philo_Judaeus,_Legatio_ad_Gaium,_GR.pdf
; for English see also - http://books.google.co.in/books?id=Z3RfAAAAMAAJ&q=pilate#search_anchor]

"Our **earliest surviving literary reference to Pontius Pilate** is found within the writings of the **diaspora Jew, Philo of Alexandria**. His **Embassy to Gaius (or Legatio ad Gaium)** describes how Pilate offended against the Jewish Law by setting up aniconic shields in Jerusalem. The Jewish leaders appealed **to Tiberius** who ordered Pilate to remove them (§§ 299–305). The incident is found within a letter supposedly from Agrippa I to Gaius Caligula, attempting to dissuade the Emperor from setting up his statue in the Jerusalem Temple (§§ 276–329). ..." **[Chapter Extract]** - <http://ebooks.cambridge.org/chapter.jsf?bid=CBO9780511585166&cid=CBO9780511585166A010>

See also the Book: **"Philonis Alexandrini Legatio ad Gaium" [E. Mary Smallwood; Page 302 onward]** - <http://books.google.com/books?id=udcUAAAAIAAJ&pg=PA302&lpg=PA302&vq=pilate#v=onepage&q=pilate&f=false>

Tacitus [Roman Historian, aka "Publius (or Gaius) Cornelius Tacitus (AD 56 – AD 117)" **[Wikipedia; Tacitus]** - <http://en.wikipedia.org/wiki/Tacitus>]:

"...Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty **during the reign of Tiberius** at the hands of one of our procurators, **Pontius Pilatus**, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judaea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular...." **[Tacitus; "Annals (written ca. 116 AD), book 15, chapter 44."]** - <http://mcadams.posc.mu.edu/txt/ah/tacitus/TacitusAnnals15.html>

Josephus [aka "Titus Flavius Josephus (37 – c. 100),[2] also called Joseph ben Matityahu" **[Wikipedia; Josphehus]** - <http://en.wikipedia.org/wiki/Josephus>]:

"...He also deprived him in a little time, and ordained Eleazar, the son of Ananus, who had been high priest before, to be high priest; which office, when he had held for a year, Gratus deprived him of it, and gave the high priesthood to Simon, the son of Camithus; and when he had possessed that dignity no longer than a year, Joseph Caiaphas was made his successor. When Gratus had done those things, he went back to Rome, after he had tarried **in Judea** eleven years, **when Pontius Pilate came as his successor.**" **[Josephus; Antiquities of the Jews; Book 18; Section 29]** - <http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0146:book=18:section=29&highlight=pilate>

"[169] Now **Pilate**, who was sent as procurator **into Judea** by Tiberius, sent by night those images of Caesar that are called ensigns into Jerusalem. This excited a very among great tumult among the Jews when it was day; for those that were near them were astonished at the sight of them, as indications that their laws were trodden under foot; for those laws do not permit any sort of image to be brought into the city. Nay, besides the indignation which the citizens had themselves at this procedure, a vast number of people came running out of the country. These came zealously to **Pilate** to Cesarea, and besought him to carry those ensigns out of **Jerusalem**, and to preserve them their ancient laws inviolable; but upon **Pilate's** denial of their request, they fell 1 down prostrate upon the ground, and continued immovable in that posture for five days and as many nights." **[Josephus; Jewish Wars;**

Book 2; Section 169] - <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0148%3Abook%3D2%3Asection%3D169>

Coins [Roman Procurator Coinage]:

"The bronze coins (or 'prutah') **issued by Pontius Pilate between 26 - 36 AD...**" [Wikipedia; Pontius Pilate] - http://en.wikipedia.org/wiki/Roman_Procurator_coinage#Pontius_Pilate

Picture of the coinage issued by Pontius Pilate - <http://en.wikipedia.org/wiki/File:Coin-of-Pilate.jpg>

Stone Inscription:

"The **Pilate Stone** is the name given to a block (82 cm x 65 cm) of limestone with a carved inscription attributed to **Pontius Pilate**, a prefect of the Roman-controlled province **of Judaea from 26-36**. The stone is significant because it is the only universally accepted archaeological find with an inscription mentioning the name **"Pontius Pilatus"** to date.

The Pilate Stone is currently located at the Israel Museum in Jerusalem.[1][2]

...

On the partially damaged block is a dedication to the deified Augustus and Livia ("the Divine Augusti") of a Tiberieum (a building in honour of Tiberius Caesar Augustus). It has been deemed **authentic** because it was discovered in the coastal town of Caesarea, which was the capital of Judaea Province[4] during the time Pontius Pilate was Roman governor.

The partial inscription reads (conjectural letters in brackets):

[DIS AUGUSTI]S **TIBERIÉUM**
[...PO]**NTIUS PILATUS**
[...PRAEF]ECTUS **IUDA**[EA]E
[...FECIT D]E[DICAVIT]

The translation from Latin to English for the inscription reads:

To the Divine Augusti [this] **Tiberieum**
...**Pontius Pilate**
...prefect of **Judea**
...has dedicated [this]

...

The limestone block was discovered in June 1961 by Italian archaeologists led by Dr. Antonio Frova while excavating an ancient theater (built by decree of Herod the Great c. 30 BC), called Caesarea Maritima in the present-day city of Caesarea-on-the-Sea (also called Maritima).[5]" [Wikipedia; Pilate Stone] - http://en.wikipedia.org/wiki/Pilate_Stone

A picture of the Stone and its inscription here -

http://upload.wikimedia.org/wikipedia/commons/e/e1/Pilate_Inscription.JPG

Thus, we now have the **Roman Pontius Pilate** in existence of the time of Tiberius in the very era that the scriptures so clearly give.

""299. ἔχω δέ τι καὶ φιλοτίμημα αὐτοῦ προσδιηγῆσθαι, καίτοι μυρίων ἀπολελαυκῶς ὅτε ἔζη κακῶν· ἀλλὰ τάληθές φίλον καὶ σοὶ τίμιον. [b]Πιλᾶτος[/b] ἦν τῶν ὑπάρχων ἐπίτροπος ἀποδεδειγμένος τῆς Ἰουδαίας· οὗτος οὐκ ἐπὶ τιμῇ Τιβερίου μάλλον ἢ ἔνεκα τοῦ λυπῆσαι τὸ πλῆθος ἀνατίθησιν ἐν τοῖς κατὰ τὴν ἱερόπολιν Ἡρώδου βασιλείοις ἐπιχρύσους ἀσπίδας μήτε | μορφὴν ἐχούσας μήτε ἄλλο τι τῶν ἀπηγορευμένων, ἔξω τινὸς ἐπιγραφῆς ἀναγκαίας, ἣ δύο ταῦτα ἐμήνυε, τὸν τε ἀναθέντα καὶ ὑπὲρ οὗ ἡ ἀνάθεσις. 300. ἐπεὶ δὲ ἦσθοντο οἱ πολλοί – καὶ περιβόητον ἦν ἡδη τὸ πρᾶγμα – , προστησάμενοι τούς τε βασιλέως υἱεῖς τέτταρας οὐκ ἀποδέοντας τό τε ἀξίωμα καὶ τὰς τύχας βασιλέων καὶ τοὺς ἄλλους ἀπογόνους καὶ τῶν παρ’ αὐτοῖς τοὺς ἐν τέλει παρεκάλουν τὸ νεωτερισθὲν περὶ τὰς ἀσπίδας εἰς ἐπανάρθωσιν ἀγαγεῖν καὶ μὴ κινεῖν ἔθνη πάτρια τὸν πρὸ τοῦ πάντα αἰῶνα διαφυλαχθέντα καὶ πρὸς βασιλέων καὶ πρὸς αὐτοκρατόρων ἀκίνητα. 301. στερρῶς δὲ ἀντιλέγοντος – ἦν γὰρ τὴν φύσιν ἀκαμπτῆς καὶ μετὰ τοῦ αὐθάδους ἀμεΐλικτος – , ἀνεβόησαν· “μὴ στασίαζε, μὴ πολεμοποιεῖ, μὴ κατάλυε τὴν εἰρήνην· οὐκ ἔστιν ἀτιμία νόμων ἀρχαίων αὐτοκράτορος τιμῇ. μὴ πρόφασις τῆς εἰς τὸ ἔθνος ἐπηρείας ἔστω σοὶ Τιβέριος· οὐδὲν ἐθέλει τῶν ἡμετέρων καταλύεσθαι. εἰ δὲ φῆς, αὐτὸς ἐπίδειξον ἡ διάταγμα ἡ ἐπιστολὴν ἣ τὸ ὁμοίотροπον, ἵνα παυσάμενοι τοῦ σοὶ διανοχλεῖν πρέσβεις ἐλόμενοι δεώμεθα τοῦ 23/29

δεσπότης.” 302. τὸ τελευταῖον τοῦτο μάλιστα αὐτὸν ἐξετράχυνε καταδείσαντα, μὴ τῷ ὄντι πρεσβευσάμενοι καὶ τῆς ἄλλης αὐτὸν ἐπιτροπῆς ἐξελέγξωσι τὰς δωροδοκίας, τὰς ὕβρεις, τὰς ἀρπαγὰς, τὰς αἰκίας, τὰς ἐπηρείας, τοὺς ἀκρίτους καὶ ἐπαλλήλους φόνους, τὴν ἀνήνυτον καὶ ἀργαλεωτάτην ὁμότητα διεξελθόντες. 303. οἷα οὖν ἐγκότως ἔχων καὶ βαρύνῃς <ὦν> ἄνθρωπος ἐν ἀμυγχανοῖς ἦν, μήτε καθελεῖν τὰ ἅπασις ἀνατεθέντα θαρρῶν μήτε βουλόμενός τι τῶν πρὸς ἡδονὴν τοῖς ὑπηκόοις ἐργάσασθαι, ἅμα δὲ καὶ τὴν ἐν τούτοις σταθερότητα Τιβερίου μὴ ἀγνοῶν· ἅπερ ὁρῶντες οἱ ἐν τέλει καὶ συνιέντες, ὅτι μετανοεῖ μὲν ἐπὶ τοῖς πεπραγμένοις, δοκεῖν δὲ οὐ βούλεται, γράφουσι Τιβερίῳ δεητικωτάτας ἐπιστολάς. 304. ὁ δὲ διαναγνὸς οἷα μὲν εἶπε Πιλᾶτον, οἷα δὲ ἠπεύλησεν· ὥς δὲ ὠργίσθη, καίτοι οὐκ εὐληπτος ὢν ὀργῇ, περιττόν ἐστι διηγεῖσθαι, τοῦ πράγματος ἐξ αὐτοῦ φωνὴν ἀφιέντος. 305. εὐθέως γὰρ οὐδὲ εἰς τὴν ὑστεραίαν ὑπερθέμενος ἐπιστέλλει, μυρία μὲν τοῦ καινουργηθέντος τολμήματος ὀνειδίζων καὶ ἐπιπλήττων, κελεύων δὲ αὐτίκα καθελεῖν τὰς ἀσπίδας καὶ μετακομισθῆναι ἐκ τῆς μητροπόλεως εἰς τὴν ἐπὶ θαλάττῃ Καισάρειαν, ἐπώνυμον τοῦ προπάππου Σεβαστίνῃ, ἵνα ἀνατεθεῖεν ἐν τῷ Σεβαστείῳ· καὶ ἀνετέθησαν. οὕτως ἀμφοτέρω ἐφυλάχθη, καὶ ἡ | τιμὴ τοῦ αὐτοκράτορος, καὶ ἡ περὶ τὴν πόλιν ἀρχαία συνήθεια.” [Philo; Legatio ad Gaium [Embassy to Gaius [Caligula]]; Greek Sections 299-305 - [www . documentacatholicaomnia . eu/03d/-020_0050,_Philo_Judaeus,_Legatio_ad_Gaium,_GR.pdf](http://www.documentacatholicaomnia.eu/03d/-020_0050,_Philo_Judaeus,_Legatio_ad_Gaium,_GR.pdf); for English see also - [books . google . co . in/ books?id=Z3RfAAAAMAAJ&q=pilate#search_anchor](http://books . google . co . in/books?id=Z3RfAAAAMAAJ&q=pilate#search_anchor)]

"Our earliest surviving literary reference to Pontius Pilate is found within the writings of the diaspora Jew, Philo of Alexandria. His Embassy to Gaius (or Legatio ad Gaium) describes how Pilate offended against the Jewish Law by setting up aniconic shields in Jerusalem. The Jewish leaders appealed to Tiberius who ordered Pilate to remove them (§§ 299–305). The incident is found within a letter supposedly from Agrippa I to Gaius Caligula, attempting to dissuade the Emperor from setting up his statue in the Jerusalem Temple (§§ 276–329). ..." [Chapter Extract: ebooks . cambridge . org/chapter.jsf?bid=CBO9780511585166&cid=CBO9780511585166A010]

The “Herod's” of Bible History:

Matthew 2:1,3,7,12,13,16,19,22, 14:1,3,6;

Mark 6:14,16,17,18,20,21,22, 8:15;

Luke 1:5, 3:1,19, 8:3, 9:7,9, 13:31, 23:7,8,11,12,15;

Acts 4:27, 12:1,6,11,19,20,21, 13:1, 23:35;

Also see Herod “Archelaus”:

Matthew 2:22;

Also see Herod “Philip” I [aka “Herod II”]:

Matthew 14:3;

Mark 6:17;

Luke 3:19;

Also see “Philip the Tetrarch” II [aka Herod “Philip” II]:

Luke 3:1;

Also see Herod “Agrippa” II:

Acts 25:13,22,23,24,26, 26:1,2,7,19,27,28,32;

[1] King Herod “the Great” [son of Antipater of Idumea and wife Cypros]

[Wives: [1] “Doris”, [2] “Mariamne I”, [3] “Mariamne II”, [4] “Malthace”, [5] “Cleopatra of Jerusalem”; Children: [1] “Antipater II”, [2] “Prince Alexander”, [3] “Prince Aristobulus IV”, [4] “Princess Salampsio”, [5] “Herod Philip I”, [6] Herod Antipas”; [7] “Herod Archelaus”; [8] “Olympias the Herodian”; [9] “Prince Herod”, [10] “Herod Philip II” **[Wikipedia; Herod the Great]** - http://en.wikipedia.org/wiki/Herod_the_Great]:

Matthew 2:1,3,7,12,13,16,19,22;

Luke 1:5;

“[19] [For example, I shall relate] how Antiochus, who was named Epiphanes, took Jerusalem by force, and held it three years and three months, and was then ejected out of the country by the sons of Asamoneus: after that, how their posterity quarreled about the government, and brought upon their settlement the Romans and Pompey; how **Herod** also, **the son of Antipater**, dissolved their government, and brought Sosins upon them; as also how our people made a sedition upon **Herod's** death, while **Augustus was the Roman emperor**, and Quintilius Varus was in that country; and how

the war broke out in the twelfth year of Nero, with what happened to Cestius; and what places the Jews assaulted in a hostile manner in the first sallies of the war.” [Flavius Josephus; **The Wars of the Jews; Book 1; Section 19**] - <http://www.perseus.tufts.edu/hopper/text?doc=J.+BJ+1.19&fromdoc=Perseus%3Atext%3A1999.01.0148>

“(282) ... then resolved to get him made king of the Jews ... (284) ... told them that it was for their advantage in the Parthian war **that Herod should be king**; so they all gave their votes for it. (285) And when the senate was separated, Antony and Caesar went out, **with Herod** between them; while the consul and the rest of the magistrates went before them, in order to offer sacrifices, and to lay the decree in the Capitol. Antony also made a feast **for Herod** on the first day of his reign. ...” [Flavius Josephus; **The New Complete Works of Flavius Josephus, William Whiston, Paul L. Maier; Book 1; Chapter 14; sections 282-285; Page 692**] - <http://books.google.com/books?id=pTY4kBRIVQYC&pg=PA692&lpg=PP1#v=onepage&q&f=false>

“[164] But the people, on account of **Herod's** barbarous temper, and for fear he should be so cruel and to inflict punishment on them, said what was done was done without their approbation, and that it seemed to them that the actors might well be punished for what they had done. But as for **Herod**, he dealt more mildly with others [of the assembly] but he deprived Matthias of the high priesthood, as in part an occasion of this action, and made Joazar, who was Matthias's wife's brother, high priest in his stead. Now it happened, that during the time of the high priesthood of this Matthias, there was another person made high priest for a single day, that very day which the Jews observed as a fast. The occasion was this: This Matthias the high priest, on the night before that day when the fast was to be celebrated, seemed, in a dream, to have conversation with his wife; and because he could not officiate himself on that account, Joseph, the son of Ellemus, his kinsman, assisted him in that sacred office. But **Herod** deprived this Matthias of the high priesthood, and burnt the other Matthias, who had raised the sedition, with his companions, alive. And **that very night there was an eclipse of the moon**. 2

1 This fact, that one Joseph was made high priest for a single day, on occasion of the action here specified, that befell Matthias, the real high priest, in his sleep, the night before the great day of expiation, is attested to both in the Mishna and Talmud, as Dr. Hudson here informs us. And indeed, from this fact, thus fully attested, we may confute that pretended rule in the Talmud here mentioned, and endeavored to be excused lay Reland, that the high priest was not suffered to sleep the night before that great day of expiation; which watching would surely rather unfit him for the many important duties he was to perform on that solemn day, than dispose him duly to perform them. Nor do such Talmudical rules, when unsupported by better evidence, much less when contradicted there by, seem to me of weight enough to deserve that so great a man as Reland should spend his time in endeavors at their vindication.

2 **This eclipse of the moon (which is the only eclipse of either of the luminaries mentioned by our Josephus in any of his writings) is of the greatest consequence for the determination of the time for the death of Herod and Antipater, and for the birth and entire chronology of Jesus Christ.** It happened March 13th, in the year of the Julian period 4710, and **the 4th year before the Christian era**. See its calculation by the rules of astronomy, at the end of the Astronomical Lectures, edit. Lat. p. 451, 452.” [Flavius Josephus; **Antiquities of the Jews; Book 17; Chapter 6; Section 4**] - <http://www.perseus.tufts.edu/hopper/text?doc=J.+AJ+17.6.4&fromdoc=Perseus%3Atext%3A1999.01.0146>

“**Herod** (Hebrew: הורדוס, Hordos, Greek: Ἡρώδης, Hērōidēs), also known as Herod the Great (born 73 or 74 BCE, died 4 BCE in Jericho[1]), was a Roman client king of Judea.[2][3][4]” [Wikipedia;

Herod the Great] - http://en.wikipedia.org/wiki/Herod_the_Great

Copper Coin of Herod's: "...bearing the legend "ΒΑΣΙΛΕΩΣ ΗΡΩΔΟΥ" ("Basileōs Hērōdou") on the obverse" **[Wikipedia; Herod the Great]** - http://upload.wikimedia.org/wikipedia/commons/a/a7/Herod_coin1.jpg

Another Coin of Herod - http://upload.wikimedia.org/wikipedia/commons/6/61/Herod_coin.jpg

Bronze Coin of Herod - http://upload.wikimedia.org/wikipedia/commons/a/a5/Bronze_coin_of_Herod_the_Star_minted_at_Samaria.jpg

Tomb of Herod the Great: "The location of **Herod's tomb is documented by Josephus**, who writes, "And the body was carried two hundred furlongs, to Herodium, where he had given order to be buried." [46] Josephus provides more clues about Herod's tomb which he calls Herod's monuments:

So they threw down all the hedges and walls which the inhabitants had made about their gardens and groves of trees, and cut down all the fruit trees that lay between them and the wall of the city, and filled up all the hollow places and the chasms, and demolished the rocky precipices with iron instruments; and thereby made all the place level from Scopus **to Herod's monuments**, which adjoined to the pool called the Serpent's Pool. [47]

Professor Ehud Netzer, an archaeologist from Hebrew University, read the writings of Josephus and focused his search on the vicinity of the pool and its surroundings at the Winter Palace of Herod in the Judean desert. An article of the New York Times states,

Lower Herodium consists of the remains of a large palace, a race track, service quarters, and a monumental building whose function is still a mystery. Perhaps, says Ehud Netzer, who excavated the site, **it is Herod's mausoleum**. Next to it is a pool, almost twice as large as modern Olympic-size pools. [48]

It took 35 years for Netzer to identify the exact location, but on May 7, 2007, an Israeli team of archaeologists of the Hebrew University led by Netzer, announced they had discovered **the tomb**. [49] [50] [51] [52] **The site is located at the exact location given by Flavius Josephus**, atop of tunnels and water pools, at a flattened desert site, halfway up the hill to Herodium, 12 kilometers (7.5 mi) south of Jerusalem. [53] The tomb contained a broken sarcophagus but no remains of a body.

The Israel Nature and Parks Authority and the Gush Etzion Regional Council intend to recreate the tomb out of a light plastic material. [54]" **[Wikipedia; Herod the Great]** - http://en.wikipedia.org/wiki/Herod_the_Great

Herodium - http://upload.wikimedia.org/wikipedia/commons/5/5f/Herodium_from_above_2.jpg

History - the Frame of Reference Part 3c - The Individuals

[2] Herod "Archelaus": son of Herod "the Great" and wife Malthace, brother of Herod "Antipas" and half-brother of Herod Philip I [aka "Herod II" originally married to Herodias; this is not Philip the Tetrarch **[Herod Philip II]** - http://en.wikipedia.org/wiki/Herod_Archelaus

Matthew 2:22;

“Now the king had nine wives, 1 and children by seven of them; Antipater was himself born of Doris, and Herod Philip of Mariamne, the high priest's daughter; Antipas also and **Archelaus** were by Malthace, the Samaritan, as was his daughter Olympias, which his brother Joseph's 2 son had married. By Cleopatra of Jerusalem he had Herod and Philip; and by Pallas, Phasaelus; he had also two daughters, Roxana and Salome, the one by Phedra, and the other by Elpis; he had also two wives that had no children, the one his first cousin, and the other his niece; and besides these he had two daughters, the sisters of Alexander and Aristobulus, by Mariamne. Since, therefore, the royal family was so numerous, Antipater prayed him to change these intended marriages.

1 Dean Aldrich takes notice here, that these nine wives of Herod were alive at the same time; and that if the celebrated Mariamne, who was now dead, be reckoned, those wives were in all ten. Yet it is remarkable that he had no more than fifteen children by them all.

2 To prevent confusion, it may not be amiss, with Dean Aldrich, to distinguish between four Josephs in the history of Herod. 1. Joseph, Herod's uncle, and the [second] husband of his sister Salome, slain by Herod, on account of Mariamne. 2. Joseph, Herod's quaestor, or treasurer, slain on the same account. 3. Joseph, Herod's brother, slain in battle against Antigonus. 4. Joseph, Herod's nephew, the husband of Olympias, mentioned in this place.” [Flavius Josephus; The Wars of the Jews; Book 1; Section 561] - <http://www.perseus.tufts.edu/hopper/text?doc=J.+BJ+1.561&fromdoc=Perseus%3Atext%3A1999.01.0148>

“**Herod Archelaus** (23 BC – c. 18 AD) was the ethnarch of Samaria, Judea, and Idumea (biblical Edom) from 4 BC to 6 AD. He was **the son of Herod the Great** and Malthace the Samaritan, the brother of Herod Antipas, and the half-brother of Herod Philip I. ... ” [Wikipedia; Herod Archelaus] - http://en.wikipedia.org/wiki/Herod_Archelaus

Coin of Herod Archelaus -

http://upload.wikimedia.org/wikipedia/commons/c/c3/Herod_Archelaus.jpg

[3] Herod “**Philip**” I: aka “Herod II” **originally married to Herodias**; this is not Philip the Tetrarch [Herod Philip II]] [son of Herod “the Great” and wife Mariamne II, who was “daughter of Simon Boethus the High Priest (Mark 6:17)” [Wikipedia; Herod II] - http://en.wikipedia.org/wiki/Herod_II

Matthew 14:3;

Mark 6:17;

Luke 3:19;

See previous mention: [Flavius Josephus; The Wars of the Jews; Book 1; Section 561] - <http://www.perseus.tufts.edu/hopper/text?doc=J.+BJ+1.561&fromdoc=Perseus%3Atext%3A1999.01.0148>

“[130] Herod the Great had two daughters by Mariamne, the [grand] daughter of Hyrcanus; the one was Salampsio, who was married to Phasaelus, her first cousin, who was himself the son of Phasaelus, Herod's brother, her father making the match; the other was Cypros, who was herself married also to her first cousin Antipater, the son of Salome, Herod's sister. Phasaelus had five children by Salampsio;

Antipater, Herod, and Alexander, and two daughters, Alexandra and Cypros; which last Agrippa, the son of Aristobulus, married; and Timius of Cyprus married Alexandra; he was a man of note, but had by her no children. Agrippa had by Cypros two sons and three daughters, which daughters were named Bernice, Mariarune, and Drusius; but the names of the sons were Agrippa and Drusus, of which Drusus died before he came to the years of puberty; but their father, Agrippa, was brought up with his other brethren, Herod and Aristobulus, for these were also the sons of the son of Herod the Great by Bernice; but Bernice was the daughter of Costobarus and of Salome, who was Herod's sister. Aristobulus left these infants when he was slain by his father, together with his brother Alexander, as we have already related. But when they were arrived at years of puberty, this Herod, the brother of Agrippa, married Mariamne, the daughter of Olympias, who was the daughter of Herod the king, and of Joseph, the son of Joseph, who was brother to Herod the king, and had by her a son, Aristobulus; but Aristobulus, the third brother of Agrippa, married Jotape, the daughter of Sampsigeramus, king of Emesa; they had a daughter who was deaf, whose name also was Jotape; and these hitherto were the children of the male line. **But Herodias, their sister, was married to Herod [Philip], the son of Herod the Great**, who was born of Mariamne, the daughter of Simon the high priest, **who had a daughter, Salome**; after whose birth Herodias took upon her to confound the laws of our country, and **divorced herself from her husband while he was alive**, and was married to Herod [Antipas], her husband's brother by the father's side, he was tetrarch of Galilee; but her daughter Salome was married to Philip, the son of Herod, and tetrarch of Trachonitis; and as he died childless, Aristobulus, the son of Herod, the brother of Agrippa, married her; they had three sons, Herod, Agrippa, and Aristobulus; and this was the posterity of Phasaelus and Salampsio. But the daughter of Antipater by Cypros was Cypros, whom Alexas Selcias, the son of Alexas, married; they had a daughter, Cypros; but Herod and Alexander, who, as we told you, were the brothers of Antipater, died childless. As to Alexander, the son of Herod the king, who was slain by his father, he had two sons, Alexander and Tigranes, by the daughter of Archelaus, king of Cappadocia. Tigranes, who was king of Armenia, was accused at Rome, and died childless; Alexander had a son of the same name with his brother Tigranes, and was sent to take possession of the kingdom of Armenia by Nero; he had a son, Alexander, who married Jotape, the daughter of Antiochus, the king of Commagena; Vespasian made him king of an island in Cilicia. But these descendants of Alexander, soon after their birth, deserted the Jewish religion, and went over to that of the Greeks. But for the rest of the daughters of Herod the king, it happened that they died childless. And **as these descendants of Herod, whom we have enumerated, were in being at the same time that Agrippa the Great took the kingdom**, and I have now given an account of them, it now remains that I relate the several hard fortunes which befell Agrippa, and how he got clear of them, and was advanced to the greatest height of dignity and power.” [Flavius Josephus; Antiquities of the Jews; Book 18; Chapter 5; Section 4] - <http://www.perseus.tufts.edu/hopper/text?doc=J.+AJ+18.5.4&fromdoc=Perseus%3Atext%3A1999.01.0146>

[4] “**Philip the Tetrarch**” II: aka Herod “Philip” II whose wife was originally his “niece Salome, the daughter of Herodias” [Wikipedia; Philip the Tetrarch] - http://en.wikipedia.org/wiki/Philip_the_tetrarch

Luke 3:1;

See previous mention: [Flavius Josephus; The Wars of the Jews; Book 1; Section 561] - <http://www.perseus.tufts.edu/hopper/text?doc=J.+BJ+1.561&fromdoc=Perseus%3Atext%3A1999.01.0148>

“**Philip the Tetrarch** (sometimes called Herod Philip II by modern writers) was son of Herod the Great and his fifth wife Cleopatra of Jerusalem and half-brother of Herod Antipas and Herod Archelaus (not

to be confused with Herod II, whom some writers call Herod Philip I.)

Philip inherited the northeast part of his father's kingdom, which includes Iturea and Trachonitis as mentioned briefly in the Bible by Luke (3:1) or Gaulonitis, and Trachonitis, and Paneas as noted by Flavius Josephus.[1] Augustus Caesar made his own division of Herod's kingdom, giving one half to Archelaus, while dividing the other half into two, to Antipas and Philip. Batanea, with Trachonitis, as well as Auranitis, with a certain part of what was called the House of Zenodorus, paid the tribute of one hundred talents to Philip.[2]

He married his niece Salome, the daughter of Herodias[3] and was a **member of the Herodian dynasty** sometimes called Herod Philip I, but also known as Herod II, or sometimes Philip of Rome. **This Salome appears in the Bible in connection with the execution of John the Baptist**. The evangelist Mark (6:17) and Matthew (14:3) write that Philip was her father, which seems an odd mistake until one realizes that the older half-brother of **Philip the Tetrarch** (Herod Philip II) is also sometimes named Herod Philip - Herod Philip I. **Philip the Tetrarch** rebuilt the city of Caesarea Philippi, calling it by his own name to distinguish it from the Caesarea on the sea-coast which was the seat of the Roman government.” [Wikipedia; Philip the Tetrarch] - http://en.wikipedia.org/wiki/Philip_the_tetrarch

“[188] AND now Herod altered his testament upon the alteration of his mind; for he appointed Antipas, to whom he had before left the kingdom, to be tetrarch of Galilee and Perea, and granted the kingdom to Archelaus. **He also gave Gaulonitis, and Trachonitis, and Paneas to Philip, who was his son**, but own brother to Archelaus **2 by the name of a tetrarchy**; and bequeathed Jarnnia, and Ashdod, and Phasaelis to Salome his sister, with five hundred thousand [drachmae] of silver that was coined. ...” [Flavius Josephus; Antiquities of the Jews; Book 17; Chapter 8; Section 1] - <http://www.perseus.tufts.edu/hopper/text?doc=J.+AJ+17.8.1&fromdoc=Perseus%3Atext%3A1999.01.0146>

History - the Frame of Reference Part 3d - The Individuals

[5] Herod “Antipas” the Tetrarch: son of Herod “the Great” and wife Malthace] [original wife – daughter of Aretas, King of Arabia; second wife – Herodias [Philip's [Herod's brother's] wife]] - http://en.wikipedia.org/wiki/Herod_antipas

Matthew 14:1,3,6;

Mark 6:14,16,17,18,20,21,22, 8:15;

Luke 3:1,19, 8:3, 9:7,9, 13:31, 23:7,8,11,12,15;

Acts 4:27, 13:1;

See previous mention - [Flavius Josephus; The Wars of the Jews; Book 1; Section 561] - <http://www.perseus.tufts.edu/hopper/text?doc=J.+BJ+1.561&fromdoc=Perseus%3Atext%3A1999.01.0148>

“**Herod Antipater** (Greek: Ἡρώδης Ἀντίπατρος, Hērōdēs Antipatros; born before 20 BC – died after 39 AD), known by the **nickname Antipas**, was a 1st-century AD ruler of Galilee and Perea, **who bore the title of tetrarch** ("ruler of a quarter"). **He is best known today for accounts in the New**

Testament of his role in events that led to the executions of John the Baptist and Jesus of Nazareth.

After inheriting his territories when the kingdom of his father Herod the Great was divided upon his death **in 4 BC**, Antipas ruled them as a client state of the Roman Empire. He was responsible for building projects at Sepphoris and Betharamphtha, and more important for the construction of his capital Tiberias on the western shore of the Sea of Galilee. **Named in honor of his patron, the emperor Tiberius**, the city later became a center of rabbinic learning.

Antipas divorced his first wife Phasaelis, the daughter of King Aretas IV of Nabatea, **in favour of Herodias, who had formerly been married to his brother Herod Philip I**. According to the New Testament Gospels, **it was John the Baptist's condemnation of this arrangement that led Antipas to have him arrested; John was subsequently put to death**. Besides provoking his conflict with **the Baptizer**, the tetrarch's divorce added a personal grievance to previous disputes with Aretas over territory on the border of Perea and Nabatea. The result was a war that proved disastrous for Antipas; a Roman counter-offensive was ordered by **Tiberius**, but abandoned upon that emperor's death in 37 AD. In 39 AD Antipas was accused by his nephew Agrippa I of conspiracy against the new Roman emperor Caligula, who sent him into exile in Gaul. Accompanied there by Herodias, he died at an unknown date.

The Gospel of Luke states that when Jesus was brought before Pontius Pilate for trial, Pilate handed him over to Antipas, in whose territory Jesus had been active. However, Antipas sent him back to Pilate.” [Wikipedia; Herod Antipas] - http://en.wikipedia.org/wiki/Herod_antipas

Coin of Herod Antipas - http://upload.wikimedia.org/wikipedia/commons/8/8e/Herod_Antipas.jpg

[6] Herod "Agrippa" I: son of Aristobulus and wife Berenice; grandson of Herod “the Great” - http://en.wikipedia.org/wiki/Herod_Agrippa_I

Acts 12:1,6,11,19,20,21;

See previous mention - [Flavius Josephus; The Wars of the Jews; Book 1; Section 561] - <http://www.perseus.tufts.edu/hopper/text?doc=J.+BJ+1.561&fromdoc=Perseus%3Atext%3A1999.01.0148>

“**Agrippa I**, also known **as Herod Agrippa** or simply Herod (10 BCE - 44 CE), was a King of the Jews during the 1st century AD. The grandson of Herod the Great and son of Aristobulus IV and Berenice.[1], he was born Marcus Julius **Agrippa**, so named in honour of Roman statesman Marcus Vipsanius Agrippa. **He is the king named Herod in the Acts of the Apostles**, in the Bible, **"Herod (Agrippa)"** (**Ἡρώδης Ἀγρίππας**). He was, according to Josephus, known in his time as "Agrippa the Great".[2]

Agrippa's territory comprised most of Israel, including Iudaea, Galilee, Batanaea and Perea. From Galilee his territory extended east to Trachonitis.” [Wikipedia; Agrippa I] - http://en.wikipedia.org/wiki/Herod_Agrippa_I

[7] Herod "Agrippa" II: son of Herod Agrippa I - http://en.wikipedia.org/wiki/Herod_Agrippa_II

Acts 23:35, 25:13,22,23,24,26, 26:1,2,7,19,27,28,32;

See previous mention - [Flavius Josephus; The Wars of the Jews; Book 1; Section 561] - <http://www.perseus.tufts.edu/hopper/text?doc=J.+BJ+1.561&fromdoc=Perseus%3Atext%3A1999.01.0148>

“**Agrippa II** (born AD 27/28),[1] son of Agrippa I, and like him originally named Marcus Julius Agrippa, was **the seventh and last king of the family of Herod the Great**, thus last of the Herodians. He was the brother of Berenice, Mariamne, and Drusilla (second wife of the Roman procurator Antonius Felix). He is sometimes also called Herod Agrippa II.[2]” [Wikipedia; Agrippa II] - http://en.wikipedia.org/wiki/Herod_Agrippa_II

Thus we have the Herod's of Scripture from History.

History - the Frame of Reference Part 3e - The Individuals

Now that we have the Herods, let us see who and what else we may discover:

"John the Baptist":

The Bible:

“Baptist”:

Matthew 3:1, 11:11,12, 14:2,8, 16:14, 17:13;

Mark 6:14,24,25, 8:28;

Luke 7:20,28,33, 9:19.

“John”:

Matthew 3:1,4,13,14, 4:12, 9:14, 11:2,4,7,11,12,13,18, 14:2,3,4,8,10, 16:14, 17:13, 21:25,26,32

Mark 1:4,6,9,14, 2:18, 6:14,16,17,18,20,24,25, 8:28, 11:30,32;

Luke 1:13,60,63, 3:2,15,16,20, 5:33, 7:18,19,20,22,24,28,29,33, 9:7,9,19, 11:1, 16:16, 20:4,6;

John 1:6,15,19,26,28,29,32,35,40, 3:23,24,25,26,27, 4:1, 5:33,36, 10:40,41;

Acts 1:5,22, 10:37, 11:16, 13:24,25, 18:25, 19:3,4.

“my messenger”:

Behold, **I will send my messenger, and he shall prepare the way before me**: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. **Malachi 3:1**

“voice in the wilderness”:

The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Isaiah 40:3

For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Matthew 3:3

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Mark 1:3

As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Luke 3:4

He said, I [am] the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. John 1:23

”Elijah” [“Elias”]:

Matthew 11:11, 17:10,11 [future tense, Herald of the Second Advent [Rev. 14:6-12; 3 Angels Messages]],**12** [present/past tense, Herald of the First Advent];

Mark 9:11,12 [future tense, Herald of the Second Advent [Rev. 14:6-12; 3 Angels Messages]],**13** [present/past tense Herald of the First Advent];

Luke 1:17;

John 1:21,25.

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, [with] the statutes and judgments. Malachi 4:4

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: Malachi 4:5

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. Malachi 4:6

And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. Luke 1:17

“friend of the bridegroom [Christ Jesus]”:

He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. John 3:29

History:

“[116] Now some of the Jews thought that the destruction of Herod's army came from God, and

that very justly, as a punishment of what he did against John, that was called the Baptist: for Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism; ... Now when [many] others came in crowds about him, for they were very greatly moved [or pleased] by hearing his words, Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion, (for they seemed ready to do any thing he should advise,) thought it best, by putting him to death..." [Flavius Josephus; Antiquities of the Jews; Book 18; Chapter 5; Section 2] - <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0146%3Abook%3D18%20%3Awhiston+chapter%3D5%3Awhiston+section%3D2>

Additionally: "There are, however, two approaches to determining when the reign of Tiberius Caesar started. [38] The traditional approach is that of assuming that the reign of Tiberius started when he became co-regent in 11AD, placing the start of the ministry of John the Baptist around 26 AD. ..." - [Wikipedia; "Baptism of Jesus"] - http://en.wikipedia.org/wiki/Baptism_of_jesus and according to the prophecies given in the book of **Daniel**, a specific timeline is there revealed, with the years in which **Jesus the Christ** would be baptised [**AD 27**] [6 months after **John the Baptist started in AD 26**], beginning His 3 1/2 year ministry and also die [**AD 31**] [see **Daniel 9:22-27**, etc].

We may also see **Ananias the High Priest**, whom Paul was brought before in **Acts 23-24**:

Ananias, the Highpriest:

And the high priest Ananias commanded them that stood by him to smite him on the mouth. Acts 23:2

And after five days Ananias the high priest descended with the elders, and [with] a certain orator [named] Tertullus, who informed the governor against Paul. Acts 24:1

"Ananias son of Nedeaios (Josephus, Antiquities xx. 5. 2), called "Ananias ben Nebedeus" in the Book of Acts, was a high priest who presided during the trial of Paul at Jerusalem and Caesarea. He officiated as high priest from about AD 47 to 59. Quadratus, governor of Syria, accused him of being responsible for acts of violence. He was sent to Rome for trial (AD 52), but was acquitted by the emperor Claudius. Being a friend of the Romans, he was murdered by the people at the beginning of the First Jewish-Roman War." [Wikipedia; Ananias son of Nedeaios] - http://en.wikipedia.org/wiki/Ananias_son_of_Nedeaios

"[100] Then came Tiberius Alexander as successor to Fadus; he was the son of Alexander the alabarch of Alexandria, which Alexander was a principal person among all his contemporaries, both for his family and wealth: he was also more eminent for his piety than this his son Alexander, for he did not continue in the religion of his country. Under these procurators that great famine happened in Judea, in which queen Helena bought corn in Egypt at a great expense, and distributed it to those that were in want, as I have related already. And besides this, the sons of Judas of Galilee were now slain; I mean of that Judas who caused the people to revolt, when Cyrenius came to take an account of the estates of the Jews, as we have showed in a foregoing book. The names of those sons were James and Simon, whom Alexander commanded to be crucified. But now Herod, king of Chalcis, removed Joseph, the son of Camydus, from the high priesthood, and made Ananias, the son of Nebedeu, his successor. And now it was that Cumanus came as successor to Tiberius Alexander; as also that Herod, brother of Agrippa the great king, departed this life, in the eighth year of the reign of Claudius Caesar. He left

behind him three sons; Aristobulus, whom he had by his first wife, with Bernicianus, and Hyrcanus, both whom he had by Bernice his brother's daughter. But Claudius Caesar bestowed his dominions on Agrippa, junior." [Flavius Josephus; Antiquities of the Jews; Book 20; Section 100] - <http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0146:book=20:section=100&highlight=Then+came+Tiberius+Alexander+as+successor+to+Fadus%2C>

History - the Frame of Reference Part 3f - The Individuals

Additionally we may see "**Herodias**" and her "**daughter**" [**Salome**; not the '**Salome**' of Mark 15:40, 16:1]:

For Herod had laid hold on John, and bound him, and put [him] in prison for Herodias' sake, his brother Philip's wife. Matthew 14:3

For John said unto him, It is not lawful for thee to have her. Matthew 14:4

And when he would have put him to death, he feared the multitude, because they counted him as a prophet. Matthew 14:5

But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Matthew 14:6

Whereupon he promised with an oath to give her whatsoever she would ask. Matthew 14:7

And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. Matthew 14:8

And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded [it] to be given [her]. Matthew 14:9

And he sent, and beheaded John in the prison. Matthew 14:10

And his head was brought in a charger, and given to the damsel: and she brought [it] to her mother. Matthew 14:11

And his disciples came, and took up the body, and buried it, and went and told Jesus. Matthew 14:12

For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. Mark 6:17

For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Mark 6:18

Therefore **Herodias** had a quarrel against him, and would have killed him; but she could not: Mark 6:19

For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he

heard him, he did many things, and heard him gladly. **Mark 6:20**

And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief [estates] of Galilee; **Mark 6:21**

And when **the daughter of the said Herodias came in, and danced**, and pleased Herod and them that sat with him, the king said unto **the damsel**, Ask of me whatsoever thou wilt, and I will give [it] thee. **Mark 6:22**

And he sware unto **her**, Whatsoever thou shalt ask of me, I will give [it] thee, unto the half of my kingdom. **Mark 6:23**

And **she went forth, and said unto her mother**, What shall I ask? And **she** said, The head of John the Baptist. **Mark 6:24**

And **she** came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. **Mark 6:25**

And the king was exceeding sorry; [yet] for his oath's sake, and for their sakes which sat with him, he would not reject **her**. **Mark 6:26**

And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, **Mark 6:27**

And brought his head in a charger, and **gave it to the damsel: and the damsel gave it to her mother**. **Mark 6:28**

And when his disciples heard [of it], they came and took up his corpse, and laid it in a tomb. **Mark 6:29**

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; **Luke 3:15**

John answered, saying unto [them] all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: **Luke 3:16**

Whose fan [is] in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. **Luke 3:17**

And many other things in his exhortation preached he unto the people. **Luke 3:18**

But Herod the tetrarch, being reproved by him **for Herodias his brother Philip's wife**, and for all the evils which Herod had done, **Luke 3:19**

Added yet this above all, that he shut up John in prison. **Luke 3:20**

See also Wikipedia; “Herodias” [1] and Salome "daughter of Herodias" [2]:

[1] - <http://en.wikipedia.org/wiki/Herodias>

[2] - <http://en.wikipedia.org/wiki/Salome>

“[552] BUT an intolerable hatred fell upon Antipater from the nation, though he had now an indisputable title to the succession, because they all knew that he was the person who contrived all the calumnies against his brethren. However, he began to be in a terrible fear, as he saw the posterity of those that had been slain growing up; for Alexander had two sons by Glaphyra, Tigranes and Alexander; and Aristobulus had Herod, and Agrippa, and Aristobulus, his sons, with **Herodias** and Mariamne, **his daughters**, and all by Bernice, Salome's daughter. As for Glaphyra, Herod, as soon as he had killed Alexander, sent her back, together with her portion, to Cappadocia. He married Bernice, Aristobulus's daughter, to Antipater's uncle by his mother, and it was Antipater who, in order to reconcile her to him, when she had been at variance with him, contrived this match; he also got into Pheroras's favor, and into the favor of Caesar's friends, by presents, and other ways of obsequiousness, and sent no small sums of money to Rome; Saturninus also, and his friends in Syria, were all well replenished with the presents he made them; yet the more he gave, the more he was hated, as not making these presents out of generosity, but spending his money out of fear. Accordingly, it so fell out that the receivers bore him no more good-will than before, but that those to whom he gave nothing were his more bitter enemies. However, he bestowed his money every day more and more profusely, on observing that, contrary to his expectations, the king was taking care about the orphans, and discovering at the same time his repentance for killing their fathers, by his commiseration of those that sprang from them.” [Flavius Josephus; Wars of the Jews; Book 1; Section 552] -

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0148:book=1:section=552&highlight=herodias>

“[181] But when Caius was made Caesar, he released Agrippa from his bonds, and made him king of Philip's tetrarchy, who was now dead; but when Agrippa had arrived at that degree of dignity, he inflamed the ambitious desires of Herod the tetrarch, who was chiefly induced to hope for the royal authority **by his wife Herodias**, who reproached him for his sloth, and told him that it was only because he would not sail to Caesar that he was destitute of that great dignity; for since Caesar had made Agrippa a king, from a private person, much more would he advance him from a tetrarch to that dignity. These arguments prevailed with Herod, so that he came to Caius, by whom he was punished for his ambition, by being banished into Spain; for Agrippa followed him, in order to accuse him; to whom also Caius gave his tetrarchy, by way of addition. So Herod died in Spain, whither his wife had followed him.” [Flavius Josephus; Wars of the Jews; Book 2; Section 181] -

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0148:book=2:section=181&highlight=herodias>

“[109] ABOUT this time Aretas (the king of Arabia Petres) and Herod had a quarrel on the account following: Herod the tetrarch had, married the daughter of Aretas, and had lived with her a great while; but when he was once at Rome, he lodged with Herod, who was his brother indeed, but not by the same mother; for this Herod was the son of the high priest Sireoh's daughter. **However, he fell in love with Herodias, this last Herod's wife, who was the daughter of Aristobulus their brother, and the sister of Agrippa the Great. This man ventured to talk to her about a marriage between them; which address, when she admitted, an agreement was made for her to change her habitation, and come to him as soon as he should return from Rome: one article of this marriage also was this, that he should divorce Aretas's daughter.** So Antipus, when he had made this agreement, sailed to Rome; but when he had done there the business he went about, and was returned again, his wife having discovered

the agreement **he had made with Herodias**, and having learned it before he had notice of her knowledge of the whole design, she desired him to send her to Macherus, which is a place in the borders of the dominions of Aretas and Herod, without informing him of any of her intentions. Accordingly Herod sent her thither, as thinking his wife had not perceived any thing; now she had sent a good while before to Macherus, which was subject to her father and so all things necessary for her journey were made ready for her by the general of Aretas's army; and by that means she soon came into Arabia, under the conduct of the several generals, who carried her from one to another successively; and she soon came to her father, and told him of Herod's intentions. So Aretas made this the first occasion of his enmity between him and Herod, who had also some quarrel with him about their limits at the country of Gamalitis. So they raised armies on both sides, and prepared for war, and sent their generals to fight instead of themselves; and when they had joined battle, all Herod's army was destroyed by the treachery of some fugitives, who, though they were of the tetrarchy of Philip, joined with Aretas's army. So Herod wrote about these affairs to Tiberius, who being very angry at the attempt made by Aretas, wrote to Vitellius to make war upon him, and either to take him alive, and bring him to him in bonds, or to kill him, and send him his head. This was the charge that Tiberius gave to the president of Syria.” **[Flavius Josephus; Antiquities of the Jews; Book 18; Section 109]** - <http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0146:book=18:section=109&highlight=herodias>

“[130] Herod the Great had two daughters by Mariamne, the [grand] daughter of Hyrcanus; the one was Salampsio, who was married to Phasaelus, her first cousin, who was himself the son of Phasaelus, Herod's brother, her father making the match; the other was Cypros, who was herself married also to her first cousin Antipater, the son of Salome, Herod's sister. Phasaelus had five children by Salampsio; Antipater, Herod, and Alexander, and two daughters, Alexandra and Cypros; which last Agrippa, the son of Aristobulus, married; and Timius of Cyprus married Alexandra; he was a man of note, but had by her no children. Agrippa had by Cypros two sons and three daughters, which daughters were named Bernice, Mariarune, and Drusius; but the names of the sons were Agrippa and Drusus, of which Drusus died before he came to the years of puberty; but their father, Agrippa, was brought up with his other brethren, Herod and Aristobulus, for these were also the sons of the son of Herod the Great by Bernice; but Bernice was the daughter of Costobarus and of Salome, who was Herod's sister. Aristobulus left these infants when he was slain by his father, together with his brother Alexander, as we have already related. But when they were arrived at years of puberty, this Herod, the brother of Agrippa, married Mariamne, the daughter of Olympias, who was the daughter of Herod the king, and of Joseph, the son of Joseph, who was brother to Herod the king, and had by her a son, Aristobulus; but Aristobulus, the third brother of Agrippa, married Jotape, the daughter of Sampsigeramus, king of Emesa; they had a daughter who was deaf, whose name also was Jotape; and these hitherto were the children of the male line. **But Herodias, their sister, was married to Herod [Philip], the son of Herod the Great, who was born of Mariamne, the daughter of Simon the high priest, who had a daughter, Salome; after whose birth Herodias took upon her to confound the laws of our country, and divorced herself from her husband while he was alive, and was married to Herod [Antipas], her husband's brother by the father's side, he was tetrarch of Galilee; but her daughter Salome was married to Philip, the son of Herod, and tetrarch of Trachonitis; and as he died childless**, Aristobulus, the son of Herod, the brother of Agrippa, married her; they had three sons, Herod, Agrippa, and Aristobulus; and this was the posterity of Phasaelus and Salampsio. But the daughter of Antipater by Cypros was Cypros, whom Alexas Selcias, the son of Alexas, married; they had a daughter, Cypros; but Herod and Alexander, who, as we told you, were the brothers of Antipater, died childless. As to Alexander, the son of Herod the king, who was slain by his father, he had two sons, Alexander and Tigranes, by the daughter of Archelaus, king of Cappadocia. Tigranes, who was king of Armenia, was accused at Rome, and died childless; Alexander had a son of the same name with his brother Tigranes, and was sent to

take possession of the kingdom of Armenia by Nero; he had a son, Alexander, who married Jotape, the daughter of Antiochus, the king of Commagena; Vespasian made him king of an island in Cilicia. But these descendants of Alexander, soon after their birth, deserted the Jewish religion, and went over to that of the Greeks. But for the rest of the daughters of Herod the king, it happened that they died childless. And as these descendants of Herod, whom we have enumerated, were in being at the same time that Agrippa the Great took the kingdom, and I have now given an account of them, it now remains that I relate the several hard fortunes which befell Agrippa, and how he got clear of them, and was advanced to the greatest height of dignity and power.” [Flavius Josephus; Antiquities of the Jews; Book 18; Section 130] - <http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0146:book=18:section=130&highlight=herodias>

“[147] For these reasons he went away from Rome, and sailed to Judea, but in evil circumstances, being dejected with the loss of that money which he once had, and because he had not wherewithal to pay his creditors, who were many in number, and such as gave him no room for escaping them. Whereupon he knew not what to do; so, for shame of his present condition, he retired to a certain tower, at Malatha, in Idumea, and had thoughts of killing himself; but his wife Cypros perceived his intentions, and tried all sorts of methods to divert him from his taking such a course; so she sent a letter to **his sister Herodias, who was now the wife of Herod the tetrarch**, and let her know Agrippa's present design, and what necessity it was which drove him thereto, and desired her, as a kinswoman of his, to give him her help, and to engage her husband to do the same, since she saw how she alleviated these her husband's troubles all she could, although she had not the like wealth to do it withal. So they sent for him, and allotted him Tiberias for his habitation, and appointed him some income of money for his maintenance, and made him a magistrate of that city, by way of honor to him. Yet did not Herod long continue in that resolution of supporting him, though even that support was not sufficient for him; for as once they were at a feast at Tyre, and in their cups, and reproaches were cast upon one another, Agrippa thought that was not to be borne, while Herod hit him in the teeth with his poverty, and with his owing his necessary food to him. So he went to Flaccus, one that had been consul, and had been a very great friend to him at Rome formerly, and was now president of Syria.” [Flavius Josephus; Antiquities of the Jews; Book 18; Section 147] - <http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0146:book=18:section=147&highlight=herodias>

“[240] BUT **Herodias, Agrippa's sister, who now lived as wife to that Herod who was tetrarch of Galilee and Peres**, took this authority of her brother in an envious manner, particularly when she saw that he had a greater dignity bestowed on him than her husband had; since, when he ran away, it was because he was not able to pay his debts; and now he was come back, he was in a way of dignity, and of great good fortune. She was therefore grieved and much displeased at so great a mutation of his affairs; and chiefly when she saw him marching among the multitude with the usual ensigns of royal authority, she was not able to conceal how miserable she was, by reason of the envy she had towards him; but she excited her husband, and desired him that he would sail to Rome, to court honors equal to his; for she said that she could not bear to live any longer, while Agrippa, the son of that Aristobulus who was condemned to die by his father, one that came to her husband in such extreme poverty, that the necessities of life were forced to be entirely supplied him day by day; and when he fled away from his creditors by sea, he now returned a king; while he was himself the son of a king, and while the near relation he bare to royal authority called upon him to gain the like dignity, he sat still, and was contented with a privater life. "But then, Herod, although thou wast formerly not concerned to be in a lower condition than thy father from whom thou wast derived had been, yet do thou now seek after the dignity which thy kinsman hath attained to; and do not thou bear this contempt, that a man who admired thy riches should be in greater honor than thyself, nor suffer his poverty to show itself able to purchase greater things than our abundance; nor do thou esteem it other than a shameful thing to be

inferior to one who, the other day, lived upon thy charity. But let us go to Rome, and let us spare no pains nor expenses, either of silver or gold, since they cannot be kept for any better use than for the obtaining of a kingdom.”” [Flavius Josephus; Antiquities of the Jews; Book 18; Section 240] - <http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0146:book=18:section=240&highlight=herodias>

“[245] But for Herod, he opposed her request at this time, out of the love of ease, and having a suspicion of the trouble he should have at Rome; so he tried to instruct her better. But the more she saw him draw back, the more she pressed him to it, and desired him to leave no stone unturned in order to be king; and at last she left not off till she engaged him, whether he would or not, to be of her sentiments, because he could no otherwise avoid her importunity. So he got all things ready, after as sumptuous a manner as he was able, and spared for nothing, and went up to Rome, and **took Herodias** along with him. But Agrippa, when he was made sensible of their intentions and preparations, he also prepared to go thither; and as soon as he heard they set sail, he sent Fortunatus, one of his freed-men, to Rome, to carry presents to the emperor, and letters against Herod, and to give Caius a particular account of those matters, if he should have any opportunity. This man followed Herod so quick, and had so prosperous a voyage, and came so little after Herod, that while Herod was with Caius, he came himself, and delivered his letters; for they both sailed to Dicearchia, and found Caius at Bairn, which is itself a little city of Campania, at the distance of about five furlongs from Dicearchia. There are in that place royal palaces, with sumptuous apartments, every emperor still endeavoring to outdo his predecessor's magnificence; the place ,also affords warm baths, that spring out of the ground of their own accord, which are of advantage for the recovery of the health of those that make use of them; and, besides, they minister to men's luxury also. Now Caius saluted Herod, for he first met with him, and then looked upon the letters which Agrippa had sent him, and which were written in order to accuse Herod; wherein he accused him, that he had been in confederacy with Sejanus against Tiberius's and that he was now confederate with Artabanus, the king of Parthia, in opposition to the government of Caius; as a demonstration of which he alleged, that he had armor sufficient for seventy thousand men ready in his armory. Caius was moved at this information, and asked Herod whether what was said about the armor was true; and when he confessed there was such armor there, for he could not deny the same, the truth of it being too notorious, Caius took that to be a sufficient proof of the accusation, that he intended to revolt. So he took away from him his tetrarchy, and gave it by way of addition to Agrippa's kingdom; he also gave Herod's money to Agrippa, and, by way of punishment, awarded him a perpetual banishment, and appointed Lyons, a city of Gaul, to be his place of habitation. But when he was informed that **Herodias was Agrippa's sister**, he made her a present of what money was her own, and told her that it was her brother who prevented her being put under the same calamity with her husband. But she made this reply: "Thou, indeed, O emperor! actest after a magnificent manner, and as becomes thyself in what thou offerest me; but the kindness which I have for my husband hinders me from partaking of the favor of thy gift; for it is not just that I, who have been made a partner in his prosperity, should forsake him in his misfortunes." Hereupon Caius was angry at her, and sent her with Herod into banishment, and gave her estate to Agrippa. **And thus did God punish Herodias for her envy at her brother, and Herod also for giving ear to the vain discourses of a woman.** Now Caius managed public affairs with great magnanimity during the first and second year of his reign, and behaved himself with such moderation, that he gained the good-will of the Romans themselves, and of his other subjects. But, in process of time, he went beyond the bounds of human nature in his conceit of himself, and by reason of the vastness of his dominions made himself a god, and took upon himself to act in all things to the reproach of the Deity itself.”” [Flavius Josephus; Antiquities of the Jews; Book 18; Section 245] - <http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0146:book=18:section=245&highlight=herodias>

Coin of Salome: http://upload.wikimedia.org/wikipedia/en/c/ca/Salome_coin.jpg

[Additionally, Salome [daughter of Herodias] is mentioned numerous times throughout Antiquities of the Jews and Wars of the Jews by Flavius Josephus -
http://www.perseus.tufts.edu/hopper/searchresults?target=en&all_words=salome&phrase=&all_words=&exclude_words=&documents=

History - the Frame of Reference Part 3g - The Individuals

Caiaphas and Annas, the Highpriests:

Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. Luke 3:2

“Caiaphas”:

Matthew 26:3,57;

Luke 3:2;

John 11:49, 18:13,14,24,28;

Acts 4:6.

“1) a high priest of the Jews appointed to that office by Valerius Gratus, governor of Judaea, after removal of Simon, son of Camith, A.D. 18, and was removed A.D. 36 by Vitellius, governor of Syria, who appointed Jonathan, son of Ananus (Annus, father-in-law of Caiaphas), his successor.” **[Strong's Concordance; Caiaphas [see also Thayer's Lexicon]]** - <http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=G2533&t=KJV>

“Joseph, son of Caiaphas, Hebrew יוֹסֵף בֶּר קַיָּפָא or Yosef Bar Kayafa, commonly known simply as Caiaphas (Greek: Καϊάφας) in the New Testament, was the Roman-appointed Jewish high priest who is said to have organized the plot to kill Jesus. Caiaphas is also said to have been involved in the Sanhedrin trial of Jesus.[1] ...” **[Wikipedia; Caiaphas]** - <http://en.wikipedia.org/wiki/Caiaphas>

“[29] As Coponius, who we told you was sent along with Cyrenius, was exercising his office of procurator, and governing Judea, the following accidents happened. As the Jews were celebrating the feast of unleavened bread, which we call the Passover, it was customary for the priests to open the temple-gates just after midnight. When, therefore, those gates were first opened, some of the Samaritans came privately into Jerusalem, and threw about dead men's bodies, in the cloisters; on which account the Jews afterward excluded them out of the temple, which they had not used to do at such festivals; and on other accounts also they watched the temple more carefully than they had formerly done. A little after which accident Coponius returned to Rome, and Marcus Ambivius came to be his successor in that government; under whom Salome, the sister of king Herod, died, and left to Julia, [Caesar's wife,] Jamnia, all its toparchy, and Phasaelis in the plain, and Arehelais, where is a great plantation of palm trees, and their fruit is excellent in its kind. After him came Annius Rufus, under whom died Caesar, the second emperor of the Romans, the duration of whose reign was fifty-seven years, besides six months and two days (of which time Antonius ruled together with him fourteen

years; but the duration of his life was seventy-seven years); upon whose death Tiberius Nero, his wife Julia's son, succeeded. He was now the third emperor; and he sent Valerius Gratus to be procurator of Judea, and to succeed Annus Rufus. This man deprived Ananus of the high priesthood, and appointed Ismael, the son of Phabi, to be high priest. He also deprived him in a little time, and ordained Eleazar, the son of Ananus, who had been high priest before, to be high priest; which office, when he had held for a year, Gratus deprived him of it, and gave the high priesthood to Simon, the son of Camithus; and when he had possessed that dignity no longer than a year, **Joseph Caiaphas was made his successor.** When Gratus had done those things, he went back to Rome, after he had tarried in Judea eleven years, **when Pontius Pilate came as his successor.**" [Flavius Josephus; Antiquities of the Jews; Book 18; Section 29] - <http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0146:book=18:section=29&highlight=caiaphas>

"[90] But Vitellius came into Judea, and went up to Jerusalem; it was at the time of that festival which is called the Passover. Vitellius was there magnificently received, and released the inhabitants of Jerusalem from all the taxes upon the fruits that were bought and sold, and gave them leave to have the care of the high priest's vestments, with all their ornaments, and to have them under the custody of the priests in the temple, which power they used to have formerly, although at this time they were laid up in the tower of Antonia, the citadel so called, and that on the occasion following: There was one of the [high] priests, named Hyrcanus; and as there were many of that name, he was the first of them; this man built a tower near the temple, and when he had so done, he generally dwelt in it, and had these vestments with him, because it was lawful for him alone to put them on, and he had them there repositied when he went down into the city, and took his ordinary garments; the same things were continued to be done by his sons, and by their sons after them. But when Herod came to be king, he rebuilt this tower, which was very conveniently situated, in a magnificent manner; and because he was a friend to Antonius, he called it by the name of Antonia. And as he found these vestments lying there, he retained them in the same place, as believing, that while he had them in his custody, the people would make no innovations against him. The like to what Herod did was done by his son Archelaus, who was made king after him; after whom the Romans, when they entered on the government, took possession of these vestments of the high priest, and had them repositied in a stone-chamber, under the seal of the priests, and of the keepers of the temple, the captain of the guard lighting a lamp there every day; and seven days before a festival they were delivered to them by the captain of the guard, when the high priest having purified them, and made use of them, laid them up again in the same chamber where they had been laid up before, and this the very next day after the feast was over. This was the practice at the three yearly festivals, and on the fast day; but Vitellius put those garments into our own power, as in the days of our forefathers, and ordered the captain of the guard not to trouble himself to inquire where they were laid, or when they were to be used; and this he did as an act of kindness, to oblige the nation to him. **Besides which, he also deprived Joseph, who was also called Caiaphas, of the high priesthood,** and appointed Jonathan the son of **Ananus, the former high priest,** to succeed him. After which, he took his journey back to Antioch." [Flavius Josephus; Antiquities of the Jews; Book 18; Section 90] - <http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0146:book=18:section=90&highlight=caiaphas>

"Annas":

Luke 3:2;

John 18:13,24;

Acts 4:6.

“1) high priest of the Jews, elevated to the priesthood by Quirinius the governor of Syria c. 6 or 7 A.D., but afterwards deposed by Valerius Gratus, the procurator of Judaea, who put in his place, first Ismael, son of Phabi, and shortly after Eleazar, son of Annas. From the latter, the office passed to Simon; from Simon c. 18 A.D. to Caiaphas; but Annas even after he had been put out of office, continued to have great influence.” [Strong's Concordance; Annas [see also Thayer's Lexicon]] - <http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G452&t=KJV>

“Annas [also Ananus[1] or Ananias[2]], son of Seth (23/22 BC–death date unknown, probably around 40CE), was appointed by the Roman legate Quirinius as the first High Priest of the newly formed Roman province of Judaea in 6 AD; just after the Romans had deposed Archelaus, Ethnarch of Judaea, thereby putting Judaea directly under Roman rule.

Annas officially served as High Priest for ten years (6–15 AD), when at the age of 36 he was deposed by the procurator Gratus 'for imposing and executing capital sentences which had been forbidden by the imperial government.'[3] Yet while having been officially removed from office, he remained as one of the nation's most influential political and social individuals, aided greatly by the use of his five sons and his son-in-law as puppet High Priests[4]. His death is unrecorded, but his son Annas the Younger, also known as Ananus ben Ananus was assassinated in 66 AD for advocating peace with Rome.[2]

Annas appears in the Gospels and Passion plays as a high priest before whom Jesus is brought for judgment, prior to being brought before Pontius Pilate. ... ” [Wikipedia; Annas] - <http://en.wikipedia.org/wiki/Annas>

“[197] AND now Caesar, upon hearing the death of Festus, sent Albinus into Judea, as procurator. But the king deprived Joseph of the high priesthood, and bestowed the succession to that dignity on the son of **Ananus, who was also himself called Ananus**. Now the report goes that **this eldest Ananus** proved a most fortunate man; for **he had five sons who had all performed the office of a high priest to God, and who had himself enjoyed that dignity a long time formerly, which had never happened to any other of our high priests**. But this younger Ananus, who, as we have told you already, took the high priesthood, was a bold man in his temper, and very insolent; he was also of the sect of the Sadducees, 1 who are very rigid in judging offenders, above all the rest of the Jews, as we have already observed; when, therefore, Ananus was of this disposition, he thought he had now a proper opportunity [to exercise his authority]. Festus was now dead, and Albinus was but upon the road; so he assembled the sanhedrim of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others, [or, some of his companions]; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned: but as for those who seemed the most equitable of the citizens, and such as were the most uneasy at the breach of the laws, they disliked what was done; they also sent to the king [Agrippa], desiring him to send to Ananus that he should act so no more, for that what he had already done was not to be justified; nay, some of them went also to meet Albinus, as he was upon his journey from Alexandria, and informed him that it was not lawful for Ananus to assemble a sanhedrim without his consent. 2 Whereupon Albinus complied with what they said, and wrote in anger to Ananus, and threatened that he would bring him to punishment for what he had done; on which king Agrippa took the high priesthood from him, when he had ruled but three months, and made Jesus, the son of Damneus, high priest.” [Flavius Josephus; Antiquities of the Jews; Book 20; Section 197] - <http://www.perseus.tufts.edu/hopper/text?doc=J.+AJ+20.197&fromdoc=Perseus%3Atext%3A199%209.01.0146>

“[204] Now as soon as Albinus was come to the city of Jerusalem, he used all his endeavors and care

that the country might be kept in peace, and this by destroying many of the Sicarii. **But as for the high priest, Ananias 1 he increased in glory every day, and this to a great degree, and had obtained the favor and esteem of the citizens in a signal manner; for he was a great hoarder up of money:** he therefore cultivated the friendship of Albinus, and of the high priest [Jesus], by making them presents; he also had servants who were very wicked, who joined themselves to the boldest sort of the people, and went to the thrashing-floors, and took away the tithes that belonged to the priests by violence, and did not refrain from beating such as would not give these tithes to them. So the other high priests acted in the like manner, as did those his servants, without any one being able to prohibit them; so that [some of the] priests, that of old were wont to be supported with those tithes, died for want of food.

1 This Ananias was not the son of Nebedeus, as I take it, but **he who was called Annas or Ananus the elder, the ninth in the catalogue, and who had been esteemed high priest for a long time; and, besides Caiaphas, his son-in-law, had five of his own sons high priests after him,** which were those of numbers 11, 14, 15, 17, 24, in the foregoing catalogue. Nor ought we to pass slightly over what Josephus here says of **Annas, or Ananias, that he was high priest a long time before his children were so; he was the son of Seth,** and is set down first for high priest in the foregoing catalogue, under number 9. **He was made by Quirinus,** and continued till Ismael, the 10th in number, for about twenty-three years, which long duration of his high priesthood, joined to the successions of his son-in-law, and five children of his own, made him a sort of perpetual high priest, and was perhaps the occasion that former high priests kept their titles ever afterwards; for I believe it is hardly met with before him.”
[Flavius Josephus; Antiquities of the Jews; Book 20; Section 204] -
<http://www.perseus.tufts.edu/hopper/text?doc=J.+AJ+20.204&fromdoc=Perseus%3Atext%3A199%209.01.0146>

“High Priest[s]” [further references to the High Priests Annas and Caiaphas]:

Matthew 26:3,51,57,58,62,63,65;

Mark 14:47,53,54,60,61,63,66;

Luke 22:50,54;

John 11:49,51, 18:10,13,15,16,19,22,24,26;

Acts 4:6, 5:17,21,24,27, 7:1, 9:1.

See also the List of High Priests of Israel -
http://en.wikipedia.org/wiki/List_of_High_Priests_of_Israel

...we now have the High Priests.

History - the Frame of Reference Part 3h - The Individuals

Is there evidence of the Sanhedrin, and of other influential councillors?

Sanhedrin [Greek: “synedrion” “συνέδριον” [KJV: “council[s]”]]:

Matthew 5:22, 10:17, 26:59;

Mark 13:9, 14:55, 15:1;

Luke 22:66;

John 11:47;

Acts 4:15, 5:21,27,34,41, 6:12,15, 22:30, 23:1,6,15,20,28, 24:20.

“1) any assembly (esp. of magistrates, judges, ambassadors), whether convened to deliberate or pass judgment; 2) any session or assembly or people deliberating or adjudicating; a) **the Sanhedrin, the great council at Jerusalem, consisting of the seventy one members, viz. scribes, elders, prominent members of the high priestly families and the high priest, the president of the assembly. The most important causes were brought before this tribunal, inasmuch as the Roman rulers of Judaea had left to it the power of trying such cases, and also of pronouncing sentence of death, with the limitation that a capital sentence pronounced by the Sanhedrin was not valid unless it was confirmed by the Roman procurator.**; b) a smaller tribunal or council which every Jewish town had for the decision of less important cases.” [Strong's Concordance; “synedrion” [Sanhedrin]] - <http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=G4892&t=KJV>

see also for additional - <http://www.bible-history.com/isbe/S/SANHEDRIN/>

“**The Sanhedrin** (Hebrew: סֵנְהֶדְרִין; Greek: συνέδριον,[1] synedrion, "sitting together," hence "assembly" or "council") was an assembly of twenty-three judges appointed in every city in the Biblical Land of Israel.[2]

The Great Sanhedrin was the supreme court of ancient Israel made of 71 members. The Great Sanhedrin was made up of a Chief/Prince/Leader called Nasi (at some times this position may have been held by the Kohen Gadol or the High Priest), a vice chief justice (Av Beit Din), and sixty-nine general members.[3] In the Second Temple period, **the Great Sanhedrin met in the Hall of Hewn Stones in the Temple in Jerusalem.** ...

... The Sanhedrin is mentioned in the Gospels in relation to the Sanhedrin Trial of Jesus. ... ”
[Wikipedia; Sanhedrin] - <http://en.wikipedia.org/wiki/Sanhedrin>

“Hebrew-Aramaic term originally designating only the assembly at Jerusalem that constituted the highest political magistracy of the country. It was derived from the Greek συνέδριον. Josephus uses συνέδριον for the first time in connection with the decree of the Roman governor of Syria, Gabinius (57 B.C.), who abolished the constitution and the then existing form of government of Palestine and divided the country into five provinces, **at the head of each of which a sanhedrin was placed** (**"Ant." xiv. 5, § 4). Jerusalem was the seat of one of these.** It is improbable, however, that the term "synedrion" as a designation for the chief magistracy was used for the first time in connection with this decree of Gabinius; indeed, from the use made of it in the Greek translation of the Proverbs, Bacher concludes that it must have been current in the middle of the second century B.C. ...” [Jewish Encyclopedia Online; Sanhedrin] - <http://www.jewishencyclopedia.com/articles/13178-sanhedrin>

“[89] When Gabinius had done thus in the country, he returned to Alexandria; and when he urged on the siege of the place, Alexander sent an embassy to him, desiring that he would pardon his former offenses; he also delivered up the fortresses, Hyrcania and Macherus, and at last Alexandria itself which fortresses Gabinius demolished. But when Alexander's mother, who was of the side of the

Romans, as having her husband and other children at Rome, came to him, he granted her whatsoever she asked; and when he had settled matters with her, he brought Hyrcanus to Jerusalem, and committed the care of the temple to him. And when he had ordained five councils, he distributed the nation into the same number of parts. So **these councils governed the people; the first was at Jerusalem**, the second at Gadara, the third at Amathus, the fourth at Jericho, and the fifth at Sepphoris in Galilee. So the Jews were now freed from monarchic authority, and were governed by an aristocracy.” [Flavius Josephus; Antiquities of the Jews; Book 14; Chapter 5; Section 4] -

<http://www.perseus.tufts.edu/hopper/text?doc=J.+AJ+14.5.4&fromdoc=Perseus%3Atext%3A199%209.01.0146>

Now that we have the Sanhedrin, the High Priests, Herod's and Pilate, who else may we find?

“Gamaliel”:

Then **stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people**, and commanded to put the apostles forth a little space; Acts 5:34

And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. Acts 5:35

For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. Acts 5:36

After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, [even] as many as obeyed him, were dispersed. Acts 5:37

And now I say unto you, Refrain from these men, and let them alone: for **if this counsel or this work be of men, it will come to nought**: Acts 5:38

But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. Acts 5:39

And **to him** they agreed: and when they had called the apostles, and beaten [them], they commanded that they should not speak in the name of Jesus, and let them go. Acts 5:40

I am verily a man [which am] a Jew, born in Tarsus, [a city] in Cilicia, yet brought up in this city at the feet of **Gamaliel**, [and] taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. Acts 22:3

“1) a Pharisee and celebrated doctor of the law, who gave prudent worldly advice in the Sanhedrin respecting the treatment of the followers of Jesus of Nazareth. Acts 5:34 ff. (A.D.29.) We learn from Acts 22:3 that he was the preceptor of Paul. He is generally **identified with the very celebrated Jewish doctor Gamaliel, grandson of Hillel, and who is referred to as authority in the Jewish Mishna.**” [Strong's Concordance; Gamaliel [see also Thayer's Lexicon]] - <http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=G1059&t=KJV>

“**Gamaliel the Elder** (English pronunciation: /gə'meɪljəl/),[1] or **Rabban Gamaliel I** (רבן גמליאל הזקן; Greek: Γαμαλιήλ ο Πρεσβύτερος), was **a leading authority in the Sanhedrin in the mid 1st century**

CE. He was son of Simeon Ben Hillel, and grandson of the great Jewish teacher Hillel the Elder, and died twenty years before the destruction of the Second Temple in Jerusalem (70 CE). He fathered a son, whom he called Simeon, after his father,[2] and a daughter, whose daughter (i.e., Gamaliel's granddaughter) married a priest named Simon ben Nathanael.[3] The name Gamaliel is the Greek form of the Hebrew name meaning reward of God. ...

... In the Talmud, Gamaliel is described as bearing the titles Nasi and Rabban (our master), as the president of the Great Sanhedrin in Jerusalem; although some dispute this, **it is not doubted that he held a senior position in the highest court in Jerusalem.**[2] **Gamaliel holds a reputation in the Mishnah for being one of the greatest teachers in all the annals of Judaism:**

"Since Rabban Gamaliel the Elder died, there has been no more reverence for the law, and purity and piety died out at the same time"[9] ...

... Various pieces of classical rabbinic literature additionally mention that Gamaliel sent out three epistles, designed as notifications of new religious rulings, and which portray Gamaliel as the head of the Jewish body for religious-law.[15][16][17][18] ...

[15] ^ Sanhedrin (Tosefta) 2:6

[16] ^ Sanhedrin 11b

[17] ^ Sanhedrin (Jerusalem Talmud only) 18d

[18] ^ Ma'aser Sheni (Jerusalem Talmud only) 56c ” **[Wikipedia; Gamaliel]** - <http://en.wikipedia.org/wiki/Gamaliel>

“His Correspondence.

Son of Simon and grandson of Hillel: according to a tannaitic tradition (Shab.15a), he was their successor as nasi and first president of the Great Sanhedrin of Jerusalem. Although the reliability of this tradition, especially as regards the title of "nasi," has been justly disputed, **it is nevertheless a fact beyond all doubt that in the second third of the first century Gamaliel (of whose father, Simon, nothing beyond his name is known) occupied a leading position in the highest court, the great council of Jerusalem, and that, as a member of that court, he received the cognomen "Ha-Zaken."** Like his grandfather, Hillel, he was the originator of many legal ordinances with a view to the "tikḥun ha-'olam" (= "improvement of the world": Giṭ. iv. 1-3; comp. also Yeb. xvi. 7; R. H. ii. 5). **Gamaliel appears as the head of the legal-religious body in the three epistles which he at one time dictated to the secretary Johanan (account of Judah b. 'Illai: Tosef., Sanh. ii. 6; Sanh. 11b; Yer. Sanh. 18d; Yer. Ma'as. Sh. 56c). Two of these letters went to the inhabitants of Galilee and of the Darom (southern Palestine), and had reference to the tithes; the third letter was written for the Jews of the Diaspora, and gave notice of an intercalary month which Gamaliel and his colleagues had decided upon. ..."** **[Jewish Encyclopedia Online: Gamaliel I]** - <http://www.jewishencyclopedia.com/articles/6494-gamaliel-i>

See also the direct Jewish Source in the Babylonian Talmud [Sanhedrin 11b] - http://halakhah.com/sanhedrin/sanhedrin_11.html#11a_22

Now that we have so many from history, let us now consider the center of all of which these people and events have surrounded.

Tacitus:

“Publius (or Gaius) Cornelius Tacitus (AD 56 – AD 117) was a senator and a historian of the Roman Empire. The surviving portions of his two major works—the Annals and the Histories—examine the reigns of the Roman Emperors Tiberius, Claudius, Nero and those who reigned in the Year of the Four Emperors. These two works span the history of the Roman Empire from the death of Augustus in AD 14 to (presumably) the death of emperor Domitian in AD 96. ... Tacitus is considered to be one of the greatest Roman historians.[1][2] He lived in what has been called the Silver Age of Latin literature, and as well as the brevity and compactness of his Latin prose, he is known for his penetrating insights into the psychology of power politics. ... ” [Wikipedia; Tacitus] - <http://en.wikipedia.org/wiki/Tacitus>

“In his Annals, in book 15, chapter 44, written c. 116 AD, there is a passage which refers to Christ, to Pontius Pilate, and to a mass execution of the Christians after a six-day fire that burned much of Rome in July 64 AD by Nero.[30] ... This narration has long attracted scholarly interest because it is a rare non-Christian reference to the origin of Christianity, the execution of Christ described in the Canonical gospels, and the persecution of Christians in 1st-century Rome. Almost all scholars consider these references to the Christians to be authentic.[32][33]” [Wikipedia; Tacitus; subsection “Tacitus on Christ”] - http://en.wikipedia.org/wiki/Tacitus#Tacitus_on_Christ

“Such indeed were the precautions of human wisdom. The next thing was to seek means of propitiating the gods, and recourse was had to the Sibylline books, by the direction of which prayers were offered to Vulcanus, Ceres, and Proserpina. Juno, too, was entreated by the matrons, first, in the Capitol, then on the nearest part of the coast, whence water was procured to sprinkle the fane and image of the goddess. And there were sacred banquets and nightly vigils celebrated by married women. But all human efforts, all the lavish gifts of the emperor, and the propitiations of the gods, did not banish the sinister belief that the conflagration was the result of an order. **Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christ, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judæa, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired.**

Nero offered his gardens for the spectacle, and was exhibiting a show in the circus, while he mingled with the people in the dress of a charioteer or stood aloft on a car. Hence, **even for criminals who deserved extreme and exemplary punishment, there arose a feeling of compassion; for it was not, as it seemed, for the public good, but to glut one man's cruelty, that they were being destroyed.**”
[Cornelius Tacitus; Annals [Ab excessu divi Augusti (Annals)]; Book 15; Chapter 44 English] - <http://www.perseus.tufts.edu/hopper/...201999.02.0078>

“44. Et haec quidem humanis consiliis providebantur. mox petita [a] dis piacula aditque Sibyllae libri, ex quibus supplicatum Volcano et Cereri Proserpinaeque, ac propitiata Iuno per matronas, primum in Capitolio, deinde apud proximum mare, unde hausta aqua templum et simulacrum deae perspersum est; et sellisternia ac pervigilia celebrare feminae, quibus mariti erant. Sed non ope humana, non largitionibus principis aut deum placamentis decedebat infamia, quin iussum incendium crederetur. ergo abolendo rumori Nero subdidit reos et quaesitissimis poenis adfecit, quos per flagitia invisos vulgus Chrestianos appellabat. auctor nominis eius Christus Tiberio imperitante per procuratorem Pontium Pilatum supplicio adfectus erat; repressaue in praesens exitiabilis superstitio rursum erumpebat, non modo per Iudaeam, originem eius mali, sed per urbem etiam, quo cuncta undique atrocita aut pudenda confluunt celebranturque. igitur primum correpti qui fatebantur, deinde indicio eorum multitudo ingens haud proinde in crimine incendii quam odio humani generis convicti sunt. et pereuntibus addita ludibria, ut ferarum tergis contexti laniatu canum interirent aut crucibus adfixi [aut flammandi atque], ubi defecisset dies, in usu[m] nocturni luminis urerentur. hortos suos ei spectaculo Nero obtulerat, et circense ludicrum edebat, habitu aurigae permixtus plebi vel curriculo insistens. unde quamquam adversus sontes et novissima exempla meritis miseratio oriebatur, tamquam non utilitate publica, sed in saevitiam unius absumerentur.” [Cornelius Tacitus; Annals [Ab excessu divi Augusti (Annals)]] Book 15; Chapter 44 Latin] - http://www.sacred-texts.com/cla/tac/a15040.htm#a_15_044

Annals Book 15; Chapter 44 scan [the second Medicean manuscript] [see line 6, 2nd word [chrestianos] and line 7 1st word [christus]] - <http://upload.wikimedia.org/wikipedia/s/1/1d/MII.png>

Thus from Secular History we have:

- [1.] “**Christians**” were being persecuted and tortured by Nero, even “**nailed to crosses**”, of which even arose “**a feeling of compassion**” after a time from the citizens of Rome (**Matthew 10:18; Mark 13:9 *a**).
- [2.] “**Christ**”, was the name for which they [**Christians**] are so named (**Acts 11:26, 26:28; 1 Peter 4:16 *b**).
- [3.] This Christ “**suffered the extreme penalty**” [crucifixion] (**Matthew 27:26; Mark 15:15; Luke 24:20; John 19:16; 1 Corinthians 2:8; etc *c**).
- [4.] This Christ died “**at the hands**” of “**Pontius Pilate**” (**John 19:15 *d**).
- [5.] This Christ was put to death “**during the reign of Tiberius**” Caesar (**Luke 3:1-2 *e**).
- [6.] These Christians, were said to be following a “**superstition**” (**Acts 25:19 *f**) [religious belief] by the Romans.
- [7.] These Christians had to first be “**checked**” in Judaea, being according to the Romans, “**the first source of the evil**” (**Matthew 2:1; Acts 1:8, 8:1; etc. *g**).
- [8.] These Christians were then also found to spring up “**even in Rome**” itself, after it was found originating from Judaea (**Acts 19:21, 23:11; Romans 1:7,15; etc. *h**).

History - the Frame of Reference Part 4a.. – Jesus, The Christ

References listed in previous [Part 4a.]:

[*a]: And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. **Matthew 10:18**

But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. **Mark 13:9**

[*b]: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. **Acts 11:26**

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. **Acts 26:28**

Yet if [any man suffer] as a Christian, let him not be ashamed; but let him glorify God on this behalf. **1 Peter 4:16**

[*c]: Then released he Barabbas unto them: and when he had scourged Jesus, he delivered [him] to be crucified. **Matthew 27:26**

And [so] Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged [him], to be crucified. **Mark 15:15**

And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. **Luke 24:20**

Then delivered he him therefore unto them to be crucified. And they took Jesus, and led [him] away. **John 19:16**

Which none of the princes of this world knew: for had they known [it], they would not have crucified the Lord of glory. **1 Corinthians 2:8**

etc.

[*d]: But they cried out, Away with [him], away with [him], crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. **John 19:15**

[*e]: Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, **Luke 3:1**

Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the

wilderness. **Luke 3:2**

[*f]: But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. **Acts 25:19**

[*g]: Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, **Matthew 2:1**

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. **Acts 1:8**

And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. **Acts 8:1**

etc.

[*h]: After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. **Acts 19:21**

And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. **Acts 23:11**

To all that be in Rome, beloved of God, called [to be] saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. **Romans 1:7**

So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. **Romans 1:15**

etc.

Prophecy gave the exact year when Christ Jesus would be anointed [Baptised] [AD 27] [3 1/2 years before his death], and crucified [AD 31], even the exact day and time [Passover]:

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. **Daniel 9:24**

Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [shall be] seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. **Daniel 9:25**

And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined. **Daniel 9:26**

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause

the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate. **Daniel 9:27**

... but more upon those exact and specific points later, for the counting of the time began in **457 BC**, from the decree given **in the 7th Year of Artaxerxes I [Longimanus]** in **Ezra 7**.

According to scripture **[Isaiah, Jeremiah, Daniel 2,7-12, Revelation, etc]**, after the overturning of the Four major empires, **the Kingdoms of Babylonia to Medo-Persia, of Medo-Persia to Greece, and of Greece to Rome**, we see it even foretold in **Ezekiel**:

I will overturn, overturn, overturn, it: and it shall be no [more], until he come whose right it is; and I will give it [him]. **Ezekiel 21:27**

We will come back to these a bit later, and look at them more closely...

According to secular history, Christ [Jesus] lived, in the very era in which scripture declares he did and so died in the time and manner by which they give.

History - the Frame of Reference Part 4b. – Jesus, The Christ

Suetonius:

“Gaius Suetonius Tranquillus, commonly known as Suetonius (ca. 69/75 – after 130), was a Roman historian belonging to the equestrian order in the early Imperial era.

His most important surviving work is a set of **biographies of twelve successive Roman rulers, from Julius Caesar to Domitian, entitled De Vita Caesarum**. He recorded the earliest accounts of Julius Caesar's epileptic seizures. Other works by Suetonius concern the daily life of Rome, politics, oratory, and the lives of famous writers, including poets, historians, and grammarians. A few of these books have partially survived, but many have been lost. ...

... In CE 64, a great fire broke out in Rome, destroying portions of the city and economically devastating the Roman population. Suetonius cast blame on the Emperor Nero himself as the arsonist, [5] claiming he played the lyre and sang the Sack of Ilium during the fires. **Tacitus says that Nero attempted to shift the blame to the Chrestiani, usually taken to mean "Christians", setting off the earliest documented Imperial persecution of what was regarded by the Romans at the time as still a Jewish sect and as a superstitio ("superstition," or illegitimate form of religious belief).**[6] While Suetonius makes no connection to the Christians in his account of the Great Fire, **he mentions Chrestus**[7] elsewhere as an example of Nero's harshness, saying that punishments were inflicted on them.[8] In his Life of Claudius, **Suetonius says that Jews instigated by Chrestus were expelled from the city for causing disturbances.**[9] **Suetonius' mentions of Chrestus and Christiani, taken with that of Tacitus, is an important piece of evidence in scholarly discussions of the historicity of Jesus.**[10]” [Wikipedia; Suetonius] - <http://en.wikipedia.org/wiki/Suetonius>

“25 He rearranged the military career of the knights, assigning a division of cavalry after a cohort, and next the tribunate of a legion. He also instituted a series of military positions and a kind of fictitious service, which is called "supernumerary" and could be performed in absentia and in name only. He even had the Fathers pass a decree forbidding soldiers to enter the houses of senators to pay their

respects. He confiscated the property of those freedmen who passed as Roman knights, and reduced to slavery again such as were ungrateful and a cause of complaint to their patrons, declaring to their advocates that he would not entertain a suit against their own freedmen.⁷¹ 2 When certain men were exposing their sick and worn out slaves on the Island of Aesculapius⁷² because of the trouble of treating them, Claudius decreed that all such slaves were free, and that if they recovered, they should not return to the control of their master; but if anyone preferred to kill such a slave rather than to abandon him, he was liable to the charge of murder. He provided by an edict that travellers should not pass through the towns of Italy except on foot, or in a chair or litter. He stationed a cohort at Puteoli and one at Ostia, to guard against the danger of fires.

3 He forbade men of foreign birth to use the Roman names so far as those of the clans⁷³ were concerned. Those who usurped the privileges of Roman citizenship he executed in the Esquiline field.⁷⁴ He restored to the senate the provinces of Achaia and Macedonia, which Tiberius had taken into his own charge. He deprived the Lycians of their independence because of deadly intestine feuds, and restored theirs to the Rhodians, since they had given up their former faults. He allowed the people of Ilium perpetual exemption from tribute, on the ground that they were the founders of the Roman race, reading an ancient letter of the senate and people of Rome written in Greek to king Seleucus, in which they promised him their friendship and alliance only on condition that he should keep their kinsfolk of Ilium free from every burden. **4 Since the Jews constantly made disturbances at the instigation of Chrestus,⁷⁵ he expelled them from Rome.** He allowed the envoys of the Germans to sit in the orchestra, led by their naïve self-confidence; for when they had been taken to the seats occupied by the common people and saw the Parthian and Armenian envoys sitting with the senate, they moved of their own accord to the same part of the theatre, protesting that their merits and rank were no whit inferior. 5 He utterly abolished the cruel and inhuman religion of the Druids among the Gauls, which under Augustus had merely been prohibited to Roman citizens; on the other hand he even attempted to transfer the Eleusinian rites from Attica to Rome, and had the temple of Venus Erycina in Sicily, which had fallen to ruin through age, restored at the expense of the treasury of the Roman people. He struck his treaties with foreign princes in the Forum, sacrificing a pig⁷⁶ and reciting the ancient formula of the fetial priests.⁷⁷ But these and other acts, and in fact almost the whole conduct of his reign, were dictated not so much by his own judgment as that of his wives and freedmen, since he nearly always acted in accordance with their interests and desires.” [Gaius Suetonius Tranquillus; **The Lives Of The Caesars; Life of Claudius [De Vita Claudii]; Section 25.4 English**] - http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Suetonius/12Caesars/Claudius*.html

“25 Equestris militias ita ordinavit, ut post cohortem alam, post alam tribunatum legionis daret; stipendiaque instituit et imaginariae militiae genus, quod vocatur "supra numerum," quo absentes et titulo tenus fungerentur. Milites domus senatorias salutandi causa ingredi etiam patrum decreto prohibuit. Libertinos, qui se pro equitibus R. p⁵⁰ agerent, publicavit, ingratos et de quibus patroni quererentur revocavit in servitutem advocatisque eorum negavit se adversus libertos ipsorum ius dicturum. 2 Cum quidam aegra et adfecta mancipia in insulam Aesculapi taedio medendi exponerent, omnes qui exponerentur liberos esse sanxit, nec redire in dicionem domini, si convaluissent; quod si quis necare quem mallet quam exponere, caedis crimine teneri. Viatores ne per Italiae oppida nisi aut pedibus aut sella aut lectica transirent, monuit edicto. Puteolis et Ostiae singulas cohortes ad arcendos incendiorum casus collocavit.

3 Peregrinae condicionis homines vetuit usurpare Romana nomina dum taxat gentilicia. Civitatem R. usurpantes in campo Esquilino³⁷ securi percussit. Provincias Achaiam et Macedoniam, quas Tiberius ad curam suam transtulerat, senatui reddidit. Lucii ob exitiabiles inter se discordias libertatem ademit, Rhodiis ob paenitentiam veterum delictorum reddidit. Iliensibus quasi Romanae gentis auctoribus

tributa in perpetuum remisit recitata vetere epistula Graeca p52senatus populi que R. Seleuco regi amicitiam et societatem ita demum pollicentis, si consanguineos suos Ilienses ab omni onere immunes praestitisset. **4 Iudaeos impulsore Chresto assidue tumultuantis° Roma expulit.** Germanorum legatis in orchestra sedere permisit, simplicitate eorum et fiducia commotus, quod in popularia deducti, cum animadvertissent Parthos et Armenios sedentis in senatu, ad eadem loca sponte transierant, nihilo deteriore virtutem aut condicionem suam praedicantes. 5 Druidarum³⁸ religionem apud Gallios dirae immanitatis et tantum civibus sub Augusto interdictam penitus abolevit; contra sacra Eleusinia etiam transferre ex Attica Romam conatus est, templumque in Sicilia Veneris Erycinae vetustate conlapsum ut ex aerario pop. R. reficeretur, auctor fuit. Cum regibus foedus in Foro icit³⁹ porca caesa ac vetere fetialium praefatione adhibita. Sed et haec et cetera totumque adeo ex parte magna principatum non tam suo quam uxorum libertorumque arbitrio administravit, talis ubique plerumque, qualem esse eum aut expediret illis aut liberet.” [Gaius Suetonius Tranquillus; The Lives Of The Caesars; Life of Claudius [De Vita Claudii]; Section 25.4 Latin] -

http://penelope.uchicago.edu/Thayer/L/Roman/Texts/Suetonius/12Caesars/Claudius*.html#25

The Lives Of The Caesars; Life Of Claudius [De Vita Claudii]; Liber V [Book 5]; Divus Claudius; page 94, Lines 8-9; “4 Iudaeos impulsore Chresto assidue tumultuantis° Roma expulit.”] - <http://ia600406.us.archive.org/27/items/cu31924064186822/cu31924064186822.pdf>

“16 He devised a new form for the buildings of the city and in front of the houses and apartments he erected porches, from the flat roofs of which fires could be fought;⁴⁴ and these he put up at his own cost. He had also planned to extend the walls as far as Ostia and to bring the sea from there to Rome by a canal.

2 During his reign many abuses were severely punished and put down, and no fewer new laws were made: a limit was set to expenditures; the public banquets were confined to a distribution of food; the sale of any kind of cooked viands in the taverns was forbidden, with the exception of pulse and vegetables, whereas before every sort of dainty was exposed for sale. **45 Punishment was inflicted on the Christians, a class of men given to a new and mischievous superstition.** He put an end to the diversions of the chariot drivers, who from immunity of long standing claimed the right of ranging at large and amusing themselves by cheating and robbing the people. The pantomimic actors and their partisans were banished from the city.⁴⁶” [Gaius Suetonius Tranquillus; The Lives Of The Caesars; Life of Nero [De Vita Neronis] Section 16.2 English] -

http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Suetonius/12Caesars/Nero*.html

“16 Formam aedificiorum urbis novam excogitavit et ut ante insulas ac domos porticus essent, de quarum¹³ solariis incendia arcerentur; easque sumptu suo exstruxit. Destinarat etiam Ostia tenus moenia promovere atque inde fossa mare veteri urbi inducere.

2 Multa sub eo et animadversa severe et coercita nec minus instituta: adhibitus sumptibus modus; publicae cenae ad sportulas redactae; interdictum ne quid in popinis cocti praeter legumina aut holera veniret, cum antea nullum non obsonii genus proponeretur; **afflicti suppliciis Christiani, genus hominum superstitionis novae ac maleficae;** vetiti quadrigariorum lusus, quibus inveterata licentia passim vagantibus fallere ac furari per iocum ius erat; pantomimorum factiones cum ipsis simul relegatae.” [Gaius Suetonius Tranquillus; The Lives Of The Caesars; Life of Nero [De Vita Neronis] Section 16.2 Latin] -

http://penelope.uchicago.edu/Thayer/L/Roman/Texts/Suetonius/12Caesars/Nero*.html#16

The Lives Of The Caesars; Life Of Nero [De Vita Neronis]; Liber VI [Book 6]; Nero; page 115, Lines 6-7; “afflicti supplicii Christiani, genus hominum superstitionis novae ac maleficae;” - <http://ia600406.us.archive.org/27/items/cu31924064186822/cu31924064186822.pdf>

Thus, again, from Secular History we have:

[1.] “Jews” ['Christians'; 'seen' as a 'sect' thereof [**Acts 24:5, 28:22 *a**]] were “**constantly**” causing “**disturbances**” in “**Rome**”.

[2.] These “**disturbances**”, according to the Romans, were “**at the instigation**” of “**Chrestus**” [Christ] [**Matthew 28:19-20; Mark 16:15,20; Luke 24:44-49; Acts 1:8 *b**].

[3.] These “**Jews**” were then “**expelled**” from “**Rome**” [**Acts 18:2 *c**] by Claudius Caesar's command.

[4.] The open use of the designation “**Christians**” [**Acts 11:26, 26:28 *d**] in Rome is now noted in the reign of Nero Caesar.

[5.] “**Punishment was inflicted upon the Christians**” by the Romans [**1 Peter 4:16 *e**].

[6.] These “**Christians**” are called a “**class of men**” given to a “**new ... superstition**” [religion] [**Acts 17:18-34; Romans 1:15 *f**].

History - the Frame of Reference Part 4b.. – Jesus, The Christ

References of the Bible above:

[*a]: A “**sect**” that is “**spoken against**”:

For we have found this man [a] pestilent [fellow], and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: **Acts 24:5**

But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against. **Acts 28:22**

[*b]: **Going into all the world, beginning at Jerusalem, then in Judaea, then into Samaria and to all the earth [including Rome]:**

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: **Matthew 28:19**

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, [even] unto the end of the world. Amen. **Matthew 28:20**

And he said unto them, Go ye into all the world, and preach the gospel to every creature. **Mark 16:15**

And they went forth, and preached every where, the Lord working with [them], and confirming the word with signs following. Amen. **Mark 16:20**

And he said unto them, These [are] the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and [in] the prophets, and [in] the psalms, concerning me. **Luke 24:44**

Then opened he their understanding, that they might understand the scriptures, **Luke 24:45**

And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: **Luke 24:46**

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. **Luke 24:47**

And ye are witnesses of these things. **Luke 24:48**

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. **Luke 24:49**

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. **Acts 1:8**

[*c]: The expulsion of the “Jews” by Claudius in Scripture:

And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome and came unto them. **Acts 18:2**

[*d]: Called “Christians” first at Antioch, which then later spread abroad:

And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. **Acts 11:26**

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. **Acts 26:28**

[*e]: Persecution:

Yet if [any man suffer] as a Christian, let him not be ashamed; but let him glorify God on this behalf. **1 Peter 4:16**

[*f]: Something new, but from of old:

Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. **Acts 17:18**

And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, [is]? **Acts 17:19**

For thou bringest certain strange things to our ears: we would know therefore what these things mean.
Acts 17:20

(For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.) **Acts 17:21**

Then Paul stood in the midst of Mars' hill, and said, [Ye] men of Athens, I perceive that in all things ye are too superstitious. **Acts 17:22**

For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. **Acts 17:23**

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; **Acts 17:24**

Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; **Acts 17:25**

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; **Acts 17:26**

That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: **Acts 17:27**

For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. **Acts 17:28**

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. **Acts 17:29**

And the times of this ignorance God winked at; but now commandeth all men every where to repent: **Acts 17:30**

Because he hath appointed a day, in the which he will judge the world in righteousness by [that] man whom he hath ordained; [whereof] he hath given assurance unto all [men], in that he hath raised him from the dead. **Acts 17:31**

And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this [matter]. **Acts 17:32**

So Paul departed from among them. **Acts 17:33**

Howbeit certain men clave unto him, and believed: among the which [was] Dionysius the Areopagite, and a woman named Damaris, and others with them. **Acts 17:34**

So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. **Romans 1:15**

Pliny The Younger:

“**Gaius Plinius Caecilius Secundus**, born Gaius Caecilius or Gaius Caecilius Cilo (61 AD – ca. 112 AD), **better known as Pliny the Younger**, was a lawyer, author, and magistrate of Ancient Rome. Pliny's uncle, Pliny the Elder, helped raise and educate him. They were both witnesses to the eruption of Vesuvius on 24 August 79 AD.

Pliny is known for his hundreds of surviving letters, which are an invaluable historical source for the time period. **Many are addressed to reigning emperors or to notables such as the historian, Tacitus. Pliny himself was a notable figure, serving as an imperial magistrate under Trajan (reigned AD 98–117).**[1] **Pliny was considered an honest and moderate man, consistent in his pursuit of suspected Christian members according to Roman law**, and rose through a series of Imperial civil and military offices, the cursus honorum (see below). **He was a friend of the historian Tacitus and employed the biographer Suetonius in his staff.** ...” [Wikipedia; Pliny The Younger] - http://en.wikipedia.org/wiki/Pliny_the_younger

“C. Pliny to Emperor Trajan

It is customary for me, sir, to refer to you in all matters wherein I have a doubt. Who truly is better able to rule my hesitancy, or to instruct my ignorance? I was never present at examinations of Christians, therefore I do not know what is customarily punished, nor to what extent, nor how far to take the investigation. I was quite undecided; should there be any consideration given to age; are those who are however delicate no different from the stronger? Should penitence obtain pardon; or, as has been the case particularly with Christians, to desist makes no difference? Should the name itself be punished (even if crimes are absent), or the crimes that go with the name?

Meanwhile, this is the method I have followed with those who were brought before me as Christians. I asked them directly if they were Christians. The ones who answered affirmatively I questioned again with a warning, and yet a third time: those who persisted I ordered led [away]. For I have no doubt, whatever else they confessed to, certainly [this] pertinacity and inflexible obstinacy ought to be punished. There were others alike of madness, whom I noted down to be sent to the City, because they were Roman citizens. Soon in consequence of this policy itself, as it was made standard, many kinds of criminal charges occurred and spread themselves abroad. A pamphlet was published anonymously, containing the names of many.

Those who denied that they were or ever had been Christians, when they swore before me, called on the gods and offered incense and wine to your image (which I had ordered brought in for this [purpose], along with images of the gods), and also cursed Christ (which, it is said, it is impossible to force those who are real Christians to do) I thought worthy to be acquitted. Others named by an informer, said they had been Christians, but now denied [it]; certainly they had been, but had lapsed, some three years ago, some more; and more than one [lit. not nobody] over twenty years ago. These all worshiped both your image and the images of the gods and cursed Christ.

They stated that the sum of their guilt or error amounted to this, that they used to gather on a stated day before dawn and sing to Christ as if he were a god, and that they took an oath not to involve themselves in villainy, but rather to commit no theft, no fraud, no adultery; not to break faith, nor to deny money placed with them in trust. Once these things were done, it was their custom to part and return later to eat a meal together, innocently, although they stopped this after my edict, in which I, following your

mandate, forbade all secret societies.

All the more I believed it necessary to find out what was the truth from two servant maids, which were called deaconesses, by means of torture. Nothing more did I find than a disgusting, fanatical superstition.

Therefore I stopped the examination, and hastened to consult you. For it appears to me a proper matter for counsel, most greatly on account of the number of people endangered. For many of all ages, all classes, and both sexes already are brought into danger, and shall be [in future]. And not only the cities; the contagion of this superstition is spread throughout the villages and the countryside; but it appears to me possible to stop it and put it right. Certainly the temples which were once deserted are beginning to be crowded, and the long interrupted sacred rites are being revived, while food from the sacrifices is selling, for which up to now a buyer was hardly to be found. From which it may easily be supposed, that what disturbs men can be mended, if a place is allowed for repentance.” **[Pliny The Younger; Epistulae, Volume X, Number 96 [English]]** - http://www.tyrannus.com/pliny_let.html

“C. Plinius Traiano Imperatori

Sollemne est mihi, domine, omnia, de quibus dubito, ad te referre. Quis enim potest melius vel cunctationem meum regere vel ignorantiam instruere? Cognitionibus de Christianis interfui numquam: ideo nescio quid et quatenus aut puniri soleat aut quaeri. Nec mediocriter haesitavi, sitne aliquod discrimen aetatum, an quamlibet teneri nihil a robustioribus differant; detur paenitentiae venia, an ei, qui omnino Christianibus fuit, desisse non prosit; nomen ipsum, si flagitiis careat, an flagitia cohaerentia nomini puniantur.

Interim in iis, qui ad me tamquam Christiani deferebantur, hunc sum secutus modum. Interrogavi ipsos, an essent Christiani. Confitentes iterum ac tertio interrogavi supplicium minatus: perseverantes duci iussi. Neque enim dubitabam, qualecumque esset quod faterentur, pertinaciam certe et inflexibilem obstinationem debere puniri. Fuerunt alii similis amentiae, quos quia cives Romani erant, adnotavi in urbem remittendos. Mox ipso tractatu, ut fieri solet, diffundente se crimine, plures species inciderunt. Propositus est libellus sine auctore multorum nomina continens.

Qui negabant esse se Christianos aut fuisse, cum praeunte me deos appellarent et imagini tuae, quam propter hoc iusseram cum simulacris numinum adferri, ture ac vino supplicarent, praeterea male dicerent Christo, quorum nihil posse cogi dicuntur, qui sunt re vera Christiani, dimittendos esse putavi. Alii ab indice nominati esse se Christianos dixerunt et mox negaverunt; fuisse quidem, sed desisse, quidem ante triennium, quidam ante plures annos; non nemo etiam ante viginti. Hi quoque omnes et imaginem tuam deorumque simulacra venerati sunt et Christo maledixerunt.

Adfirmabant autem hanc fuisse summam vel culpae suae vel erroris, quod essent soliti stato die ante lucem convenire carmenque Christo quasi deo dicere secum invicem seque sacramento non in scelus aliquod obstringere, sed ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum appellati abnegarent; quibus peractis, morem sibi discedendi fuisse rursusque coeundi ad capiendum cibum, promiscuum tamen et innoxium; quod ipsum facere desisse post edictum meum, quo secundum mandata tua hetaerias esse vetueram.

Quo magis necessarium credidi ex duabus ancillis, quae ministrae dicebantur, quid esset veri, et per tormenta quaerere. Nihil aliud inveni quam superstitionem pravam, immodicam.

Ideo dilata cognitione, ad consulendum te decucurri. Visa est enim mihi res digna consultatione, maxime propter periclitantium numerum. Multi enim omnis aetatis, omnis ordinis, utriusque sexus etiam vocantur in periculum et vocabuntur. Neque civitates tantum, sed vicos etiam atque agros superstitionis istius contagio pervagata est; quae videtur sisti et corrigi posse. Certe satis constat prope iam desolata templa coepisse celebrari, et sacra sollemnia diu intermissa repeti pastumque venire victimarum, cuius adhuc rarissimus emptor inveniebatur. Ex quo facile est opinari, qui turba hominum emendari possit, si sit paenitentiae locus.” [Pliny The Younger; Epistulae, Volume X, Number 96 [Latin]] - http://www.tyrannus.com/pliny_let.html

“You have adopted the proper course, my dear Pliny, **in dealing with the Christians who have been brought before you**. No general or definite ruling can be laid down. They are not to be hunted out, but if brought before you and convicted of they must be punished. Those, however, who deny their **Christianity** and prove their denial by praying to our gods, may wipe out past suspicions, and secure a free pardon by their recantation. Anonymous accusations of all sorts are inadmissible. They are contrary to the spirit of our time.” [Pliny The Younger; Epistulae, Volume X, Number 97; page 216-217 [English]; C. Plinii Caecilii Secundi Epistulae ad Traianum imperatorem cum eiusdem ...; for total sections 96-97 [XCVI – XCVII] in Latin and English; see pages 211-217] - http://books.google.com/books?id=KSMBAAMAAMAJ&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false

“TRAIANUS PLINIO S.

1 Actum quem debuisti, mi Secunde, **in excutiendis causis eorum, qui Christiani ad te delati fuerant, secutus es**. Neque enim in universum aliquid, quod quasi certam formam habeat, constitui potest. 2 Conquirendi non sunt; si deferantur et arguantur, puniendi sunt, ita tamen ut, qui negaverit se **Christianum** esse idque re ipsa manifestum fecerit, id est supplicando dis nostris, quamvis suspectus in praeteritum, veniam ex paenitentia impetret. Sine auctore vero propositi libelli <in> nullo crimine locum habere debent. Nam et pessimi exempli nec nostri saeculi est.” [Pliny The Younger; Epistulae, Volume X, Number 97 [Latin]] - <http://www.thelatinlibrary.com/pliny.ep10.html>

History - the Frame of Reference Part 4c.. – Jesus, The Christ

Thus, we see yet for a third time from Secular History that we have:

[1.] “**Christians**”, of all “**age(s)**”, men, women and children, were being “**examined**” and subjected to interrogation, even by means “**of torture**”, by the Romans for their particular practices and faith.

[2.] We see Christianity [thus the “**Christians**”] spreading outward further from the area of origin in Jerusalem, just as was given in the scriptures. We see that some were even “**Roman citizens**” themselves; like unto Paul (**Acts 22:25-29 *a**). They, who refused to renounce and “**curse**” “**Christ**”, or to call “**on the gods**” [Roman pantheon, “**our gods**”; etc] or to offer “**incense and wine to**” Caesars “**image**” when turned in and interrogated were then “**led (away)**” and if they were also a Roman citizen were sent to the “**City**” [Rome] for destruction.

[3.] We see that the Romans, including Pliny the Younger, called this Christianity, a “**disgusting, fanatical superstition**”, and a “**madness**” that was spreading even among the Roman citizenry; because it was putting to an end of their own Roman worship practices and licentiousness (**Acts 14:15**;

Romans 1:15 *b).

[4.] We see evidence that the greater Roman government feared the Christians, for it was obvious to Pliny [the Younger] of the effect such **“superstition”** [as he so designated Christianity] was having upon the whole populace of the Roman empire, and so says, **“... the number of people endangered. For many of all ages, all classes, and both sexes already are brought into danger, and shall be [in future]. And not only the cities; the contagion of this superstition is spread throughout the villages and the countryside...”**. It was all too clear [to Pliny the Younger] that there was direct correlation and evidence that Christianity was greatly and adversely affecting their [Roman] pagan worship and daily lifestyles, etc, for he states that once he had began to put his Roman 'foot down' and enforce laws against their **“societies”**, and by force make them to cease, as he says that it might be **“... possible to stop it and put it right...”**, and by so doing, it would bring back all of the pagan worship in their various temples and rites and sacrifices to their **“gods”**. So, he even notes this correlation, that once he had indeed begun to have Christians **“tortured”**, etc that the Roman **“... temples which were once deserted are beginning to be crowded, and the long interrupted sacred rites are being revived, while food from the sacrifices is selling, for which up to now a buyer was hardly to be found. ...”**

[5.] We see evidence that these true Christians worshiped **“Christ”** as **“a god”** and would not worship others, nor of the **“image”** of Caesar, even in the face of **“torture”** and death. This is also verified in the scripture **(Luke 24:52; John 1:1-18; etc *c).**

[6.] We see that written reports were being sent back to the Caesar [in this instance - Trajan] about these matters, and it was asked whether merely the **“name”** [Christian], ought to be **“punished”** [ie simply being Christian], whether there were accusers, charges, or any findings of wrongdoing or not. And yet we see that they [who would not renounce Christ; whom all, who being cognizant of the immediate historical facts, understood to be a real person that existed] in the **“meanwhile”** before the Caesar replied, were being **“punished”** and **“led (away)”** for their **“pertinacity and inflexible obstinacy”** in adherence and unwillingness to renounce and **“curse” “Christ”**.

[7.] Many people were examined, and we see at least three types of people. The true Christian, the non-Christian, and the Christian in name only, who either had fallen away at some point, or who once persecuted, turned back, or reneged, etc. When it was made known of these things, accusations and **“many criminal charges occurred and spread themselves abroad”**, that even **“A pamphlet was published anonymously, containing the names of many.”** Also it is said, that others were turned in by others, **“Others named by an informer...”** This, Christ Jesus said would happen **(Matthew 24:9-10; Mark 13:11-12 *d)**. Christianity was easily the scapegoat for the problems of Rome, for the populace and their enemies [even go so far as naming someone as a Christian, in the hopes of possibly eliminating an enemy!], even as they had been in the days of the Nero Caesar. We notice that Pliny remarks of that which was rumored to be known of the True Christian which differentiated them from those who were not, **“...when they swore before me, called on the gods and offered incense and wine to your image (which I had ordered brought in for this [purpose], along with images of the gods), and also cursed Christ (which, it is said, it is impossible to force those who are real Christians to do) I thought worthy to be acquitted. Others named by an informer, said they had been Christians, but now denied [it]; certainly they had been, but had lapsed, some three years ago, some more; and more than one [lit. not nobody] over twenty years ago. These all worshiped both your image and the images of the gods and cursed Christ.”**

[8.] Pliny [the Younger] even gives specific details as to what these Christians believed and practiced,

and we can know the information gathered was most accurate of the true Christians, for it was gained under intense scrutiny [**"torture"**], in that they were known to **"...sing to Christ as if he were a god, and that they took an oath not to involve themselves in villainy, but rather to commit no theft, no fraud, no adultery; not to break faith, nor to deny money placed with them in trust. Once these things were done, it was their custom to part and return later to eat a meal together, innocently..."**, and we can see evidence of this directly from the scriptures (**Acts 2:46, 5:42, 10:22,32, 16:25, 20:20; Romans 13:9, etc *e**).

History - the Frame of Reference Part 4c... – Jesus, The Christ

References of the Bible above:

[*a]: And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? **Acts 22:25**

When the centurion heard [that], he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman. **Acts 22:26**

Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. **Acts 22:27**

And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was [free] born. **Acts 22:28**

Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. **Acts 22:29**

[*b]: And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: **Acts 14:15**

So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. **Romans 1:15**

[*c]: And they worshipped him, and returned to Jerusalem with great joy: **Luke 24:52**

In the beginning was the Word, and the Word was with God, and the Word was God. **John 1:1**

The same was in the beginning with God. **John 1:2**

All things were made by him; and without him was not any thing made that was made. **John 1:3**

In him was life; and the life was the light of men. **John 1:4**

And the light shineth in darkness; and the darkness comprehended it not. **John 1:5**

There was a man sent from God, whose name [was] John. **John 1:6**

The same came for a witness, to bear witness of the Light, that all [men] through him might believe. **John 1:7**

He was not that Light, but [was sent] to bear witness of that Light. **John 1:8**

[That] was the true Light, which lighteth every man that cometh into the world. **John 1:9**

He was in the world, and the world was made by him, and the world knew him not. **John 1:10**

He came unto his own, and his own received him not. **John 1:11**

But as many as received him, to them gave he power to become the sons of God, [even] to them that believe on his name: **John 1:12**

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. **John 1:13**

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. **John 1:14**

John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. **John 1:15**

And of his fulness have all we received, and grace for grace. **John 1:16**

For the law was given by Moses, [but] grace and truth came by Jesus Christ. **John 1:17**

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared [him]. **John 1:18**

etc...

[*d]: Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. **Matthew 24:9**

And then shall many be offended, and shall betray one another, and shall hate one another. **Matthew 24:10**

But when they shall lead [you], and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. **Mark 13:11**

Now the brother shall betray the brother to death, and the father the son; and children shall rise up against [their] parents, and shall cause them to be put to death. **Mark 13:12**

[*e]: And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, **Acts 2:46**

And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. **Acts 10:22**

Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of [one] Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. Acts 10:32

And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. Acts 16:25

[And] how I kept back nothing that was profitable [unto you], but have shewed you, and have taught you publickly, and from house to house, Acts 20:20

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if [there be] any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Romans 13:9

etc...

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[08] Jews and Christians are the worst of creatures in the Islamic hellfire:

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[07] Islam teaches that there is no difference between its 'prophet' [razul] “Isa” and any of the other 'prophets' [whom are not actually the prophets of the Scriptures [KJB]] of Islam:

[08] Islam teaches that 'Isa's followers [Al-Hawariyyun (the disciples)] were “Muslims”, **not** “Christians”:

[09] Islam teaches that its “Allah” has no sons [not even Christians are sons, neither Jews, etc, none], and its 'Isa is not the son of Allah:

[10] Islam teaches that the true followers of 'Isa were Muslims, and that his “glad tidings” were foretelling the coming of Ahmad [Muhammad]:

[11] Islam teaches that those who Deify and worship Jesus [are poly-theists, committed Shirk [making partners equal to], thus are Mushrikun, sinners/disbelievers, etc], will be doomed to eternal tormenting hellfire:

[12] Islam teaches that 'Isa was never killed, never died, nor was crucified, nor buried, nor resurrected in an immortal body:

[13] Islam teaches that “Isa” was whisked away by Allah [the people being deceived by Allah into believing 'Isa died, thus starting the false belief in the death/resurrection of “Jesus” from their perspective] and taken to the second level of Heaven [in Islam, there are 7 levels, 7th being the highest] where “Yahya” [John the Baptist] is, which means that 'Isa was **not** ascended to the Right Hand of God [Jehovah the Father]:

[14] Islam teaches that 'Isa is not one person of the “three” persons [Father, Son and Holy Spirit], and that their “Allah” is not a 'father' [having no son, nor children], nor is their 'Isa the son of the father, and their 'Holy' Spirit [Ruh] is not Divine, but rather is “Jibril” [a created 'angel'], but Muslims believe, because the Qur'an teaches that “Christians” believe that the “trinity” is made up of “Father (Allah), Mother (Maryam) and their Son, “Isa” who was supposed to have come through [a form of] sexual copulation, like the pagan mythos of Zeus, Hercules, Horus, Isis, etc.):

[15] Islam teaches that the 'Isa of the Qur'an will appear in the last day to destroy Christians [“Cross”, wearers/followers] and Jews [cursed into “rats”, “apes”, “pigs”] and abolish the Jizyah [extortion to live, thus only two options remain, submit to Islam or perish]:

[16] Islam teaches that 'Isa performed a miracle and spoke from the “cradle”, and another miracle of creating a living bird out of clay [neither of which the Scriptures [KJB] speak about Jesus]:

[17] Islam teaches that 'Isa received **a book from Allah, the Injeel, in which** was “guidance and light and confirmation”:

[18] Islam teaches that though Jesus Christ [of the Scriptures, KJB] could not possibly take upon Himself the sins of the world, the Islamic sources do teach a twisted version of vicarious atonement, but the sins of the Muslims, will be placed upon Jews and Christians in the hell fire:

[19] 'Isa, the so-called [Muslim] Jesus, the Ayah's of the Qur'an -

[20] The Qur'an [which is supposed to be “mubeen” [clear]] and Islam, teaches that 'Isa is the “son of Maryam” [Miriam], who herself was the daughter of “Imran” [Amram] and sister to “Harun” [Aaron; ie brother to Moses/Miriam], yet the later [traditions of Narration] Hadith and [Commentary] Tafsir attempt to explain away this glaring error of timeline/persons [the Qur'an also confuses many others, and events, like Pharaoh's [time of Moses] advisor as “Haman” [sound familiar? Ahasuerus/Haman of Esther, not an Egyptian name], and Maryam's mother was “Hannah” who was barren, supplicated God and once she was given Maryam, dedicated Maryam to the temple [sound familiar? Hannah/Samuel]], and that 'Isa brought back to life the son of Noah, Shem, who died again soon thereafter, and not only was Lot's wife lost, but so was Noah's, Adam was 60 Cubits tall, and made in Islamic Paradise [Heaven], not on earth, etc., etc.:

[21] The Testimony of Jesus:

[22] Godhead texts:

[23] Michael is Jesus Texts:

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The Qur'an – The False word, another gospel that the Holy Spirit, through Jesus & later Paul, warned about in the Scriptures [KJB]:

Matthew 24:26 KJB - Wherefore **if they shall say unto you, Behold, he is in the desert; go not forth:** behold, he is in the secret chambers; believe it not.

Galatians 1:6 KJB - I marvel that ye are so soon removed from him that called you into the grace of Christ unto **another gospel:**

Galatians 1:7 KJB - **Which is not another;** but there be some that trouble you, and would pervert the gospel of Christ.

Galatians 1:8 KJB - But though we, **or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.**

Galatians 1:9 KJB - As we said before, so say I now again, **If any man preach any other gospel unto you than that ye have received, let him be accursed.**

2 Corinthians 2:17 KJB - For **we are not as many, which corrupt the word of God:** but as of sincerity, but as of God, in the sight of God speak we in Christ.

2 Corinthians 11:13 KJB - For such are **false apostles, deceitful workers, transforming themselves into the apostles of Christ.**

2 Corinthians 11:14 KJB - And **no marvel; for Satan himself is transformed into an angel of light.**

2 Corinthians 11:15 KJB - Therefore **it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.**

[01] In order to be a true Muslim, it is written for them:

[02] Do not ask questions of Islam:

[03] Another 'good news' [gospel] [of pillaging, rape, murder, fear, terrorism, slavery, eternal torment, etc. and having no blood atonement through the Sacrifice of Christ Jesus, nor any High Priest over them] brought by a false angel ["Jibril"], a 'messenger' of the false god 'Al-lah':

[04] The abrogation and forgetting of verses, the altering and the changing of the Qur'an:

[04A] Ubayy was the best of reciters and teachers of the Qur'an. His Qur'an has material in it that is not in the standard Qur'an, and Aisha recollected material which is not in the standard accepted Qur'an.

[04B] Zayd Ibn Thabit is basically the author/compiler of the modern Qur'an, which differs [called deceptive] from the one which Ibn Sa'd liked.

[04C] Abu Bakr did not want to lose any more of the Qur'anic verses and so he had Zaid ibn Thabit put together what was left into the current manuscript. Others after also began compiling their own manuscripts and large disputes began to happen over what constituted the true Qur'an.

[04D] Uthman, then put out his own official version and had all of the others burnt.

[04E] The Satanic verses:

[04F] Sounds just like Roman Catholicism [which is far older than Islam]:

[05] Islamic 'good works' will negate Islamic 'bad works' [an exhaustive list could not be given]:

[06] Judge the Qur'an by the Taurat [Torah] and Injeel [Gospel] – The Qur'anic Dilemma, either way Islam is false???

[06A] If we judge by what the Qur'an tells the Jew/Christian to do, then Islam is false, and if we judge simply by the Bible [KJB] then Islam is false:

[06B] How can the Qur'an, if it is the word of 'Allah', be eternal, and unchanging, if the Torah and Gospel were also the word of 'Allah', and yet according to Muslims, be altered?

[07] The Qur'an claims that:

[07A] The faithful Muslims are the best of peoples:

[07B] Jews and Christians [who do not believe Qur'an, Islam, Muhammad or Allah] are the worst of creatures:

[08] The Sun sets in a Muddy Pool/Spring of Water, by a people, and the Sun rises in a specific place over a people, both of which places, which Dhul-Qarnain [supposedly Alexander III The Great, was able to travel to], and He also built a wall of Iron overlaid with Copper, between two mountains, to keep out Ya'juj and Ma'juj (Gog and Magog), which would last until the Lord (Allah) comes:

[09] Semen [sperm] is formed between the ribs and backbone of a man:

[10] The Earth is Flat:

[11] That there are Seven Earths [and Seven Heavens]:

[12] The Sun orbits the Earth:

[13] Human embryo's go through a blood clot stage:

[14] The Sky would fall on the Earth if Allah did not hold it up:

[15] Stars are missiles/weapons that Allah uses to punish devils that try to sneak into Paradise or steal information passed down in the heavens:

[NOTE on Islamic 'Health Principles'] Islam, has some so-called principles of 'health', but it is so extremely garbled with the Haram [not ok/do not/forbidden] / Halal [ok/do/permitted] commands of Muhammad/Allah/Jibril, that it is better to share the Scriptural [KJB] principles, rather than attempt from the basis of Islamic practices, for instance, some so-called health principles are found throughout Islamic literature as [not meant to be exhaustive, nor detailed for either listing]:

1. do not drink alcohol [for the most part, there was an allowance of 40 days repentance]
2. do not eat anything of the Pig [some Jews were turned into pigs]
3. some [ceremonial/Wudu'] washings [hands, arms, etc, but can be with water and in some cases good dirt, so it is not for cleanliness, but ceremonial], blowing the nose [not really for cleanliness, but to get the devil out, having crept in at night], etc.
4. some quarantines [like separating healthy from unhealthy peoples, or staying away from plague areas, or if in a plague area, do not leave [to spread infection], to keep warriors in fighting condition]
5. certain regulations regarding a woman's menses, or men's semen, nature calls [yet has bizarre stipulations, like washing the private parts with uneven [odd-numbered] stones], etc.
6. fasting [from food, drink, sex, etc, but these are for works to expiate sins]
7. fevers [which come from Hellfire], may be treated with water
8. etc.

Yet, even with those seemingly so-called 'beneficial' practices [whose reasons for doing so are primarily not for health, but ceremony, theological, etc], Islamic sources are replete with equally, if not more so, unhealthy, dangerous and detrimental practices, along with a great deal of mere ceremonialism [rather than for any health benefit]:

1. eating the flesh of camels, horses, onagers, wild donkeys [not domestic], lizards [mastigure; Dhabb; Uromastyx], buzzards, hyenas, rabbit, etc, and many "unclean" [Scriptural] animals, which Scripture [KJB] forbids
2. drinking camels [and other beasts] urine as medicine [see below for details]
3. raping captives, slaves [as many as your right hand possess], then sleeping with ones Muslim wives [up to four, unless you're Muhammad] afterwards [who knows what diseases any one of them had, now all would then share together]
4. dunking a fly that fell into a liquid, for eating or drinking, as medicinal [see below for details]
5. sexual relations with pre-pubescent girls [like Aishah, etc], pregnancies, etc
6. clothes that are not washed after urine is come into direct contact with it [though water is usually poured over the spot/s]
7. a man could divorce his wife, and she could become married to a new husband, consummate the marriage, then dislike her new husband, end up in divorce again, and then after a period of time, go back to her original husband [again sexual disease would be

rampant, as also to mention a destruction of any kind of stable family unit], this is also making her lawful [Qur'an] again for her first husband [even if after he divorces her the third time]

8. beating a 'deserving' wife, slave, captive until physical damage is seen [though the face is supposed to be avoided, no broken bones and no blood is external]

9. 'cupping' [a form of blood-raising [to the surface], using a cup and heat, placed over an area]]

10. reciting Ruqyah [divine speech] to cure disease [evil eye, snake bites and scorpion stings, etc]

11. while blood is normally disallowed, however, the eating of the blood of liver and spleen is allowed

12. while dead animals were normally disallowed to be eaten, however, sea-fish and locusts were exemptions, as well as in cases of necessity [all the forbidden things] could be eaten

13. etc.

[16] If a fly falls into ones food, dunk it again, fully, for surely the cure is on the other wing:

[17] The wonderful medicinal properties of drinking camel urine:

[18] Drinking and using water from a polluted well, is 'well' and good:

[19] Drinking water from a polluted source is, donkey-horey:

[20] Pharaoh [of the Exodus; Moses] and Haman [the Agagite in Persia; Esther], co-existed, and apparently Pharaoh of the Exodus tried to built the Highest building ever seen on the earth, the Tower to Heaven [Tower of Babel], by commanding Haman???

[21] Was the Pharaoh killed in the Red Sea and totally lost, or somehow delivered from it and was he really a faithful Muslim?

[22] The Samaritan during the time of Moses, and the golden calf of the Samaritans [northern kingdom of Israel], and an actual mooing golden calf, and Jibril's spirit gives life???

[23] The Qur'an [which is supposed to be "mubeen" [clear]] and Islam, teaches that 'Isa is the "son of Maryam" [Miriam], who herself was the daughter of "Imran" [Amram] and sister to "Harun" [Aaron; ie brother to Moses/Miriam], yet the later [traditions of Narration] Hadith and [Commentary] Tafsir attempt to explain away this glaring error of timeline/persons [the Qur'an also confuses many others, and events, like Pharaoh's [time of Moses] advisor as "Haman" [sound familiar? Ahasuerus/Haman of Esther, not an Egyptian name], and Maryam's mother was "Hannah" who was barren, supplicated God and once she was given Maryam, dedicated Maryam to the temple [sound familiar? Hannah/Samuel]], and that 'Isa brought back to life the son of Noah, Shem, who died again soon thereafter, and not only was Lot's wife lost, but so was Noah's, Adam was 60 Cubits tall, and made in Islamic Paradise [Heaven], not on earth, etc., etc.:

[24] Noah's [grand] son [Canaan] died in the Flood [which apparently was not global in Islamic sources, for it relates to "Noah's people" only], as an unrighteous Zalimun??? even though in Scripture [KJB] he was not born until after the Flood, and there were not 8 people on board but 80??? and Noah's 950 years of preaching before the flood??? and the Ark rested in the mountain of Judi, near Mosul and

not the mountains of Ararat??? and yet we see also the Islamic sources teach that the Islamic 'Isa Resurrected Shem, for a short time, who upon arising, dies almost immediately thereafter??? Noah the first Apostle???

[25] Nuh's wife [Wahila] disbelieved Nuh, calling him a “madman” and is to stay in Hellfire, and Fir'aun's wife [Asiya bint Muzahim, in time of Exodus], not daughter as in the Scriptures [KJB], found Musa, and was later tortured by Fir'aun, and entered Paradise and rejected disbelieving Fir'aun???

[26] The scrambled name game, who's on first???

[27] The Sabaeans, were they a Jewish sect or a Christian sect, did they believe, or did they not believe, or did some believe [Islam]???:

[28] The earlier parts of the Qur'an can be found in the previous scriptures [10 scrolls] of Ibrahim???

[29] The worship of Adam, in [Muslim] Heavenly Paradise [not on earth] by angels, and Allah created Adam to exist on earth, in generations after generations to make mischief and shed blood; and Shaitan and Iblis are Satan the angel or is it jinn???

[30] Adam was 60 cubits (about 30 meters) tall???

[31] If Allah's Spirit is Jibril, as so many Muslim scholars say, how can “the Spirit” be breathed into Adam, to become a living being???

[32] The talking ants [from 3 miles away], a bird [hoopoe], [cows, wolves, shoe-laces and thighs, oh my!] in the days of Solomon [and Muhammad], and the knowledge of this speaking/talking Solomon inherited from David, and the armies of creatures and jinn at his command; and while the Sulaiman of Islam spares the Ants a tragic death of trampling, another prophet, related by Muhammad burns them all by fire because a single ant bit that prophet [those must be the fire-ants, eh?]???

[33] The case of the Two Women, a dead child [taken by a wolf] and a living child, brought before King David??? Then later Solomon, and the two opposing verdicts???

[34] The almost war with the Queen of Sheba [Islamic 'Bilqis'], who had hairy legs [of which the devils removed with their 'nair', to be able to later marry Sulaiman, who commanded the Shayatin (Satans) to build her a glass house???], and children of the jinn, an Ifrit, half a day to obtain the throne is too slow, and the Greatest Name of Warp-Pipe Technology???

[35] Sulaiman was to go in unto how many wives in a single night, 60, 70, 90, 99, or 100 or what??? or is it more likely just made up as it goes along??? and a half-man???

[36] The death of Sulaiman, the wisest man who ever lived in death, fooling even the jinn???

[37] Moses, their Prophet (supposedly Samuel, who is not actually named in the Qur'an), a king [Talut (Saul)] which was mocked at first for not being fit enough, a refusal to fight, being driven from their homes and children taken as captives, all turn away except a few [the Qur'an confuses the entry into the Promised Land (Canaan) with other events of King Saul, who was not even born until long after Joshua, Judges, and in the time of Samuel], a wooden box (Ark) and the Sakinah (actually the Shekinah glory), being carried by angels is the sign of King Talut's (Sauls) power to reign??? and the testing by a

river by king Talut (Saul) for water drinkers [actually Gideon's history], the battle with Jalut (Goliath) in which the whole army advances to attack Jalut (Goliath), not merely David, and the total absence of Joshua in the whole thing:

[38] The awesome looking Cave-men [being 3, 5 or 7 persons [who can be sure right???] and a 'dog' with outstretched paws, being the 4th, 6th, or 8th of them], remaining asleep in the Cave for 300 years (300 solar and add 9 lunar (309 Lunar)), then being awakened for a test of calculating how long the sleep was [this is 'Common Core math' right???], and oh, P.S., don't ever consult a Jew or Christian about this event...

[39] The dead man [apparently it is supposed to be Ezra, or some other, as the Tafsirs are convoluted], that was dead for 100 years, then raised to life again, and given a pop quiz by Allah about how long the man was dead for [how would he know, for according to the Scripture [KJB] the dead know not anything [Job 14:21; Ecclesiastes 9:5,6,10, etc], duh!]:

[40] Ibrahim, and a tiny faith, and the demonstration of the 4 birds (peacock, eagle, raven and cock [rooster], or was it a peacock, dove, crow and cock [rooster], or was it a peacock, dove, crane, and cock [rooster], etc), which Ibrahim was told to cut up, and place their parts on various hills, and he kept the heads near him, and when he was told by Allah to summon them, all the parts whisked through the air [magically] and put themselves back together and became alive again:

[41] All parts of man's flesh and bones decays in death except the immortal, indestructible coccyx [hey I didn't make this stuff up] -

[42] Musa, the many callings unto the Lord, the frustrating peoples, and the almost not slaughtered bright yellow Cow [not too old and not too young now...], so we can lay the smack down on the dead man:

[43] Islamic Adam and Hawwa [Islamic Eve, not mentioned by name in the Qur'an] and Iblis [Satan] and the serpent were sent down from Islamic Heavenly Paradise to earth in differing locations for each:

[44] The clear Qur'an?

[44A] The Islamic Scholars say, the Qur'an is not so clear:

[45] Given in Arabic???

[46] The Testimony of Jesus:

The angel 'Jibril':

Galatians 1:6 KJB - I marvel that ye are so soon removed from him that called you into the grace of Christ unto **another gospel**:

Galatians 1:7 KJB - **Which is not another**; but there be some that trouble you, and would pervert the gospel of Christ.

Galatians 1:8 KJB - But though we, **or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.**

Galatians 1:9 KJB - As we said before, so say I now again, **If any man preach any other gospel unto you than that ye have received, let him be accursed.**

2 Corinthians 11:13 KJB - For such are **false apostles, deceitful workers, transforming themselves into the apostles of Christ.**

2 Corinthians 11:14 KJB - And **no marvel; for Satan himself is transformed into an angel of light.**

2 Corinthians 11:15 KJB - Therefore **it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.**

[01] Jibril of the Qur'an:

[02] The 'Jibril' of the Qur'an, when he ascends to “Allah”, in a “day” it is as “50,000 years”:

[03] Muhammad, used to supplicate his “Allah” of the angels (kabalistic, gnostic names of angels, 'Israfil, etc', and a misuse of Michael [Jesus, Uncreated]), teach false history of Abraham, and introduce manmade commandments:

[04] The Qur'an in several places overtly says that it is not of satanic origin, and that Muhammad is not a 'madman', which is direct contrast to the Scriptures:

[05] Jibril of the Qur'an teaches, instantaneous reward after death, in certain instances:

[06] The Jibril of the Qur'an is a liar, and a cruel despiser of God's creatures:

[07] The first time Muhammad received communication from this 'Jibril', he was alone in the cave Hira, and he was absolutely terrified, and he understood it to be demonic and forceful [not free will], and he ran back to his home shivering, and it was not until his wife Khadija [Catholic] and Waraqua [Catholic] told him it was a “holy” spirit, Gabriel. It is very interesting that once Waraqua died, the 'inspiration' of Muhammad also ceased, for a time, that is until Muhammad decided to kill himself, by throwing himself off of a mountain, and then 'Jibril' showed up again.

[08] 'Jibril' taught predestination, and unscientific ideology about birth:

[09] Others recognized the 'jibril' as a “satan”:

[10] Muhammad saw this 'Jibril' with “600” wings:

[11] Jibril, supposedly took Muhammad to the Muslim '7th' Heaven ['Isa being only raised [without death, crucifixion, burial, resurrection] to the Muslim 2nd], and taught him vain and repetitious prayers:

[12] 'Jibril' taught that his repetitious prayer brings “forgiveness”, if a person who says “Amin” [Amen] at the end of the prayer and the 'angels' of 'heaven' say it at the same time:

[13] This 'Jibril' showed Muhammad 'hell' and the eternal torment and suffering there, and made himself and “Michael” [Scriptural [KJB] Jesus, Uncreated Deity, only human body was created] on an equal level with himself [i.e. created]:

[14] 'Jibril' taught that the majority of the members of hell and hellfire will be believing Muslim women:

[15] 'Jibril' taught that whomever follows “Allah” and his messenger [Muhammad] and dies therein, no matter their deeds in their life [even “illegal sexual intercourse or theft”], would enter “Paradise”:

[16] 'Jibril' constantly came with the message and orders to war/Jihad:

[17] 'Jibril' taught the sinlessness of Muslim 'Maryam' [i.e. Iblis [Satan] could not touch her], along with the Muslim 'Isa:

[18] The 'angel' of Muhammad taught that whatever 'wife' of a Muslim, who refuses her husband 'to his bed' [for any reason], is cursed by the 'angels' until morning:

[19] 'Jibril' gave the Qur'an in seven ways, not one way:

[20] It was 'Jibril' which moved Muhammad's mouth, and forced the words from him, causing him to know the Qur'an, and this is in direct contrast to how the Holy men of Scripture [KJB] spake:

[21] 'Jibril' of the Qur'an is the 'Holy Spirit':

[22] Jibril in the Qur'an:

[23] Jibril in the Sahih Hadith:

[24] The Testimony of Jesus:

Muhammad, the man himself:

[01] In order to be a true Muslim, it is written for them:

[02] Muhammad is the Intercessor in the [Muslim] Judgment, and only for Muslims, but according to the Scriptures, Jesus is the only intercessor, for all mankind now -

[03] Muhammad and foul language [Warning, skip this, if you do not want to read. **SERIOUSLY, YOU ARE WARNED [on second thought, I [edited - redacted] the worst part out ... better safe than sorry ...]**]:

[04] Muhammad advocated Idolatrous pagan practices, like kissing the black stone of the Ka'ba, bowing down, facing the Ka'ba for prayer as the pagans before him did, etc:

[05] Muhammad is the Pattern of Conduct [torturing people for money, like Kinana], robbing people, and for allowing his followers to kill whom they will]:

[06] Muhammad 's first impression of his visions were that they were of the devil and he became suicidal:

[07] Muhammad delivered revelations promoting polytheism, called the 'satanic verses', Al-Uzza, Al-Lat and Manat, the three female Cranes:

[08] Muhammad was the victim of a magick spell, involving a comb and hair, that gave him false dreams about having had sexual relation with his [child-bride] wife Aishah that day when he had not:

[09] Muhammad is proclaimed by Muslims to be prophesied in the Torah and Gospels, notice also that the Scriptures have been “distorted” [notes]:

[10] Men can rape [have sex with] their captives/slaves [even if they are the wife of a man [enemy] still alive, even in front of them, or practice 'Azl [[withdrawing prior to climax, so there might not be a pregnancy] so they can ransom the slave back], in any manner/way they will:

[11] Muhammad gave the example of intercourse with children [like Aishah, his child bride, daughter of Abu Bakr], and thus is the model of living for the 'righteous':

[12] Muslim Men can marry up to 4 Women [including that which their right hands possess [i.e. captives and slaves], except Muhammad who could have as many as he wanted [as many as 9, some say more, 11, at one time] on top of those his right hand possessed [some say 30-61]:

[13] Muhammad married the wife [Zainab bint Jahsh] of his own adopted son [Zaid bin Haritha, a freed slave], forcing them to divorce by 'sudden' revelation:

[14] Muhammad gave the example of beating his favourite wife [A'isha], which caused her pain:

[15] Muhammad cannot save:

[16] Muhammad is to be raised to a position higher than 'Isa, even than that of everyone else in Islamic Paradise:

Who and What Killed Muhammad?

[01] In order to be a true Muslim, it is written for them:

[02] Who killed Muhammad and why? What does the Qur'an and Hadith, etc say?

[03] Muhammad was poisoned by a Jewish woman [Zaynab Bint al-Harith], whose family Muhammad had recently murdered at the battle of Khaybar, as given by the Sahih Hadith:

[04] Apparently Qasim [Muhammad] forgot to eat his recommended [7] 'Ajwa dates that day

[05] Apparently Qasim also forgot his own Qur'anic verses in prayer to his Allah:

[06] Apparently even his personal angel 'Jibril' didn't see fit to warn Muhammad, and Qasim's Allah remained silent, and even his [and his top military people's] common sense seemed to have failed him,

in receiving a 'gift' of food from a conquered people, ultimately which brought about his long, laborious, slow and painful death.

[07] Muhammad would have loved to have been martyred [died fighting] and come back alive to do it again and again, but instead was poisoned and suffered for a long time:

[08] The Testimony of Jesus:

Muhammad in his own hellfire:

Jami at-Tirmidhi, Volume 6, Glossary; page 584-585 -

“... [page 584] **Jahannam: Most commonly understood to mean Hell described as a place of torment, sorrow, and remorse.** Islam teaches that God does not wish [page 584-585] to send anyone to Hell, yet justice demands that righteous people be rewarded and those who insist on evil living without repentance and on denial of God be punished. In fact, it is one of the levels of Hell. **There are seven levels of Hell-fire:** 1. Jahim—the **shallowest** level of Hell. It is reserved for those who believed in Allah and His Messenger, but who ignored His commands. 2. Jahannam—a **deeper** level where the idol-worshippers are to be sent on the Day of Judgment. 3. Sa'ir—is reserved for the worshippers of fire. 4. Saqar—this is where those who did not believe in Allah will be sent on the Day of Judgment. **5. Ladha—will be the home of the Jews. 6. Hawiyah—will be the abode of the Christians.** 7. Hutamah—the deepest level of Hell-fire. This is where the religious hypocrites will spend eternity. The worst of Allah's creation are the Munafiqin (hypocrites), whether they be of mankind or jinn, for they outwardly appear to accept, but inwardly reject Allah and His Messenger. A dweller of Hell is called a Jahannami. ...”

[01] In order to be a true Muslim, it is written for them:

[02] In the hellfire:

[03] The faith equal to the weight of a grain of mustard seed to be taken out from Hell:

[04] Why do Muslims pray for Muhammad's peace [i.e. 'peace and blessings of Allah be upon him', etc], if he made it to Paradise???

[05] Muhammad, will be the first to cross:

[06] Muhammad's many sins:

[07] When and Where are the faithful Muslims?

[08] A handful from Fire and bring out from it people who never did any good and who had been turned into charcoal:

[09] Everyone shall enter it:

[10] Service, from the Fear of the fire:

[11] Muhammad claims to be the intercessor, even though his sins were multitude:

[12] Was Muhammad a true prophet according to his own test?

[13] The MVP, the most valuable person?

[14] The Testimony of Jesus:

The eternal torments of the Islamic hellfire:

Hell/Hellfire [Jahannam] –

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TABLE OF CONTENTS:

[01] In order to be a true Muslim, it is written for them:

[02] Allah of the Qur'an created “many” beings [mankind and jinn] **for** Hell:

[02A] Murderer and murdered, are going to hell:

[03] Islamic hell/hell fire is eternally tormenting, endless suffering, never ending, never lightened, and an ever increase of pain:

[03A] The Scriptural [KJB] Fire, instead:

[04] The Islamic hellfire is for all who do not submit to Islam (such as true Jews or True Christians), and for those who have turned away from it, opposed the “Allah” of the Qur'an and “His Messenger [Muhammad]”, or have refused to emigrate or march in Jihad with Muhammad:

[05] The worst of creatures in the Islamic hellfire:

[06] Islamic hell has seven gates, which sounds like the Roman Catholic system which speaks of the 'seven deadly sins' [thus leading to hell, or are the gates thereof]:

[07] Who is in the Islamic hellfire?

[07A] The faith equal to the weight of a grain of mustard seed to be taken out from Hell:

[07B] Why do Muslims pray for Muhammad's peace [i.e. 'peace and blessings of Allah be upon him', etc], if he made it to Paradise???

[07C] Muhammad, will be the first to cross:

[07D] Muhammad's many sins:

[07E] When and Where are the faithful Muslims?

[07F] Allah will bypass justice, and even pull a handful from the Fire of Islamic Hell and bring out from it people who **never** did any good and who had been turned into charcoal, bringing them to the Islamic Paradise, thus allowing sinners into the Islamic Paradise:

[07G] Everyone shall enter it:

[07H] Service, from the Fear of the fire:

[07I] Muhammad claims to be the intercessor, even though his sins were multitude:

[07J] Was Muhammad a true prophet according to his own test?

[07K] The Testimony of Jesus:

[08] Many women and wives of Muslims will not enter Islamic Paradise, but remain in Islamic Hell [all Muslims, including Muhammad, enter Hell upon death]:

[09] The twisted vicarious atonement:

[10] The basic Islamic texts on hell/hellfire:

The faithful Muslim women:

[01] In order to be a true Muslim, it is written for them:

[02] Men can beat their rebellious wives/concubines until they obey, and even turn green with bruises:

[03] Divorce and Child Brides (no courses/periods) and Pregnancies -

[04] Many women and wives of Muslims will not enter Islamic Paradise, but remain in Islamic Hell [all Muslims, including Muhammad, enter Hell upon death]:

[05] The testimony of a woman is worth half that of a man, because they [women] are unreliable and most will remain in Hell-fire:

[06] Muhammad allowed Mutaḥ [Mut'a], hired prostitutes, a temporary marriage for sex, in exchange for gifts, and 'marriage for 'fun' [exchange of agreed monies, dowry, etc] for specified time [sunni and shia differ on this]

[07] Muhammad allowed temporary divorce, wherein a man could be dis-satisfied with his wife, get divorced [up to 3 times], and then she could be in contract for another 'marriage' to another man, become 'married', and if un-satisfied with the new husband, could after consummation of the marriage with the new husband, return to the previous husband and then could be 'remarried' to the original husband:

[08] 72 Virgins [Houris], a minimum number

[09] Men can rape [have sex with] their captives/slaves [even if they are the wife of a man [enemy] still alive, even in front of them, or practice 'Azl [[withdrawing prior to climax, so there might not be a pregnancy] so they can ransom the slave back], in any manner/way they will:

[10] Muhammad gave the example of intercourse with children [like Aishah, his child bride, daughter of Abu Bakr], and thus is the model of living for the 'righteous':

[11] Muslim Men can marry up to 4 Women [including that which their right hands possess [i.e. captives and slaves], except Muhammad who could have as many as he wanted [as many as 9, some say more, 11, at one time] on top of those his right hand possessed [some say 30-61]:

[12] Muhammad married the wife [Zainab bint Jahsh] of his own adopted son [Zaid bin Haritha, a freed slave], forcing them to divorce by 'sudden' revelation:

[13] Muhammad's thinking in regards a woman/wife - evil omen, bad luck and a possible enemy, and no more harmful affliction exists other than woman:

[14] Women receive greater punishments for their sins, than for the men and their sins:

[15] Women are lower in status than slaves, in regards order of the law of equality/retaliation/vengeance:

[16] Men are in charge of women, because Allah has made one to excel the other:

[17] If a man touches a woman, after cleansing for as-Salat (prayer), and no water is nearby, they may wash with good [clean] dirt on their hands and face, thus a woman is [dirty] dirtier than [clean] dirt:

[18] Don't worry, if you, as a woman, are a slave, and forced into prostitution [though frowned upon], because Allah will forgive you [pretty twisted, huh?]:

[18A] Don't feel too bad about being forced into prostitution, at least you're alive, for in the pre-

Islamic days of 'ignorance', they used to bury baby girls alive. Yes, there are actual admissions to doing this in the Tafsir of Ibn Kathir, but never mind that, just sacrifice a few camels and it's all forgiven by Allah ...

The Jihads, and Surah 9:29 in context:

Sahih al-Bukhari, Volume 4, Book 52, Number 73 -

“... Narrated 'Abdullah bin Abi Aufa: **Allah's Apostle said, “Know that Paradise is under the shades of swords.” ...**”

Sahih al-Bukhari, Volume 4, Book 52, Number 79 -

“... Narrated Ibn 'Abbas: On the day of the Conquest (of Mecca) **the Prophet said, “There is no emigration after the Conquest but Jihad and intentions. When you are called (by the Muslim ruler) for fighting, go forth immediately.”** (See Hadith No. 42) ...”

[01] In order to be a true Muslim, it is written for them:

[02] Surah 9:29, Fight those who believe not in Allah:

[03] Does the Qur'an claim to be “clear”, or not?

[04] Let's look at the context:

[04A] The Historical Context:

[04B] The Immediate/Local Context:

[04C] The Global/Whole Context:

[05] The Three Stages of Jihad:

[05A] Covert Jihad:

[05B] Defensive Jihad:

[05C] Offensive Jihad:

[06] Muhammad, the pattern of conduct for all faithful Muslims:

[07] The comparison to Roman Catholicism:

[08] Wait, wait, wait, what about Surah 5:32, and “... if anyone killed a person, ... it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. ...”?

[09] The Testimony of Jesus:

The three most important texts of the Qur'an, and the Qur'anic dilemma:

[01] In order to be a true Muslim, it is written for them:

[02] The First Most Important Verse:

[03] The Second Most Important Verse:

[04] The Third Most Important Verse:

[05] Muslims, the best of peoples?

[06] Jews and Christians [the disbelievers], are the worst of creatures?

[07] Judge by the Book [Scriptures]?

[08] If we judge by what the Qur'an tells the Jew/Christian to do, then Islam is false, and if we judge simply by the Bible [KJB] then Islam is false:

[09] How can the Qur'an, if it is the word of 'Allah', be eternal, and unchanging, if the Torah and Gospel were also the word of 'Allah', and yet according to Muslims, be altered?

[10] The Testimony of Jesus:

[00] Intro:

2 Corinthians 4:4 KJB - In whom **the god of this world** hath blinded the minds of them which believe not, lest the light of the glorious gospel of **Christ, who is the image of God**, should shine unto them.

Deuteronomy 32:31 KJB - For **their rock is not** as **our Rock**, even our enemies themselves

being judges.

1 Corinthians 8:5 KJB - For **though there be that are called gods**, whether **in heaven** or **in earth**, (as there be **gods many**, and **lords many**,)

It must be stated at the outset, that many have varying ideas about what the word 'Allah' is, or originates from, etc. For instance, some have made a connection from the transversed [backwards] and upside down Hebrew of YHVH to the Arabic word for Allah. While this is certainly possible, since satan loves to reverse everything, and flip what is God's [JEHOVAH's] [for instance in the occult, like Aliester Crowley, it is standard practice, to think backwards, speak backwards, walk backwards, write backwards, etc and it still happens today, go to Microsoft's "Xobni" add-on to Outlook, and read it in reverse], that will not be dwelt too much upon in this material, as we will be dealing with primary Islamic sources, in what they, themselves, say.

Consider that, presently [although not always historically], to the Muslim, the word "Allah" is a Proper Name [see Surah 11:41, etc], unlike when a Christian simply uses the designation/title/position - "God", hence right at the outset, we have a major difference. Allah to the Muslim, is not a Father, and has no children [see below for confirmation of this from primary Islamic sources], and all creation is a "slave" [not servant] unto Him.

Others have attempted to make a connection between the Name "Allah", with the Arabic words al [the] ilah [god], by a contraction of the two terms, and yet serious scholars reject this from the evidences of the paleo-historical sources, and archeological records. 'Allah' was a pagan moon god [hence the crescent moon [and fallen 8 pointed star] of Islam, the baal-hadad], that already existed before Muhammad [Abu al Qasim] was ever born, set up around the Ka'ba [and hence Allah is the "Lord of the House [Ka'ba]" [Surah 106:1-4], and thus its Black Stone], and its 360 other gods. In fact, Allah had three 'daughters' [the three intermediary cranes who took the ascending prayers up to heaven, also mentioned directly in the Qur'an and Islamic sources, Qur'an, Ibn Ishaq, etc.], [1] Al-Lat [female form of Al-Lah], [2] Al-Uzza [in fact others, like Waraqa bin Naufal were of the line in which a person was named after this daughter, as - 'Abdu'l-Uzza; see Ibn Ishaq's: Life of Muhammad, page 68; paragraph 100-101] and [3] Manat, the third, the other and others like 'Hubal', 'Isaf' and 'Na'ila' [see Ibn Ishaq's Life of Muhammad, page 67; paragraph 98].

Qasim's [Muhammad, supposed [but cannot be, 4 years discrepancy, which is why Islamic sources say a woman's **pregnancy** can last from several months to 4-5,6 years, see Ibn Ishaq's: Life of Muhammad, pages 69-70; paragraphs 102-103, etc]] father, was 'Abdullah bin 'Abdu'l-Muttalib [see Ibn Ishaq's: Life of Muhammad], whose name means "slave of Allah" [thus Allah already existed as a pagan god, or pagan god's name], and also already existed before Muhammad, along with the war cry "Allah Ahkbar!" [Allah is greatest! [not]].

'Abdu'l-Muttalib, a pagan polytheist, prayed to the Allah of the Ka'ba, all the while standing next to Hubal [the idol] at the Ka'ba, casting arrows [divining], intending to sacrifice his son, next to the many other idols, named already.

Thus, "Allah" was already known and worshipped by the pagan Arabs [even by Muhammad's own tribe, the Quraish] in the so-called time of 'ignorance' [called "Jahiliya", "times/days of ignorance"], along with other "partners" [like the daughters], and this is directly stated in the Qur'an itself:

Surah 6:107-109, 135-137 (al-Hilali-Khan translation) -

"... [v.107] Had Allah willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you a Wakil (disposer of affairs, guardian, trustee) over them. [v.108] And insult not those whom they

(disbelievers) worship besides Allah, lest they insult Allah wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.[1] [v.109] And **they swear their strongest oaths by Allah**, that if there came to them a sign, they would surely believe therein. Say: “Signs are but with Allah and what will make you (Muslims) perceive that (even) if it (the sign) came, they will not believe?” ... [v.135] Say (O Muhammad): “O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly **the Zalimun (polytheists and wrong-doers)** will not be successful.” [v.136] And **they assign to Allah** a share of the tilth and cattle which he has created, and **they say: “This is for Allah according to their claim, and this is for our (Allah's so-called) partners.”** But the share of **their (Allah's so-called) “partners”** reaches not Allah, while the share of Allah reaches their (Allah's so-called) **“partners”**! Evil is the way they judge! [v.137] And so to many of the **Mushrikun (polytheists – see V.2:105) their (Allah's so-called) “partners”** have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allah had willed, they would not have done so. So leave them alone with their fabrications. ...”

Surah 13:16 (al-Hilali-Khan translation) -

“... Say (O Muhammad): “Who is the Lord of the heavens and the earth?” Say: “(It is) Allah.” Say: “Have you then taken (for worship) Auliya' (protectors) other than Him, such as have no power either for benefit or for harm to themselves?” Say: “Is the blind equal to light? Or do **they assign to Allah partners** who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?” Say: “Allah is the Creator of all things; and He is the One, the Irresistible.” ...”

Surah 16:38 (al-Hilali-Khan translation) -

“... And **they swear by Allah their strongest oaths, that Allah will not raise up him who dies**. Yes, (He will raise them up), – a promise (binding) upon Him in truth, but most of mankind know not. ...”

Surah 17:67 (al-Hilali-Khan translation) -

“... And when harm touches **you** upon the sea, **those that you call upon vanish from you except Him (Allah Alone)**. But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful[1]. ...”

Surah 29:61,63 (al-Hilali-Khan translation) -

“... [v.61] And **if you were to ask them**: “Who has created the heavens and the earth and subjected the sun and the moon?” **they will surely reply: “Allah.”** How then are **they** deviating (as **polytheists and disbelievers**)?” ... [v.63] And **if you were to ask them: “Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?” they will surely reply: “Allah.”** Say: “All the praises and thanks be to Allah!” Nay, most of them have no sense. ...”

Surah 31:25,32 (al-Hilali-Khan translation) -

“... [v.25] And **if you (O Muhammad) were to ask them: “Who has created the heavens and the earth,” they will certainly say: “Allah.”** Say: “All praises and thanks be to Allah!” But most of **them** know not. ... [v.32] And when a wave covers **them** like shades (i.e. like clouds or the mountains of sea-water), **they invoke Allah**, making **their** invocations for Him only. But when He brings **them** safe to land, there are **among them those** that stop in between (Belief and disbelief). But none denies Our Signs except every perfidious ingrate.[2] ...”

Surah 39:38 (al-Hilali-Khan translation) -

“... And verily, if you ask **them: “Who created the heavens and the earth?” Surely they will say: “Allah** (has created them).” Say: “Tell me then, the things that **you invoke besides Allah** – if Allah intended some harm for me, could they remove His harm? Or if He (Allah) intended some mercy for me, could they withhold His mercy?” Say: “Sufficient for me is Allah; in Him those who trust (i.e. believers) must put their trust.[1]” ...”

Surah 106:1-3 (al-Hilali-Khan translation) -

“... [v.1] (It is a great Grace and Protection from Allah) **for the taming of the Quraish**, [v.2] (And with all those Allah's Grace and Protections for their taming, We cause) the (Quraish) **caravans to set forth** safe in winter (to the south) and in summer (to the north without any fear) [v.3] **So let them worship (Allah) the Lord of this House (the Ka'bah in Makkah [Mecca])** ...”

The name, which Abdullah bin 'Abdu'l-Muttalib was told to name his [supposed] SON [being sent by 'angel' from Allah], being Muhammad [and or Ahmad, etc], means the 'praised one', thus satan was receiving praise through this servant of his [John 8:34 KJB].

Therefore, with this material, ex-Muslims will affirm [for instance, see Usama Dakdok's, an Egyptian [arabic speaking] ex-muslim, who converted to being a Baptist, material/testimonies, who even translated his own version of the Qur'an called the Generous Qur'an [no you do not need to buy it]; just be careful with some of his materials, about the Crusades, and other baptist unscriptural doctrine [immortal soul, eternal hellfire, etc]] what has been presented here. Such persons, once converted from Islam, to Christianity, never associate the god of Muslims, Allah, to the Christian's God - JEHOVAH God [Father, Son/Jesus and Holy Spirit]. In fact, such persons, generally come to the conclusion, that the Allah of the Qur'an is a masquerading satan, since the character is so similar.

Even with all of the above said, if a person wants to assume an, on unfounded, apriori, that 'allah' simply is contracted Arabic for 'the-god', therein still lies no actual foundation to equate this 'the-god' to the JEHOVAH God of the Scriptures [KJB], since it is written:

1 Corinthians 8:5 KJB - For though **there be that are called gods**, whether in heaven or in earth, (as there be **gods many**, and **lords many**,)

2 Corinthians 4:4 KJB - In whom **the god of this world** hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

It is always the character that must be tested, since these many gods, may even come in the name “I AM”, “Jesus”, etc, but would never have the character of JEHOVAH, as it is written [KJB]:

Matthew 24:5 KJB - For **many shall come in my name, saying, I am Christ**; and shall deceive many.

Mark 13:6 KJB - For **many shall come in my name, saying, I am Christ**; and shall deceive many.

Luke 21:8 KJB - And he said, **Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ**; and the time draweth near: go ye not therefore after them.

Mankind was warned from the mouth of Jesus, to beware of the “desert”, as it is also written [KJB]:

Matthew 24:26 KJB - Wherefore if they shall say unto you, **Behold, he is in the desert; go not forth**: behold, he is in the secret chambers; believe it not.

A few simple questions may be asked in confirmation of this [character], to ask any Christian or even Muslim:

- [Q1] Is Jesus Allah?
- [Q2] Is Allah God?
- [Q3] Is Jesus God?
- [Q4] Is the Holy Spirit Allah?
- [Q5] Is the Holy Spirit God?

Now, if there is **in**consistency in answers from those questions [ie yes's and no's], then there is a serious problem, for either the Christian or the Muslim, for according to Scripture [KJB], Jesus Christ is God [JEHOVAH] manifest in the flesh, and the Holy Spirit is also God [not 'Jibril'], but not so in the Islamic SOURCES [therein, Allah is 'god' **alone**, **singular**, Muslim 'Isa is merely a creature/slave/prophet of Allah, and the Holy Spirit is the Muslim 'Jibril', a created angel]:

1 Timothy 3:16 KJB - And without controversy **great is the mystery of godliness: God was manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, **received up** into glory.

If a Christian answers consistently ['yes'] to all the above five questions, thinking that “Allah” is just an arabic transliteration for the designation 'God', then further questions must be asked.

[Q6] How many **persons** is/are Allah? [1, 2, 3, or more?]

If a Christian answers 3 “persons”, then they have definitely left the Islamic/Muslim definition and character of Allah behind [being '1' numerically, which ultimately leads back to the Roman Catholic teaching, official sources upon request], having committed “Shirk” [the worst sin of Islam, associating partners with Allah, and doomed to Jahannam [Islamic hellfire]], is then a Mushrik[un], and are talking about differing being/s and again there would be no point in attempting to equate the two. A Muslim, may even be offended at calling Allah a 'person' to begin with.

That there are words which persons use in this world which are the same, or similar, it is not always

true that the same/similar word means definitionally the same thing to each of those persons using the same word. For instance, in the united States, a word may be used like “bonnet”, meaning a hat worn by the female, but in England, it means the hood/compartiment of car [auto]. Again, in the united States, one may use the word “boot” [a type of shoe, generally covering to the lower shin], but in England, it also has another primary definition dealing with a car [auto]. This happens all over, and as a last for instance, you would not want to go to Australia, if being from the united States, and ask, in a restaurant or dining setting, for a “napkin”.

As the Scriptures [KJB] say, there are 'gods' and 'lords' many. We, as Christians [especially Seventh-day Adventists] need to be clear about who we are Ambassadors for, so that there is no confusion.

For instances [the object here, is not to source the materials referenced, any may do that on their own]:

The Latter-day Saints [LDS/Mormon]:

“El”, and “Elohim”, “Jesus”, etc are all used in the Latter-day Saint [Mormon] sources, Book of Mormon, Pearl of Great Price, Doctrine and Covenants, Book of Abraham, etc, etc. However, the character of them is such that is totally at enmity with the Scripture [KJB] character of the same words, “El”, “Elohim” and “Jesus”, etc. The LDS god, has thousands of wives, is thus a polygamist, and had a physical sexual relation with Mary, giving birth to human [LDS] Jesus [thus Jesus had two mothers, an Heavenly and earthly]. The [LDS] Jesus, after his resurrection went to the [supposedly] south America's and taught there, of which not a single historical source, nor physical geography exists outside of the LDS faith materials. The LDS god/sources teaches immortal soul theology, eternal torment theology, sunday [1st day] sacredness [even though the actual primary LDS sources [BoM, etc], actually speak about the 7th day, sources upon request], polygamy [and worse, underage, prepubescent marriage], eternal marriage, man is god, and that “Elohim” was once man like we are and ascended to being god, and “Jesus” is the literal brother of “Satan” etc, etc. Are we still talking about the same “Elohim”, even though they use the same words/letters? Obviously not. Also of note, that Joseph Smith also claimed to be a Prophet [now each leader of the LDS becomes the next prophet], wrote a New Testament/Gospel [BoM], and had visitations in groves and secret places.

The Jehovah Witnesses/WatchTower Tract Society [JW/WTS]:

“Jehovah”, “Jesus”, “Michael”, “El”, “Elohim”, etc are all used in the Jehovah Witnesses/WatchTower and Tract Society [JW/WTS] sources, Divine Plan of the Ages, WatchTower [mag.], Awake! [mag.], etc. However, the character of them is differing from that found in the Scriptures [KJB]. For instance, the JW/WTS “Jehovah” is only a single person, alone. The JW/WTS “Jesus” is not JEHOVAH God, but simply the highest/first created being, who created “all other(s)”. The JW/WTS “holy spirit”, is not JEHOVAH God, not even a person, but simply the anthropomorphized 'force' of “Jehovah”, something akin to lightning, wind, etc. The JW/WTS also have a Prophet [like] belief, from originally Charles Taze Russell, to Judge Rutherford, and down through the current governing body of the WTS. They too also have their own translations of the Bible, the KIT [Kingdom Interlinear Translation], and later NWT [New World Translation]. For instance, the JW/WTS teach a two class salvation, an 'Heavenly' [144,000] and an earthly [everyone else] hope. They [unless self-chosen as one of the 144,000] do not eat/partake of the 'Lord's supper', etc. They do not follow/obey the Ten Commandments. Are we still talking about the same persons?

The Satanists, or Church of Satan [Anton LeVey; Marilyn Manson, etc]:

“God”, “Adoni”, “Lord”, and “Jesus”, etc, are all used in the “Bible” and writings of the Satanist. Shouldn't it be obvious that the 'God', 'Adoni', 'Lord' of the Satanist, is not JEHOVAH, and that their 'Jesus' is not the Jesus of the Scripture [KJB]?

Theosophy and the Theosophist [Manley P. Hall; Madame Helena Petrovna Blavatsky; Alice A. Bailey, Annie Bessant; Brooke Foss Westcott; John Fenton Anthony Hort; etc]:

Theosophists use the words 'God', 'Logos', 'Savior', etc. However, they claim that 'Lucifer' [the serpent] is 'God', 'the logos', 'the savior' and is more powerful than 'adoni' God.

FreeMasonry [Albert Pike], etc:

FreeMasonry teaches [at its highest and most secret levels] that Lucifer is 'God'. He might be the temporary 'god of this world' [as Scripture [KJB] says], but he is not the eternal JEHOVAH God. They teach that they are the 'Master', etc. Satan borrows words and redefines them to suit his own purposes.

Eastern religions, like Buddhism, Martial arts, etc:

The eastern religions teach yin/yang, and use words like “Light”, but that Light and Darkness eternally co-exist, neither able to destroy the other, and some darkness exists in Light and some light in Darkness.

Scripture [KJB] say:

1 John 1:5 KJB - **This then is the message** which we have heard of him, and declare unto you, **that God is light, and in him is no darkness at all.**

Jews in their Babylonian and Jerusalem Talmuds, Mishnahs, etc:

The Jews in their Talmuds, etc, in various places, talk about 'Jesus' [Yeshua], and that 'he' was a very wicked sinner, a sorcerer who deceived the peoples Israel, was tried and found guilty, then killed, and finally went to hell and is tormented in flames and excrement. Is that the Jesus of the Scriptures [KJB]?

Gnosticism [Greek Mysticism]:

Gnostics teach that they are 'God', and that 'Jesus' was one to teach them this. They teach that Judas was the real follower of Jesus [they both plotting together], and the other disciples were simply ignorant dupes.

Kabbalist [Jewish Mysticism]:

The Kabbalist, the mystic Jew, teaches that they are God, can change the words of the Tanakh [basically the OT], a letter at a time, etc. Zohar, Sephirot, Ein Soph, etc.

Pantheist/Panentheist:

The Pantheist and so also Panentheist [a slight difference]; the Pantheists teach that all things are 'God', thus making themselves, part of, or totally 'God', while a Panentheist can still have an total concept of 'God' appear to them, though they would believe that they are still part of that 'God'.

New Age [Oprah Winfrey, Shirley McClaine, etc]:

The New Agers, all claim to represent the 'I AM', yet in so doing they claim to be Divine, even to be immortal and eternal [in some fashion], to be the "I AM". Are they all the same 'I AM' of the Scriptures [KJB]? Why not, they use the designation 'I AM'? Doesn't that make it a bridge? Or is it necessary to find out the definition/character behind the words themselves?

Pagans, as mentioned in the Bible [KJB], the Canaanite, Moabites, Ammonites, etc:

The many pagans of the Scriptures [KJB] all claim to worship 'God', a 'Lord' [Baal], but they do so through child sacrifice, murder, incest, homosexuality, rape, torture, mutilation, cutting, drinking alcohol, beating drums, orgies, drugs/vapors, inhalations, possession, etc.

1 Kings 18:26 KJB - And they took the bullock which was given them, and they dressed it, and **called on the name of Baal** from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

1 Kings 18:27 KJB - And it came to pass at noon, **that Elijah mocked them, and said, Cry aloud: for he is a god;** either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

1 Kings 11:33 KJB - Because that they have **forsaken me**, and have worshipped **Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon**, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.

Elijah knew that their 'lord' [Baal] was not his LORD JEHOVAH.

Egyptian:

Egyptians used words like [Eternal] 'Life' to describe their ruling gods, and/or Pharaohs. Usually this symbol was the Ankh. Egyptians worshipped many 'gods' in the Bible, mostly creation [frogs, scarab [dung] beetle, cranes, cows, Nile [river], etc] itself, though they also worshipped death, even having the Book of the Dead.

Hindu:

To say that the Hindu worships 'god' is a great understatement, since they worship thousands of 'gods'. Some Hindus, can even become god-men/women. In fact the only polytheist that is more polytheist than that of the Hindu is the polytheist Mormon, though it is a variant, called henotheism, [for a Mormon] would say that they only worship one god [Elohim], yet all the

Mormon males [thus hundreds to millions of thousands] can yet be god.

Mithraism:

Mithras, was worshipped as “God”, yet he was the one which killed the 'bull', using unclean animals [dog, scorpion, serpent] in the process.

Persian/Zoroastrian [Cyrus II The Great]:

Persians worshipped Ahura Mazda, as “God”, and they even had a sacred book, called the Zendavesta [Zend], yet scripture says of Cyrus II the Persian:

Isaiah 45:5 KJB - I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

Atheist:

The Atheist claims to not believe in JEHOVAH God of the Scriptures [KJB], but can believe in almost anything else [almost infinitely powerful aliens, consciences, technology, particles, etc], and ultimately set themselves up in the place of God, or allow other things have the same attributes of JEHOVAH God, and yet not be “God”, ie: “Evolution”, “Multiverse”, “Aliens”, Humanity [Humanism], etc.

Etc.

It does not matter, what outward word or name is used to describe all of the false 'gods', even if it/they be the exact same words/names as found in the Scripture [KJB], for that which truly matters, is the **Character [charakter]**:

Hebrews 1:3 KJB - Who being the brightness of his glory, and **the express image** of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

1 John 5:7 KJB - For **there are three** that bear record in heaven, **the Father, the Word, and the Holy Ghost: and these three are one.**

Exodus 9:14 KJB - For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that **there is none like me in all the earth.**

Psalms 86:10 KJB - For thou art great, and doest wondrous things: **thou art God alone.**

Exodus 20:8 KJB - Remember the sabbath day, to keep it holy.

Exodus 20:9 KJB - Six days shalt thou labour, and do all thy work:

Exodus 20:10 KJB - But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

Exodus 20:11 KJB - **For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.**

Isaiah 45:22 KJB - **Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.**

John 12:32 KJB - **And I, if I be lifted up from the earth, will draw all men unto me.**

Isaiah 46:9 KJB - Remember the former things of old: for **I am God, and there is none else; I am God, and there is none like me,**

Isaiah 46:10 KJB - **Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:**

[01] In order to be a true Muslim, it is written for them:

Surah 33:36 (al-Hilali-Khan translation) -

“... It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. ...”

Surah 4:65 (al-Hilali-Khan translation) -

“... But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ...”

Surah 11:35 (al-Hilali-Khan translation) -

“... Or they (the pagans of Makkah [Mecca]) say: “He (**Muhammad**) has fabricated it (the Qur'an).” **Say: “If I have fabricated it, upon me be my crimes,** but I am innocent of (all) those crimes which you commit.” ...”

[So be it ... as it is written. ...]

[02] Allah of the Qur'an has no son, or [any] sons [not even faithful Muslims are sons], only [created] slaves [not servants], of which includes the Muslim 'Isa:

Surah 2:116 (al-Hilali-Khan translation) -

“... And they (**Jews, Christians and pagans**) say: **Allah has begotten a son** (children of offspring) [1]. Glory be to Him (Exalted be He above all that they associate with Him). **Nay**, to Him belongs all that is in the heavens and on the earth, and surrender with obedience (in worship) to Him. ...”

“... [1] (V.2:116) “They (Jews, Christians and pagans) say: Allah has begotten a son (children, offspring). Glory be to Him ... Nay”

Narrated Ibn 'Abbas: The Prophet said, “Allah said, 'The **son of Adam tells lies against Me** though he has no right to do so, and **he abuses Me** though he has no right to do so. As for his telling lies against Me, he claims that I cannot re-create him as I created him before; and **as for his abusing Me: it is his statement that I have a son (or offspring) No!** Glorified be Me! **I am far from** taking a wife or **a son** (or offspring).’” (Sahih Al-Bukhari, Vol. 6, Hadith No. 9). ...”

Surah 3:55 (al-Hilali-Khan translation) -

“... [v.55] And (remember) when Allah said: “O 'Isa (Jesus)! I will take you and raise you to Myself and **clear you** [of **the forged statement that 'Isa (Jesus) is Allah's son**] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allah) superior to those who disbelieve [in the Oneness of Allah, or disbelieve in some of His Messengers, e.g. Muhammad, **'Isa** (Jesus), Musa (Moses), etc., or in His Holy Books, e.g. the Taurat (Torah), the Injeel (Gospel), the Qur'an] till the Day of Resurrection [1]. Then you will return to Me and I will judge between you in the matters in which you used to dispute.” ...”

*** Notation in al-Hilali-Khan translation on Surah 3:55 -** “... (V.3:55) The advent (descent) of 'Isa (Jesus), [son of Maryam (Mary)]. a) Narrated Abu Hurairah: Allah's Messenger said, “By Him in Whose Hand my soul is, surely [‘Isa (Jesus)], the son of Maryam (Mary) will shortly descend amongst you (Muslims), and will judge mankind justly by the law of the Qur'an (as a just ruler); he will break the cross and kill the pigs and there will be no Jizyah* (i.e. taxation taken from non-Muslims).”

Surah 3:62 (al-Hilali-Khan translation) -

“... [v.62] Verily! This is the true narrative [about the story of **'Isa** (Jesus)], and La ilaha illallah (none has the right to be worshipped but **Allah**, the One and the Only True God, Who **has** neither a wife **nor** a **son**). And indeed, Allah is the All-Mighty, the All-wise. ...”

Surah 19:35 (al-Hilali-Khan translation) -

“... [v.35] It **befits not (the Majesty of) Allah that He should begat a son** [this refers to the slander of Christians against Allah, by saying that 'Isa (Jesus) is the son of Allah]. Glorified (and Exalted) be He (above all that they associate with Him). **When He decrees a thing, He only says to it: “Be!” – and it is.** [4] ...”

Tafsir of al-Jalalayn on Surah 3:59 -

“... [3:59] Truly, **the likeness of Jesus**, his remarkable case, in God's sight, **is as Adam's likeness, as the case of Adam**, whom God created without father or mother: **this is a comparison of one remarkable thing with another** more

remarkable, so that it convinces the disputer and establishes itself in one's mind more effectively. **He created him, Adam, that is, his form, of dust, then said He to him, 'Be,' a human being, and he was; similarly, He said to Jesus, 'Be' — without a father — and he was. ...**"

Surah 19:88-93 (al-Hilali-Khan translation) -

"... [v.88] And **they say**: "The Most Gracious (**Allah**) **has begotten a son** (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allah, and **the Christians say that He has begotten a son ['Isa** (Jesus)], and the pagan Arabs say that He has begotten daughters (Angels and others)]." [v.89] Indeed **you have brought forth (said) a terrible evil thing.** [v.90] **Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins.** [v.91] **That they ascribe a son (or offspring or children) to the Most Gracious (Allah).** [v.92] But **it is not suitable for** (the Majesty of) the Most Gracious (**Allah**) **that He should beget a son** (or offspring or children). [v.93] There is none in the heavens and the earth but comes unto the Most Gracious (Allah) as a slave. ..."

Surah 72:1-4 (al-Hilali-Khan translation) -

"... [v.1] Say (O Muhammad): "It has been revealed to me that **a group (from thee to ten in number) of jinn [1] listened (to this Qur'an).** **They said: 'Verily, we have heard a wonderful Recitation (this Qur'an)!** [v.2] 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allah). [v.3] **'And He, exalted be the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children).** [2] [v.4] 'And that the foolish among us [i.e. Iblis (Satan) or the polytheists amongst the jinn] used to utter against Allah that which was an enormity in falsehood. ..."

Sahih al-Bukhari, Volume 4, Book 54, Number 415 -

"... Narrated Abu Huraira: **Allah's Apostle said, "Allah the Most Superior said, "The son of Adam slights Me,** and he should not slight Me, and he disbelieves in Me, and he ought not to do so. **As for his slighting Me, it is that he says that I have a son;** and his disbelief in Me is his statement that I shall not recreate him as I have created (him) before." ..."

Sahih al-Bukhari, Volume 6, Book 60, Number 9 -

"... Narrated Ibn Abbas: **The Prophet said, "Allah said, 'The son of Adam tells a lie against me though he has no right to do so, and he abuses Me though he has no right to do so.** As for his telling a lie against Me, it is that he claims that I cannot recreate him as I created him before; and **as for his abusing Me, it is his statement that I have offspring. No! Glorified be Me! I am far from taking a wife or offspring."** ..."

Sahih al-Bukhari, Volume 6, Book 60, Number 498 -

"... Narrated Abu Huraira: **The Prophet said, "Allah said: 'The son of Adam**

tells a lie against Me, though he hasn't the right to do so. **He abuses me though he hasn't the right to do so.** As for his telling a lie against Me, it is his saying that I will not recreate him as I created him for the first time. In fact, the first creation was not easier for Me than new creation. **As for his abusing Me, it is his saying that Allah has begotten children, while I am the One, the Self-Sufficient Master Whom all creatures need, I beget not, nor was I begotten, and there is none like unto Me.” ...”**

Sahih al-Bukhari, Volume 6, Book 60, Number 499 -

“... Narrated Abu Huraira: **Allah's Apostle said, “Allah said:** – 'The son of Adam tells a lie against Me and he hasn't the right to do so; and **he abuses me and he hasn't the right to do so.** His telling a lie against Me is his saying that I will not recreate him as I created him for the first time; and **his abusing Me is his saying that Allah has begotten children, while I am the self-sufficient Master, Whom all creatures need, Who begets not nor was He begotten, and there is none like unto Me.” ...”**

[02A] The 99 names of the Muslim/Islamic god, not one of which is “Father”:

The 99 so-called names for “Allah” taken from the Qur'an (Yusuf-Ali translation), page 3:

“... The Names of [Allah] (Asma al-Husna):

- 1 **Al ALLAH** - (The **Name** Of God) [which is silly, since Al is “the”, which means that they wrote this as [Al] “the” [Al] “the” “Ilah” [God], but since the Muslims do not actually use “Allah” as 'the God', but rather as a name, it means “the Allah”.]
- 2 AR-RAHMAN - (The Beneficent)
- 3 AR-RAHIM - (The Mercifull)
- 4 AL-MALIK - (The Sovereign Lord)
- 5 AL-QUDDUS - (The Holy)
- 6 AS-SALAM - (The Source Of Peace)
- 7 AL-MU'MIN - (The Guardian Of Faith)
- 8 AL-MUHAYMIN - (The Protector)
- 9 AL-AZIZ - (The Mighty)
- 10 **AL-JABBAR - (The Compeller)**
- 11 AL-MUTAKABBIR - (The Majestic)
- 12 AL-KHALIQ - (The Creator)
- 13 **AL-BARI - (The Evolver)**
- 14 AL-MUSAWWIR - (The Fashioner)
- 15 AL-GHAFFAR - (The Forgiver)
- 16 AL-QAHHAR - (The Subduer)
- 17 AL-WAHHAB - (The Bestover)
- 18 AR-RAZZAQ - (The Provider)
- 19 AL-FATTAH - (The Opener)
- 20 AL-ALIM - (The All Knowing)
- 21 AL-QABIZ - (The Constrictor)
- 22 AL-BASIT - (The Expenders)

23 AL-KHAFIZ - (The Abaser)
24 AR-RAFI - (The Exalter)
25 AL-MUIZZ - (The Honourer)
26 AL-MUZILL - (The Dishonourer)
27 AS-SAMI - (The All Hearing)
28 AL-BASIR - (The All Seeing)
29 AL-HAKAM - (The Judge)
30 AL-ADL - (The Just)
31 AL-LATIF - (The Subtle One)
32 AL-KHABIR - (The Aware)
33 AL-HALIM - (The Forbearing One)
34 AL-AZIM - (The Great One)
35 AL-GHAFUR - (The All-Forgiving)
36 ASH-SHAKUR - (The Appreciative)
37 AL-ALI - (The Most High)
38 AL-KABIR - (The Most Great)
39 AL-HAFIZ - (The Preserver)
40 AL-MUQIT - (The Maintainer)
41 AL-HASEEB - (The Reckoner)
42 AL-JALIL - (The Sublime One)
43 AL-KARIM - (The Generous One)
44 AR-RAQIB - (The Watchfull)
45 AL-MUJIB - (The Responsive)
46 AL-WASI - (The All-Embracing)
47 AL-HAKEEM - (The Wise)
48 AL-WADUD - (The Loving)
49 AL-MAJEED - (The Most Glorious One)
50 AL-BA'ITH - (The Resurrector)
51 ASH-SHAHEED - (The Witness)
52 AL-HAQQ - (The Truth)
53 AL-WAKIL - (The Trustee)
54 AL-QAWI - (The Most Strong)
55 AL-MATEEN - (The Firm One)
56 AL-WALI - (The Protecting Friend)
57 AL-HAMEED - (The Praiseworthy)
58 AL-MUHSI - (The Reckoner)
59 AL-MUBDI - (The Originator)
60 AL-MU'ID - (The Restorer)
61 AL-MUHYI - (The Giver Of Life)
62 AL-MUMIT - (The Creator Of Death)
63 AL-HAYEE - (The Alive)
64 AL-QAYYUM - (The Self-subsisting)
65 AL-WAJID - (The Finder)
66 AL-MAJID - (The Noble)
67 AL-AHAD - (The One)
68 AS-SAMAD - (The Eternal)
69 AL-QADIR - (The Able)
70 AL-MUQTADIR - (The Powerful)
71 AL-MUQADDIM - (The Expediter)

72 AL-MU'AKHKHIR - (The Delayer)
 73 AL-AWWAL - (The First)
 74 AL-AAKHIR - (The Last)
 75 AZ-ZAHIR - (The Manifest)
 76 AL-BATIN - (The Hidden)
 77 AL-WALI - (The Governor)
 78 AL-MUTA'ALI - (The Most Exalted)
 79 AL-BARR - (The Source Of All Goodness)
 80 AT-TAWWAB - (The Acceptor Of Repentance)
 81 AL-MUNTAQIM - (The Avenger)
 82 AL-'AFUW - (The Pardoner)
 83 AR-RAOOF - (The Compassionate)
 84 MALIK-UL-MULK - (The Eternal Owner Of Sovereignty)
 85 ZUL-JALAL-E-WAL-IKRAM
 (The Lord Of Majesty and Bounty)
 86 AL-MUQSIT - (The Equitable)
 87 AL-JAAMAY - (The Gatherer)
 88 AL-GHANI - (The Self-Sufficient)
 89 AL-MUGHNI - (The Enricher)
 90 AL-MAANAY - (The Preventer)
 91 AD-DAARR - (The Distresser)
 92 AN-NAAFAY - (The Propitious)
 93 AN-NOOR - (The Light)
 94 AL-HAADI - (The Guide)
 95 AL-BADEI - (The Incomparable)
 96 AL-BAQI - (The Everlasting)
 97 AL-WARIS - (The Supreme Inheritor)
 98 AR-RASHEED - (The Guide To The Right Path)
 99 AS-SABOOR - (The Patient) ...”

[02B] Shirk [associating partners with Allah], the unpardonable sin:

Surah 31:13 (al-Hilali-Khan translation) -

“... And (remember) when Luqman said to his son when he was advising him: “O my son! **Join not in worship others with Allah. Verily joining others in worship with Allah is a great Zulm (wrong) indeed.[2].**” ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 580 -

“... Narrated Abdullah: When the Verse: – “It is those who believe and do not confuse their belief with wrong (i.e. joining others in worship with Allah” (6.83) was revealed, we said, “O Allah's Apostle! Who is there amongst us who has not done wrong to himself?” He replied, "It is not as you say, for 'wrong' in the Verse and 'do not confuse their belief, **with wrong means 'SHIRK' (i.e. joining others in worship with Allah). Haven't you heard Luqman's saying to his son, 'O my son! Join not others in worship with Allah, verily joining others in worship with Allah is a great wrong indeed.' (31.13)** ...”

Sahih al-Bukhari, Volume 8, Book 74, Number 290 -

“... Narrated Abu Bakra: **Allah's Apostle said, “Shall I inform you of the biggest of the great sins?” They said, “Yes, O Allah's Apostle!” He said, “To join partners in worship with Allah**, and to be undutiful to one's parents.”

Yet Scripture [KJB] says of the true God, JEHOVAH God:

Zechariah 13:7 KJB - Awake, O sword, against **my shepherd**, and against **the man that is my fellow**, saith the LORD of hosts: smite **the shepherd**, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

Isaiah 9:6 KJB - For **unto us a child** is born, unto us **a son is given**: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

John 3:16 KJB - For God so loved the world, that **he gave his only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life.

Proverbs 8:30 KJB - Then **I was by him, as one brought up with him**: and I was daily his delight, **rejoicing always before him**;

John 5:23 KJB - That **all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him**.

Matthew 26:31 KJB - Then **saith Jesus** unto them, All ye shall be offended because of me this night: for **it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad**.

Mark 1:1 KJB - The beginning of the gospel of **Jesus Christ, the Son of God**;

Mark 14:27 KJB - And **Jesus saith** unto them, All ye shall be offended because of me this night: for **it is written, I will smite the shepherd, and the sheep shall be scattered**.

John 17:1 KJB - **These words spake Jesus**, and lifted up his eyes **to heaven**, and said, **Father**, the hour is come; **glorify thy Son, that thy Son also may glorify thee**:

Etc., etc. ... [many more sources for those who ask/need, OT or NT]

... therefore, according to the Islamic sources, to accept Christ Jesus [of the Scriptures [KJB]], as He claims to be, is the greatest, abominable and unforgivable sin to the Allah of the Qur'an, and Islamic sources:

John 8:24 KJB - I said therefore unto you, that **ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins**.

[02C] Allah commits more Shirk than anyone:

Now consider that Allah himself swears by all manner of things other than Himself, which makes them partners with Himself, of equal or greater, which is why in the Qur'an Allah uses plural words to describe himself, "Us, We, etc":

Surah 36:2 (Shakir translation) -

"... I swear by the Qur'an full of wisdom. ..."

Surah 36:2 (al-Hilali-Khan translation) -

"... By the Qur'an, full of wisdom (i.e. full of laws, evidences, and proofs), ..."

Surah 38:1 (Shakir translation) -

"... I swear by the Qur'an, full of admonition. ..."

Surah 38:1 (al-Hilali-Khan translation) -

"... By the Qur'an full of reminding (explanations and honour for the one who believes in it). ..."

Surah 43:2 (Shakir translation) -

"... I swear by the Book that makes things clear. ..."

Surah 43:2 (al-Hilali-Khan translation) -

"... By the manifest Book (i.e. this Qur'an that makes things clear) ..."

Surah 50:1 (Shakir translation) -

"... I swear by the glorious Qur'an."

Surah 50:1 (al-Hilali-Khan translation) -

"... By the Glorious Qur'an ..."

Surah 15:72 (Shakir translation) -

"... By your [Muhammad's] life!"

Surah 15:72 (al-Hilali-Khan translation) -

"... Verily, by your life (O Muhammad)"

Surah 77:1-5 (Shakir translation) -

“... [v.1] I swear by the emissary winds, sent one after another [for men's benefit], [v.2] By the raging hurricanes, [v.3] Which scatter clouds to their destined places, [v.4] Then separate them one from another, [v.5] Then I swear by the angels who bring down the revelation, ...”

Surah 77:1-5 (al-Hilali-Khan translation) -

“... [v.1] By the winds (or angels or Messengers of Allah) sent forth one after another. [v.2] And by the winds that blow violently. [v.3] And by the winds that scatter the clouds and rain. [v.4] And by the Verses (of the Qur'an) that separate the right from the wrong. [v.5] And by the angels that bring the revelations to the Messengers, ...”

Surah 79:1-5 (Shakir translation) -

“... [v.1] I swear by the angels who violently pull out the souls of the wicked, [v.2] And by those who gently draw out the souls of the blessed, [v.3] And by those who float in space, [v.4] Then those who are foremost going ahead, [v.5] Then those who regulate the affair. ...”

Surah 79:1-5 (al-Hilali-Khan translation) -

“... [v.1] By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence. [v.2] By those (angels) who gently take out (the souls of the believers). [v.3] And by those that swim along (i.e. angels or planets in their orbits). [v.4] And by those that press forward as in a race (i.e. the angels or stars or the horses). [v.5] And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account). ...”

Surah 81:15-18 (Shakir translation) -

“... [v.15] But nay! I swear by the stars, [v.16] That run their course [and] hide themselves, [v.17] And the night when it departs, [v.18] And the morning when it brightens, ...”

Surah 81:15-18 (al-Hilali-Khan translation) -

“... [v.15] So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night). [v.16] And by the planets that move swiftly and hide themselves. [v.17] And by the night as it departs. [v.18] And by the dawn as it brightens. ...”

Surah 85:1-3 (Shakir translation) -

“... [v.1] I swear by the mansions of the stars, [v.2] And the promised day, [v.3] And the bearer of witness and those against whom the witness is borne. ...”

Surah 85:1-3 (al-Hilali-Khan translation) -

“... [v.1] By the heaven holding the big stars. [v.2] And by the Promised Day (i.e. the Day of Resurrection). [v.3] And by the Witnessing day (i.e. Friday), and by the Witnessed day [i.e. the day of 'Arafat (Hajj) the ninth of Dhul-Hijjah]; ...”

Surah 85:1-3 (Yusuf-Ali translation) -

“... [v.1] **By the** sky, (displaying) **the Zodiacal Signs**; [v.2] By the promised Day (of Judgment); [v.3] By one that witnesses, and the subject of the witness;-”

Surah 56:75-76 (Shakir translation) -

“... [v.75] But nay! I swear by the falling of stars; [v.76] And most surely it is a very great oath if you only knew; ...”

Surah 56:75-76 (al-Hilali-Khan translation) -

“... [v.75] So I swear by the setting of the stars. [v.76] And verily that is indeed a great oath, if you but know. ...”

Surah 91:1-7 (Shakir translation) -

“... [v.1] I swear by the sun and its brilliance, [v.2] And the moon when it follows the sun, [v.3] And the day when it shows it, [v.4] And the night when it draws a veil over it, [v.5] And the heaven and Him Who made it, [v.6] And the earth and Him Who extended it, [v.7] And the soul and Him Who made it perfect, ...”

Surah 91:1-7 (al-Hilali-Khan translation) -

“... [v.1] By the sun and its brightness. [v.2] By the moon as it follows it (the sun) [v.3] By the day as it shows up (the sun's) brightness. [v.4] By the night as it conceals it (the sun). [v.5] By the heaven and Him Who built it. [v.6] By the earth and Him Who spread it. [v.7] By Nafs (Adam or a person or a soul), and Him Who perfected him in proportion; ...”

Surah 74:32-34 (Shakir translation) -

“... [v.32] Nay; I swear by the moon, [v.33] And the night when it departs, [v.34] And the daybreak when it shines; ...”

Surah 74:32-34 (al-Hilali-Khan translation) -

“... [v.32] Nay! And by the moon [v.33] And by the night when it withdraws. [v.34] And by the dawn when it brightens. ...”

Surah 89:1-5 (Shakir translation) -

“... [v.1] I swear by the daybreak, [v.2] And the ten nights, [v.3] And the even and the odd, [v.4] And the night when it departs. [v.5] Truly in that there is an oath for those who possess understanding. ...”

Surah 89:1-5 (al-Hilali-Khan translation) -

“... [v.1] By the dawn; [v.2] By the ten nights (i.e. the first ten days of the month of

Dhul-Hijja), [v.3] And by the even and the odd (of all the creations of Allah). [v.4] And by the night when it departs. [v.5] There is indeed in them (the above oaths) sufficient proofs for men of understanding (and that, they should avoid all kinds of sins and disbeliefs)! ...”

Surah 84:16-18 (Shakir translation) -

“... [v.16] But nay! I swear by the sunset redness, [v.17] And the night and that which it drives on, [v.18] And the moon when it grows full, ...”

Surah 84:16-18 (al-Hilali-Khan translation) -

“... [v.16] So I swear by the afterglow of sunset; [v.17] And by the night and whatever it gathers in its darkness, [v.18] And by the moon when it is at the full. ...”

Surah 92:1-3 (Shakir translation) -

“... [v.1] I swear by the night when it draws a veil, [v.2] And the day when it shines in brightness, [v.3] And the creating of the male and the female, ...”

Surah 92:1-3 (al-Hilali-Khan translation) -

“... [v.1] By the night as it envelops. [v.2] By the day as it appears in brightness. [v.3] By Him Who created male and female. ...”

Surah 86:1,11-14 (Shakir translation) -

“... [v.1] I swear by the heaven and the comer by night; ... [v.11] I swear by the raining heavens, [v.12] And the earth splitting [with plants]; [v.13] Most surely it is a decisive word, [v.14] And **it is no joke**. ...”

Surah 86:1,11-14 (al-Hilali-Khan translation) -

“... [v.1] By the heaven, and At-Tariq (the night-comer, i.e. the bright star); ... [v.11] By the sky (having rain clouds) which gives rain, again and again. [v.12] And the earth which splits (with the growth of trees and plants). [v.13] Verily, this (the Qur'an is the Word that separates (the truth from falsehood, and commands strict laws for mankind to cut the roots of evil). [v.14] And it is **not a thing for amusement**. ...”

Surah 51:1-4,7 (Shakir translation) -

“... [v.1] I swear by the wind that scatters far and wide, [v.2] Then those clouds bearing the load [of minute things in space]. [v.3] Then those [ships] that glide easily, [v.4] Then those [angels who] distribute blessings by Our command; ... [v.7] I swear by the heaven full of ways. ...”

Surah 51:1-4,7 (al-Hilali-Khan translation) -

“... [v.1] By (the winds) that scatter dust. [v.2] And (the clouds) that bear heavy weight of water. [v.3] And (the ships) that float with ease and gentleness. [v.4] And those

(angels) who distribute (provisions, rain, and other blessings) by (Allah's) Command. ...
[v.7] By the heaven full of paths, ...”

Surah 90:1 (Shakir translation) -

“... Nay! I swear by this city [Mecca]. ...”

Surah 90:1 (al-Hilali-Khan translation) -

“... I swear by this city (Makkah [Mecca]); ...”

Surah 68:1 (Shakir translation) -

“... ... I swear by the pen and what the angels write, ...”

Surah 68:1 (al-Hilali-Khan translation) -

“... ... By the pen and by what they (the angels) write (in the Records of men). ...”

Surah 52:1-6 (Shakir translation) -

“... [v.1] I swear by the Mountain, [v.2] And the Book written [v.3] In an outstretched fine parchment, [v.4] And the House [Kaaba] that is visited, [v.5] And the elevated canopy [v.6] And the swollen sea ...”

Surah 52:1-6 (al-Hilali-Khan translation) -

“... [v.1] By the Tur (Mount) [v.2] And by a Book Inscribed [v.3] In parchment unrolled. [v.4] And by Al-Bait-ul-Ma'mur (the house over the heavens parallel to the Ka'bah at Makkah [Mecca], continuously visited by the angels). [v.5] And by the roof raised high (i.e. the heaven). [v.6] And by the sea kept filled (or it will be fire kindled on the Day of Resurrection). ...”

Surah 95:1-3 (Shakir translation) -

“... [v.1] I swear by the fig and the olive, [v.2] And mount Sinai, [v.3] And this city [Mecca] made secure, ...”

Surah 95:1-3 (al-Hilali-Khan translation) -

“... [v.1] By the fig, and the olive. [v.2] By Mount Sinai. [v.3] By this city of security (Makkah [Mecca]). ...”

Surah 69:38-39 (Shakir translation) -

“... [v.38] But nay! I swear by that which you see, [v.39] And that which you do not see. ...”

Surah 69:38-39 (al-Hilali-Khan translation) -

“... [v.38] So I swear by whatever you see, [v.39] And by whatsoever you see not, ...”

Notice the “Us” and “We” of this “Allah” [whom is supposed to be numerically one]:

Surah 69:44-46 (al-Hilali-Khan translation) -

“... And if he (Muhammad) had forged a false saying concerning Us We surely should have seized him by his right hand (or with power and might), and then certainly should have cut off his life artery (Aorta). ...”

Surah 69:44-46 (Pickthall translation) -

“... And if he had invented false sayings concerning Us, We assuredly had taken him by the right hand and then severed his life-artery. ...”

Surah 69:44-46 (Dawood translation) -

“... Had he invented lies concerning Us, We would have seized him by the right hand and severed his heart's vein. ...”

Surah 69:44-46 (Shakir translation) -

“... And if he had fabricated against Us some of the sayings, We would certainly have seized him by the right hand, then We would certainly have cut off his aorta. ...”

Surah 2:106 (Shakir translation) -

“... Whatsoever communications We abrogate or cause to be forgotten, We bring one better than it or like it. Do you not know that Allah has power over all things? ...”

Surah 16:101 (al-Hilali-Khan translation) -

“... And when We change a Verse (of the Qur'an,) in place of another -- and Allah knows best what He sends down -- they (the disbeliever) say: “You (o Muhammad) are but a Muftari! (forger, liar).” Nay, but most of them know not. ...”

Surah 10:94 (Shakir translation) -

“... But if you [**Muhammad**] are in doubt as to what We have revealed to you, ask those who read the Book before you: certainly the truth has come to you from your Lord. Therefore you should not be of the disputers. ...”

Surah 18:83-86 (al-Hilali-Khan translation) -

“... And they ask you about Dhul-Qarnain [**Two-Horned one, Alexander the Great**]. Say: “I shall recite to you something of his story.” Verily, We established him in the earth, and We gave him the means of everything. So he followed a way. Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. ...”

[03] Muhammad said that the most awful name in “Allah's” sight on the Day of Resurrection will be that of a “man” who calls himself, “King of kings”. So “Allah” will hate the man called “King of kings”, whom the Christians know as Christ Jesus:

Isaiah 9:6 KJB - For **unto us a child is born, unto us a son is given**; and **the government shall be upon his shoulder**; and his name shall be called **Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace**.

Isaiah 9:7 KJB - **Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom**, to order it, and to establish it with judgment and with justice **from henceforth even for ever**. The zeal of the LORD of hosts will perform this.

Isaiah 49:13 KJB - Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for **the LORD hath comforted his people**, and will have mercy upon his afflicted.

Isaiah 49:14 KJB - But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

Isaiah 49:15 KJB - Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, **they may forget, yet will I not forget thee**.

Isaiah 49:16 KJB - **Behold, I have graven thee upon the palms of my hands**; thy walls are continually before me.

Isaiah 54:5 KJB - **For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called**.

Jeremiah 23:5 KJB - Behold, **the days come**, saith the LORD, that I will raise unto David **a righteous Branch**, and **a King shall reign and prosper, and shall execute judgment and justice in the earth**.

Jeremiah 23:6 KJB - **In his days** Judah shall be saved, and Israel shall dwell safely: and **this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS**.

Acts 10:36 KJB - The word which God sent unto the children of Israel, preaching peace by **Jesus Christ: (he is Lord of all:)**

1 Timothy 6:15 KJB - Which in his times he shall shew, who is the blessed and only Potentate, **the King of kings, and Lord of lords**;

Revelation 1:5 KJB - And from **Jesus Christ**, who is the faithful witness, and the first begotten of the dead, and **the prince of the kings of the earth**. Unto him that loved us, and washed us from our sins in his own blood,

Revelation 17:14 KJB - **These shall make war with the Lamb**, and the Lamb shall overcome them: for **he is Lord of lords, and King of kings**: and **they that are with him are called, and chosen, and faithful**.

Revelation 19:16 KJB - And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Sahih al-Bukhari, Volume 8, Book 73, Number 224 -

“... Narrated Abu Huraira: **Allah's Apostle said, “The most awful name in Allah's sight on the Day of Resurrection, will be (that of) a man calling himself Malik Al-Amlak (the king of kings).”**

Sufyan said, “Somebody else (i.e. other than Abu Az-Zinad, a sub-narrator) says: What is meant by **'The king of kings' is 'Shahan Shah,'**” ...”

Sahih al-Bukhari, Volume 8, Book 73, Number 225 -

“... Narrated Abu Huraira: The Prophet said, **“The most awful (meanest) name in Allah's sight.”** Sufyan said more than once, **“The most awful (meanest) name in Allah's sight is (that of) a man calling himself king of kings.”** Sufyan said, “Somebody else (i.e. other than Abu Az-Zinad, a sub-narrator) says: What is meant by **'The king of kings' is 'Shahan Shah,'**” ...”

Sahih Muslim, Book 025, Chapter 4, Number 5338 -

“... Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: **The vilest name in Allah's sight is Malik al-Amidh (King of Kings).** The narration transmitted on the authority of Shaiba (contains these words): **There is no king but Allah, the Exalted and Glorious.** Sufyan said: Similarly, **the word Shahinshah (is also the vilest appellation).** Ahmad b. Hanbal said: I asked Abu 'Amr about the meaning of Akhna. He said: **The vilest.** ...”

Sahih Muslim, Book 025, Chapter 4, Number 5339 -

“... Abu Huraira reported from Allah's Messenger (may peace be upon him) so many ahadith and one of them was this that Allah's Messenger (may peace be upon him) said: **The most wretched person in the sight of Allah on the Day of Resurrection and the worst person and target of His wrath would of the person who is called Malik al-Amlak (the King of Kings) for there is no king but Allah.** ...”

Sunan Abu Dawud, Volume 5, Book 40, Chapter 62, Number 4961 -

“... 4961. It was narrated from Sufyan bin 'Uyainah, from Abu Az-Zinnad, from Al-A'raj, from Abu Huraiah, who conveyed it from the Prophet; he said: **“The most despised of names to Allah, on the Day of Resurrection, will be a man who is called; Malik Al-Amlāk (king of kings).”** (Sahih)

Abu Dawud said: Shu'aib reported it from Abu Hamzah, from Abu Az-Zinnad, with his chain, and he said: **“the most obscene name”** ...”

Jami at-Tirmidhi, Volume 5, Book 41, Chapter 65, Number 2837 -

“... 2837. Al-A'raj narrated that Abu Hurairah conveyed to him that **the Prophet said: “The most despicable (Akhna') name to Allah on the Day of Judgement is that of a man named King of Kings. (Malikil-Amlāk)”** (Sahih)

Sufyan said: **“(Like) 'Shahani Shah (Shah of Shah's).”** And **the meaning of Akhna' is most despicable.** And this Hadith is Hasan Sahih. ...”

“... Comments: **Akhna (most disgraced) according to some it means 'ugliest'. The names that denote pride, insolence and arrogance; it is disliked to be named such names, like, ruler of the rulers, king of the kings, etc, because complete sovereignty is Allah's. ...”**

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... Also, **the Two Sahihs recorded Abu Hurayrah saying that the Prophet said, (The most despicable name to Allah is a person who calls himself the king of kings, while there are no owners except Allah.) ...”**

Tafsir of al-Qurtubi on Surah 1:4 -

[Page 121] “... The recitation of malik is established and it has meanings which mālik does not have, and Allah knows best.

It is said that it is not permitted to give anyone this name nor to call other than Allah Almighty by it. **Al-Bukhari and Muslim related from Abu Hurayra that the Messenger of Allah,** may Allah bless him and grant him peace, said, “Allah will seize the earth on the Day of Rising and roll up heaven in His right hand and then say, 'I am the King. Where are the kings of the earth?’” Abu Hurayra also reported that **the Messenger of Allah,** may Allah bless him and grant him peace, **said, “The most abased man in the sight of Allah is a man who calls himself, 'the King of Kings.’”** Muslim added, **“There is no king except Allah** Almighty.”: Sufyan said, “Like the Persian term Shahanshah.” **The Messenger of Allah,** may Allah bless him and grant him peace, **said, “The man with whom Allah will be angriest is a man who calls himself, 'the king of kings.' There is no king except Allah.”** Ibn al-Hassar said, **“It is like that with 'King of the Day of Judgment' and 'Master of [page 121-122] the Kingdom.’”** There is no disagreement that this title is forbidden to all creatures in the same way that 'the King of kings' is. ...”

The Scriptures [KJB] reveal this “Allah” [Satan] who will hate the “King of Kings” [Jesus Christ], on the Day of Resurrection [in that of the wicked]:

Revelation 20:7 KJB - And when the thousand years are expired, **Satan shall be loosed out of his prison,**

Revelation 20:8 KJB - **And shall go out to deceive the nations** which are in the four

quarters of the earth, Gog and Magog, **to gather them together to battle**: the number of whom is as the sand of the sea.

Revelation 20:9 KJB - **And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city**: and fire came down from God out of heaven, and devoured them.

[04] Allah would have destroyed completely every man, unless they had sinned, so that 'he' might have the opportunity to have Mercy [forgiveness] upon them, thus Iblis ['Satan'] which caused them to sin through deception, brought to mankind **immortal** life [either in Paradise or in Hellfire]:

Sahih al-Bukhari, Volume 9, Book 93, Number 606 -

“... Narrated Abu Huraira: The Prophet said, “Adam and Moses debated with each other and Moses said, 'You are **Adam who turned out your offspring from Paradise.**' Adam said, “You are Moses whom Allah chose for His Message and for His direct talk, yet **you blame me for a matter which had been ordained for me even before my creation?**” Thus Adam overcame Moses.” ...”

Sahih Muslim, Book 037, Chapter 2, Number 6620 -

“... Abu Sirma reported that when the time of the death of Abu Ayyub Ansari drew near, he said: **I used to conceal from you a thing which I heard from Allah's Messenger** (may peace be upon him) **and I heard Allah's Messenger** (may peace be upon him) **as saying: Had you not committed sins, Allah would have brought into existence a creation that would have committed sin** (and Allah) would have forgiven them. ...”

Sahih Muslim, Book 037, Chapter 2, Number 6621 -

“... Abu Ayyub Ansari reported that **Allah's Messenger** (may peace be upon him) **said: If you were not to commit sins, Allah would have swept you out of existence and would have replaced you by another people who have committed sin**, and then asked forgiveness from Allah, and He would have granted them pardon. ...”

Sahih Muslim, Book 037, Chapter 2, Number 6622 -

“... **Abu Huraira** reported **Allah's Messenger** (may peace be upon him) **having said: By Him in Whose Hand is my life, if you were not to commit sin, Allah would sweep you out of existence and He would replace (you by) those people who would commit sin** and seek forgiveness from Allah, and He would have pardoned them. ...”

Who caused mankind to sin then, thus **saving** mankind from total destruction, and being blotted out of existence by 'Allah', and obtaining immortality [either paradise to come or hellfire]?

Surah 2:35-39 (al-Hilali-Khan translation) -

“... [v.34] And (remember) when We said to the angels: “Prostrate yourselves before Adam.” And they prostrated except Iblis (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allah). [v.35] And We said: “O Adam! Dwell you

and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the Zalimun (wrong-doers). [v.36] Then **the Shaitan (Satan) made them slip** therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time." [v.37] **Then** Adam received from his Lord Words[1]. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful. [v.38] We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. [v.39] But **those who disbelieve and belie Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) – such are the dwellers of the Fire. They shall abide therein forever. ...**"

Surah 7:11-27 (al-Hilali-Khan translation) -

"... [v.11] And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, "Prostrate yourselves to Adam", and they prostrated themselves, except Iblis (Satan), he refused to be of those who prostrated themselves. [v.12] (Allah) said: "What prevented you (O Iblis) that you did not prostrate yourself, when I commanded you?" Iblis said: "I am better than him (Adam), You created me from fire, and him You created from clay." [v.13] (Allah) said: "(O Iblis) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced." [v.14] (Iblis) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)." [v.15] (Allah) said: "You are of those respited." [v.16] (Iblis) said: "Because you have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path." [v.17] "Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)." [v.18] (Allah) said (to Iblis): "Get out from this (Paradise), disgraced and expelled. **Whoever of them (mankind) will follow you, then surely I will fill Hell with you all.**" [v.19] "And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the Zalimun (unjust and wrong-doers)." [v.20] **Then Shaitan (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save that you should become angels or become of the immortals."** [v.21] And he [Shaitan (Satan)] swore by Allah to them both (saying): "Verily, I am one of the sincere well-wishers for you both." [v.22] **So he misled them with deception.** Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaitan (Satan) is an open enemy unto you?" [v.23] They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." [v.24] (Allah) said: "Get down, one of you is an enemy to the other [i.e. Adam, Hawwa' (Eve), and Shaitan (Satan)]. On earth will be a dwelling-place for you and an enjoyment for a time." [v.25] He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected)." [v.26] O Children of Adam! We have bestowed raiment

upon you to cover yourselves (screen your private parts) and as an adornment; and the raiment of righteousness, that is better. Such are among the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, that they may remember (i.e. leave falsehood and follow truth[1]). [v.27] O Children of Adam! Let not Shaitan (Satan) deceive you, as he got your parents [Adam and Hawwa' (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Qabiluhu (his soldiers from the jinn or his tribe) see you from where you cannot see them. **Verily, We made the Shayatin (devils) Auliya' (protectors and helpers) for those who believe not. ...**"

Surah 15:26-44 (al-Hilalai-Khan translation) -

"... [v.26] And indeed, We created man from dried (sounding) clay of altered mud. [v.27] And the jinn, We created aforetime from the smokeless flame of fire. [v.28] And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from dried (sounding) clay of altered mud) [v.29] "So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him." [v.30] So the angels prostrated themselves, all of them together. [v.31] Except Iblis (Satan) – he refused to be among the prostrators. [v.32] (Allah) said: "O Iblis (Satan)! What is your reason for not being among the prostrators?" [v.33] [Iblis (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud." [v.34] (Allah) said: "Then, get out from here, for verily, you are Rajim (an outcast or a cursed one)." [Tafsir At-Tabari] [v.35] "And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection)." [v.36] [Iblis (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected." [v.37] Allah said: "Then verily, you are of those reprieved," [v.38] "Till the Day of the time appointed." [v.39] **[Iblis (Satan)] said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all."** [v.40] "Except Your chosen, (guided) slaves among them." [v.41] (Allah) said: "This is the Way which will lead straight to Me." [v.42] "Certainly, you shall have no authority over My slaves, except those who follow you of the Ghawun (Mushrikun and those who go astray, criminals, polytheists, and evil-doers)." [v.43] "And surely, Hell is the promised place for them all." [v.44] "It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned." ..."

Who, then, among all mankind, never sinned, did no sin, refusing to ever sin, even unto the death of the Cross?

Exodus 12:5 KJB - "... **lamb** shall be **without blemish** ..."

Matthew 26:60 KJB - "... But **found none**: yea, though many **false witnesses** came, **yet found they none**."

Matthew 27:4 KJB - "... the **innocent blood** ..."

Matthew 27:18 KJB - "... For he knew that **for envy** they had delivered him. ..."

Matthew 27:19 KJB - "... Have thou nothing to do with that **just man** ..."

Matthew 27:23 KJB - "... Why, **what evil hath he done?** ..."

Matthew 27:24 KJB - "... I am innocent of **the blood of this just person** ..."

Luke 23:4 KJB - "The said Pilate ... I find **no fault in this man.**"

Luke 23:14 KJB - "... Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, **I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him.**"

Luke 23:22 KJB - "... **what evil** hath he done? **I have found no cause of death in him** ..."

Luke 23:15 KJB - "... lo, **nothing worthy of death** is done unto him."

Luke 23:41 KJB - "... this man hath **done nothing amiss.**"

Luke 23:47 KJB - "... Now when the centurion saw what was done, he glorified God, saying, **Certainly this was a righteous man.**"

John 15:10 KJB - "... **I have kept my Father's commandments** ..."

John 18:39 KJB - "... I find **in him no fault** [at all]."

John 19:4 KJB - "... I find **no fault in him.**"

John 19:6 KJB - "... I find **no fault in him.**"

Romans 5:19 KJB - "... the **obedience of one** ..."

2 Corinthians 5:21 KJB - "... who **knew no sin** ..."

Hebrews 4:15 KJB - "... **without sin.**"

Hebrews 7:26 KJB - "... [who is] **holy, harmless, undefiled, separate from sinners** ..."

1 Peter 2:22 KJB - "Who **did no sin, neither was guile found in his mouth:**"

1 John 3:5 KJB - "... **in him is no sin.**"

Hebrews 9:4 KJB - "How much more shall **the blood of Christ**, who through the eternal Spirit offered himself **without spot** to God ..."

[05] Allah of the Qur'an created "many" beings [mankind and jinn] **for** Hell:

Surah 7:179 (al-Hilali-Khan translation) -

"... And **surely, We have created many of the jinn and mankind for Hell.** They have

hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones. ...”

Surah 11:118-119 (al-Hilali-Khan translation) -

“... [v.118] And **if your Lord had so willed, He could surely have made** mankind one Ummah [nation or community (following one religion i.e. Islam)], but they will not cease to disagree. [v.119] Except him on whom your Lord has bestowed His Mercy (the follower of truth – Islamic Monotheism) and for that[1] did He create them. And the Word of your Lord has been fulfilled (i.e. His saying): **“Surely, I shall fill Hell with jinn and men all together.”** ...”

Surah 32:11,13-14 (al-Hilali-Khan translation) -

“... [v.11] Say: “The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord.” ... [v.13] And **if We had willed, surely We would have given every person his guidance**, but the Word from Me took effect (about evil-doers), that **I will fill Hell with jinn and mankind together**. [v.14] Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours. Surely We too will forget you: so taste you the abiding torment for what you used to do. ...”

[05A] Murderer and murdered, are going to hell:

Sahih al-Bukhari, Volume 1, Book 2, Number 30 -

“... Narrated Al-Ahnaf bin Qais: While I was going to help this man ('Ali Ibn Abi Talib), Abu Bakra met me and asked, “Where are you going?” I replied, “I am going to help that person.” He said, “Go back for **I have heard Allah's Apostle saying, 'When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire.'** I said, 'O Allah's Apostle! It is all right for the murderer but what about the murdered one?' Allah's Apostle replied, “**He surely had the intention to kill his companion.**” ...”

[06] Islamic hell/hell fire is eternally tormenting, endless suffering, never ending, never lightened, and an ever increase of pain:

Surah 2:81 (al-Hilali-Khan translation) -

“... Yes! Whosoever earns evil and his sin has surrounded him, **they are dwellers of the Fire (i.e. Hell); they will dwell therein forever**. ...”

Surah 3:88 (al-Hilali-Khan translation) -

“... They will abide therein (Hell). **Neither will their torment be lightened**, nor will it be delayed or postponed (for a while). ...”

Surah 4:55-56 (al-Hilali-Khan translation) -

“... [v.55] Of them were (some) who believed in him (Muhammad), and of them were (some) who averted their faces from him (Muhammad); and enough is Hell for burning (them)[1]. [v.56] Surely! Those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall **burn them in Fire. As often as their skins are roasted through, We shall change them for other skins** that they may taste the punishment. Truly, Allah is Ever Most Powerful, All-Wise. ...”

Tafsir of al-Jalalayn on Surah 4:56 -

“... [4:56] Surely those who disbelieve in Our signs — We shall expose them, **We shall admit them, to a Fire, wherein they shall burn; as often as their skins are consumed, burnt, We shall replace them with other skins, restoring them to their initial unburnt state, that they may taste the chastisement, that they may suffer its severity.** Surely God is ever Mighty, nothing being beyond His power, Wise, in His creation. ...”

Surah 4:168-169 (al-Hilali-Khan translation) -

“... [v.168] Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad and his message of true Islamic Monotheism written in the Taurat (Torah) and the Injeel (Gospel) with them]; Allah will not forgive them, nor will He guide them to any way – (Tafsir Al-Qurtubi). [v.169] Except the way of **Hell, to dwell therein forever; and this is ever easy for Allah.**[1] ...”

Surah 6:128 (al-Hilali-Khan translation) -

“... And on the Day when He will gather them (all) together (and say): “O you assembly of jinn! Many did you mislead of men,” and their Auliya' (friends and helpers) amongst men will say: “Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us.” He will say: “**The Fire be your dwelling-place, you will dwell therein forever, except as Allah may will.** Certainly your Lord is All-Wise, All-Knowing.” ...”

Tafsir of al-Jalalayn on Surah 6:128 -

“... [6:128] And, mention, the day when He, God, shall gather them (yahshuruhum, may also read nahshuruhum, ‘We shall gather them’), that is, creatures, all together, and it will be said to them: ‘O assembly of jinn, you have garnered much of mankind’, by your misleading [them]. Then their friends, those who obeyed them, from among mankind will say, ‘Our Lord, we enjoyed one another, mankind enjoyed what the jinn adorned for them of passions, while the jinn [enjoyed] mankind’s obedience to them; but now we have arrived at the term which You have appointed for us’, that is, the Day of Resurrection — this [statement] expresses extreme regret on their part. He, exalted be He, will say, to them, by the tongues of the angels: **‘The Fire is your lodging, your abode, to abide therein’ — except what God wills, of those times when they will exit from it in order to drink boiling water, which is located outside it, as God, exalted be He, has said: Then they shall return to the Hell-fire [Q. 37:68]; according to Ibn ‘Abbās, this [proviso] pertains to those whom God knows**

will believe (mā, ‘what’, thus has the sense of man, ‘whom’). Surely your Lord is Wise, in His actions, Knowing, of His creatures. ...”

Surah 9:63 (al-Hilali-Khan translation) -

“... Know they not that whoever opposes and shows hostility to Allah and His Messenger, certainly for him will be **the Fire of Hell to abide therein**. That is the extreme disgrace. ...”

Surah 9:68 (al-Hilali-Khan translation) -

“... Allah has promised the hypocrites – men and women – and the disbelievers, **the Fire of Hell; therein shall they abide**. It will suffice them. Allah has cursed them and **for them is the lasting torment**. ...”

Surah 9:95 (al-Hilali-Khan translation) -

“... They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijs [i.e. Najas (impure) because of their evil deeds], and **Hell is their dwelling place** – a recompense for that which they used to earn. ...”

Surah 11:106 (al-Hilali-Khan translation) -

“... As for those who are **wretched, they will be in the Fire, sighing in a high and low tone**. ...”

Tafsir of al-Jalalayn on Surah 11:106-107 -

“... [11:106] As for those who are **damned**, according to God’s [prior] knowledge, **they will be in the Fire; their lot therein will be wailing, which is a loud sound, and sighing, which is a faint sound; [11:107] abiding therein for as long as the heavens and the earth endure, that is, [for] the length of the duration of both in this world, except, other than, what your Lord may will, in the way of adding to the duration of these two, such that it [their abiding] becomes indefinite: meaning that they will abide therein forever. Truly your Lord is Doer of what He desires**. ...”

Surah 13:18 (al-Hilali-Khan translation) -

“... For those who answered their Lord's Call [believed in the Oneness of Allah and followed His Messenger Muhammad i.e. Islamic Monotheism] is Al-Husna (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allah and followed not His Messenger Muhammad), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them there will be the terrible reckoning. **Their dwelling-place will be Hell**; and worst indeed is that place for rest.[2] ...”

Surah 14:16-17 (al-Hilali-Khan translation) -

“... [v.16] In front of him (every obstinate, arrogant dictator) is **Hell, and he will be made to drink boiling, festering water.** [v.17] **He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat[1]; and death will come to him from every side, yet he will not die and in front of him, will be a great torment.** ...”

Tafsir of al-Jalalayn on Surah 14:16-17 -

“... [14:16] beyond him, that is, in front of him, is **Hell**, which he will enter, and **he is given to drink, in it, of festering fluid — which is what issues out of the insides of the people of the Fire, mixed with pus and blood —** [14:17] **which he sips, gulping it repeatedly, because of its acidity, but can scarcely swallow, [scarcely] ingest because it is so foul and disgusting; and death, that is, those causes of it that necessarily bring it about, in the way of [different] types of chastisement, comes to him from every side, yet he cannot die; and still beyond him, after that chastisement, there is a harsh chastisement, a severe one, following on [from the previous one].** ...”

Surah 14:29-30 (al-Hilali-Khan translation) -

“... [v.29] **Hell, in which they will burn, – and what an evil place to settle in!** [v.30] And they set up rivals to Allah, to mislead (men) from His Path! Say: “Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!” ...”

Surah 16:28-29 (al-Hilali-Khan translation) -

“... [v.28] “Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allah and by committing all kinds of crimes and evil deeds).” Then, they will make (false) submission (saying): “We used not to do any evil.” (The angels will reply): “Yes! Truly, Allah is All-Knower of what you used to do.” [v.29] “So **enter the gates of Hell, to abide therein**,[1] and indeed, what **an evil abode** will be for the arrogant.” ...”

Surah 17:8,10 (al-Hilali-Khan translation) -

“... [v.8] [And We said in the Taurat (Torah)]: “It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our Punishment). And We have made **Hell a prison for the disbelievers.**” ... [v.10] And that those who believe not in the Hereafter, for them We have prepared a painful torment (Hell). ...”

Surah 17:97 (al-Hilali-Khan translation) -

“... And he whom Allah guides, he is led aright; but he whom He sends astray, for such you will find no Auliya' (helpers and protectors), besides him, and We shall gather them together on the Day of Resurrection on their faces,[1] blind, dumb and deaf; **their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.** ...”

Surah 18:29 (al-Hilali-Khan translation) -

“... And say: “The truth is from your Lord.” Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the Zalimun (polytheists and wrong-doers.), **a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allah). And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil Murtafaq (dwelling, resting place.)! ...**”

Surah 18:99-100,102 (al-Hilali-Khan translation) -

“... [v.99] And on that Day [i.e. the Day Ya'juj and Ma'juj (Gog and Magog) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together. [v.100] And on that Day We shall present Hell to the disbelievers, plain to view – [102] Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allah's Messengers, 'Isa (Jesus), son of Maryam (Mary)] as Auliya' (lords, gods, protectors) besides Me? Verily, We have prepared **Hell as an entertainment for the disbelievers** (in the Oneness of Allah – Islamic Monotheism)[1]. ...”

Surah 20:74 (al-Hilali-Khan translation) -

“... Verily we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allah is better as regards reward in comparison to your [Fir'aun's (Pharaoh)] **reward, and more lasting** (as regards punishment in comparison to your punishment).” ...”

Surah 22:19-22 (al-Hilali-Khan translation) -

“... [v.19] These two opponents (believers and disbelievers) dispute with each other about their Lord: then as for those who disbelieved, **garments of fire will be cut out for them, boiling water will be poured down over their heads. [v.20] With it will melt (or vanish away) what is within their bellies, as well as (their) skins. [v.21] And for them are hooked rods of iron (to punish them). [v.22] Every time they seek to get away therefrom, from anguish, they will be drive back therein, and (it will be) said to them: “Taste the torment of burning!” ...**”

Surah 23:102-108 (al-Hilali-Khan translation) -

“... [v.102] Then, those whose scales (of good deeds) are heavy, they are the successful. [v.103] And those whose scales (of good deeds) are light, they are those who lose their own selves, **in Hell will they abide. [v.104] The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured). [v.105] “Were not My Verses (this Qur'an) recited to you, and then you used to deny them?” [v.106] They will say: “Our Lord! Our wretchedness overcame us, and we were (an) erring people.” [v.107] “Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be Zalimun (polytheists, oppressors, unjust and wrong-doers).” [v.108] He (Allah) will say: “Remain you in it with ignominy! And speak you not to Me!” ...**”

Surah 25:11-15 (al-Hilali-Khan translation) -

“... [v.11] Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, **We have prepared a flaming Fire (i.e. Hell).** [v.12] **When it (Hell) sees them from a far place, they will hear its raging and its roaring.** [v.13] **And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.** [v.14] **Exclaim not today for one destruction, but exclaim for many destructions.** [v.15] Say: (O Muhammad) “Is that (torment) better or the Paradise of Eternity which is promised to the Muttaqun (the pious – See V.2:2)?” It will be theirs as a reward and as a final destination. ...”

Surah 25:65-66,69 (al-Hilali-Khan translation) -

“... [v.65] And those who say: “Our Lord! Avert from us the torment of **Hell. Verily its torment is ever an inseparable, permanent punishment.**” [v.66] **Evil indeed it (Hell) is as an abode and as a place to rest in.** ... [v.69] **The torment will be doubled** to him on the Day of Resurrection, and **he will abide therein in disgrace.** ...”

Surah 32:20-21 (al-Hilali-Khan translation) -

“... [v.20] **And as for those who are Fasiqun (disbelievers and disobedient to Allah), their abode will be the Fire, everytime they wish to get away therefrom, they will be put back thereto, and it will be said to them: “Taste you the torment of the Fire which you used to deny.”** [v.21] And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islam). ...”

Surah 35:36-37 (al-Hilali-Khan translation) -

“... [v.36] But those who disbelieve (in the Oneness of Allah – Islamic Monotheism), for them will be **the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them.** Thus do We requite every disbeliever! [v.37] Therein they will cry: “Our Lord! Brings us out, we shall do righteous good deeds, not (the evil deeds) that we used to do.” (Allah will reply): “Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zalimun (polytheists and wrong-doers) there is no helper.” ...”

Tafsir of al-Jalalayn on Surah 35:36 -

“... [35:36] And as **for those who disbelieve, there will be for them the fire of Hell: they will neither be done away with, through death, so that they may die, and find rest, nor will any [aspect] of its chastisement be lightened for them, [not even for] a single moment.** In this way, in the way that We requite these, We requite every ingrate, [every] disbeliever (read yujzā kullu kafūrin, ‘every ingrate is [so] requited’; or najzī kulla kafūrin, ‘[so] We requite every ingrate’). ...”

Surah 40:41-49,52 (al-Hilali-Khan translation) -

“... [v.41] “And O my people! How is it that I call you to salvation while you call me to the Fire! [v.42] “You invite me to disbelieve in Allah (and in His Oneness), and to join partners in worship with Him of which I have no knowledge; and I invite you to the All-Mighty, the Oft-Forgiving! [v.43] “No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allah, and Al-Musrifun (i.e. polytheists and arrogants, those who commit great sins, the transgressors of Allah's set limits): **they shall be the dwellers of the Fire!** [v.44] “And you will remember what I am telling you, and my affair I leave it to Allah. Verily, Allah is the All-Seer of (His) slaves.” [v.45] So Allah save him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people. [v.46] **The Fire, they are exposed to it, morning and afternoon.** And on the Day when the Hour will be established (it will be said to the angels): “Cause Fir'aun's (Pharaoh) people to enter the severest torment!” [v.47] And, when **they will dispute in the Fire**, the weak will say to those who were arrogant: “Verily, we followed you: can you then take from us some portion of the Fire?” [v.48] Those who were arrogant will say: “We are all (together) in this (Fire)! Verily, Allah has judged between (His) slaves!” [v.49] And **those in the Fire will say to the keepers (angels) of Hell: “Call upon your Lord to lighten for us the torment for a day!”** [v.52] The Day when their excuses will be of no profit to Zalimun (polytheists, wrong-doers and disbelievers in the Oneness of Allah). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire). ...”

Surah 43:74-77 (al-Hilali-Khan translation) -

“... [v.74] **Verily, the Mujrimun (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever.** [v.75] **(The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.** [v.76] We wronged them not, but they were the Zalimun (polytheists, wrong-doers). [v.77] **And they will cry: “O Malik (Keeper of Hell)! Let you Lord make an end of us.” He will say: “Verily, you shall abide forever.”** ...”

Surah 72:22-23 (al-Hilali-Khan translation) -

“... [v.22] Say (O Muhammad): “None can protect me from Allah's punishment (if I were to disobey Him), nor can I find refuge except in Him. [v.23] “(Mine is) but conveyance (of the truth) from Allah and His Messages (of Islamic Monotheism), and whosoever disobeys Allah and His Messenger, then Verily, **for him is the Fire of Hell, he shall dwell therein forever.**”[2] ...”

Tafsir of al-Jalalayn on Surah 72:23 -

“... [43:77] And **they will call out, ‘O Mālik — the [name of the] Keeper of the Fire — let your Lord finish us off!’**, let Him make us die. He will say, **after [the passing of] a thousand years, ‘You will surely remain!’**, you will remain in the chastisement forever. ...”

Surah 78:21-25,30 (al-Hilali-Khan translation) -

“... [v.21] Truly, Hell is a place of ambush. [v.22] **A dwelling place** for the Taghun (those who transgress the boundary limits set by Allah like polytheists, disbelievers in the Oneness of Allah, hypocrites, sinners, criminals), [v.23] **They will abide therein for ages** [v.24] **Nothing cool shall they taste therein, nor any drink.** [v.25] **Except boiling water, and dirty wound discharges – [v.30] So taste you (the results of your evil actions). No increase shall We give you, except in torment. ...”**

Sahih al-Bukhari, Volume 8, Book 76, Number 552 -

“... Narrated Ibn 'Umar: **The Prophet; said**, “The people of Paradise will enter Paradise, and **the people of the (Hell) Fire will enter the (Hell) Fire: then a call-maker will get up (and make an announcement) among them, 'O the people of the (Hell) Fire! No death anymore!** And O people of Paradise! No death (anymore) but Eternity.” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 553 -

“... Narrated Abu Huraira: **The Prophet said**, “It will be said to the people of Paradise, 'O people of Paradise! Eternity (for you) and no death,' and **to the people of the Fire, 'O people of the Fire, eternity (for you) and no death!'**” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 556 -

“... Narrated Ibn 'Umar: Allah's Apostle said, “When the people of Paradise have entered Paradise and **the people of the Fire have entered the Fire, death will be brought and will be placed between the Fire** and Paradise, and then it will be slaughtered, and a call will be made (that), 'O people of Paradise, no more death! **O people of the Fire, no more death!** 'So the people of Paradise will have happiness added to their previous happiness, **and the people of the Fire will have sorrow added to their previous sorrow.**” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 566 -

“... Narrated An-Nu'man: **I heard the Prophet saying, “The person who will have the least punishment from amongst the Hell Fire people on the Day of Resurrection, will be a man under whose arch of the feet a smoldering ember will be placed so that his brain will boil because of it.” ...”**

Sahih al-Bukhari, Volume 8, Book 76, Number 567 -

“... Narrated An-Nu'man bin Bashir: **I heard the Prophet saying, “The least punished person of the (Hell) Fire people on the Day of Resurrection will be a man under whose arch of the feet two smoldering embers will be placed, because of which his brain will boil just like Al-Mirjal (copper vessel) or a Qum-qum (narrow-necked vessel) is boiling with water.” ...”**

[06A] The Scriptural [KJB] Fire, instead:

It is **the Righteous who will dwell with everlasting burnings** (Isaiah 33:14), for God is a

consuming fire [to sin [transgression of His Ten Commandments/Law] and of Love] (Deuteronomy 4:24, 9:3; Hebrews 12:29) and His ministers a flame of fire (Psalms 104:4; Hebrews 1:7) and His Throne of Fire (Daniel 7:9; Ezekiel 1:26-28; Psalms 89:36) and His eyes a flame of fire (Revelation 19:12), His speech/Word fire (2 Samuel 22:9; Psalms 18:8; Jeremiah 20:9; Acts 2:3; 2 Thessalonians 2:8), His Ten Commandments a Fiery Law (Deuteronomy 33:2; Ezekiel 28:14,16), His face as the sun and His feet a pillar of fire (Revelation 1:4, 2:18, 10:1), and His Holy Spirit the fullness of Fire (Revelation 4:5), for He is a purifying fire (Malachi 3:2), who baptizes with fire (Matthew 3:11; Mark 9:49; Luke 3:16), Himself a wall of fire round about (Zechariah 2:5), and it is they who have the victory over sin who stand upon the sea of glass mingled with fire (Revelation 15:2), and will be as the burning bush which was not consumed (Exodus 3:3), not the wicked [they are burnt up into smoke and ashes at the meeting out of Judgment, they are perished, and gone forever; Job 20:26,29, 31:2-3; Psalms 7:9, 9:17, 11:6, 21:9, 37:10, 37:20, 37:28,38, 68:2, 69:28, 75:8,10, 92:7,9, 104:35, 106:18, 112:10, 145:20; Proverbs 2:22, 10:25,28,30, 12:7, 13:9, 14:11, 24:20; Ezekiel 18:4, 18:20; Isaiah 13:9, 66:16,17,24; Nahum 1:10; Obadiah 1:16; Zephaniah 1:2-3; Matthew 10:28; John 3:15,16; Romans 6:23; Hebrews 6:8; James 1:15; 2 Peter 3:10; Revelation 20:9, 21:4].

God is a consuming fire, to sinners, but to the righteous, a great and precious light:

Deuteronomy 4:24 KJB - For **the LORD thy God is a consuming fire**, even a jealous God.

Deuteronomy 9:3 KJB - Understand therefore this day, that **the LORD thy God is he which goeth over before thee; as a consuming fire** he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

Hebrews 12:29 KJB - For **our God is a consuming fire**.

Deuteronomy 5:22 KJB - **These words the LORD spake** unto all your assembly in the mount **out of the midst of the fire**, of the cloud, and of the thick darkness, **with a great voice: and he added no more**. And he wrote them in **two tables of stone**, and delivered them unto me.

Exodus 14:20 KJB - And it came between the camp of the Egyptians and **the camp of Israel**; and it was a cloud and darkness to them, but **it gave light by night to these**: so that the one came not near the other all the night.

Exodus 13:21 KJB - And **the LORD went before them** by day in a pillar of a cloud, to lead them the way; and **by night in a pillar of fire, to give them light**; to go by day and night:

Psalms 105:39 KJB - He spread a cloud for a covering; and **fire to give light in the night**.

Psalms 97:3 KJB - **A fire goeth before him, and burneth up his enemies** round about.

Isaiah 47:14 KJB - Behold, **they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to**

warm at, nor fire to sit before it.

Isaiah 66:15 KJB - For, behold, **the LORD will come with fire**, and with his chariots like a whirlwind, to render his anger with fury, and **his rebuke with flames of fire.**

Malachi 3:2 KJB - But who may abide the day of his coming? and who shall stand when he appeareth? for **he is like a refiner's fire**, and like fullers' soap:

God's eyes are a flame of fire:

Revelation 1:14 KJB - His head and his hairs were white like wool, as white as snow; and **his eyes were as a flame of fire**;

Revelation 2:18 KJB - And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath **his eyes like unto a flame of fire**, and his feet are like fine brass;

Revelation 19:12 KJB - **His eyes were as a flame of fire**, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

God's face as the sun, and His feet a pillar of fire:

Revelation 10:1 KJB - And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and **his face was as it were the sun**, and **his feet as pillars of fire**:

The Holy Spirit, the fullness of Fire:

Revelation 4:5 And out of the throne proceeded lightnings and thunderings and voices: and there were **seven lamps of fire burning before the throne, which are the seven Spirits of God.**

Who Baptizes with Fire:

Matthew 3:11 KJB - I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: **he shall baptize you with the Holy Ghost, and with fire**:

Mark 9:49 KJB - For **every one shall be salted with fire**, and every sacrifice shall be salted with salt.

Luke 3:16 KJB - John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: **he shall baptize you with the Holy Ghost and with fire**:

God's Word is a flaming purifying fire:

2 Samuel 22:9 KJB - There went up a smoke out of his nostrils, and **fire out of his mouth devoured: coals were kindled by it.**

Psalms 18:8 KJB - There went up a smoke out of his nostrils, and **fire out of his mouth devoured: coals were kindled by it.**

Jeremiah 20:9 KJB - Then I said, I will not make mention of him, nor speak any more in his name. But **his word was in mine heart as a burning fire shut up in my bones**, and I was weary with forbearing, and I could not stay.

Acts 2:3 KJB - And there appeared unto them **cloven tongues like as of fire**, and it sat upon each of them.

2 Thessalonians 2:8 KJB - And then shall that Wicked be revealed, whom **the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:**

God's Ten Commandments, a Fiery Law:

Deuteronomy 33:2 KJB - And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: **from his right hand went a fiery law for them.**

Ezekiel 28:14 KJB - Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast **walked up and down in the midst of the stones of fire.**

Ezekiel 28:16 KJB - By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane **out of the mountain of God:** and I will destroy thee, O covering cherub, **from the midst of the stones of fire.**

God is a wall of fire round about:

Zechariah 2:5 KJB - For I, saith **the LORD**, will be unto her **a wall of fire round about**, and will be the glory in the midst of her.

God ministers, angels, and men, are a flaming fire:

Psalms 104:4 KJB - Who maketh **his angels spirits; his ministers a flaming fire:**

Hebrews 1:7 KJB - And of the angels he saith, Who maketh **his angels spirits, and his ministers a flame of fire.**

God's throne is a flame of fire:

Daniel 7:9 KJB - I beheld till the **thrones** were cast down, and **the Ancient of days did sit**, whose garment was white as snow, and the hair of his head like the pure wool: **his throne was like the fiery flame, and his wheels as burning fire.**

Ezekiel 1:26 KJB - And above the firmament that was over their heads was **the likeness**

of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

Ezekiel 1:27 KJB - And I saw as the colour of amber, **as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.**

Ezekiel 1:28 KJB - **As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD.** And when I saw it, I fell upon my face, and I heard a voice of one that spake.

Psalms 89:36 KJB - His seed shall endure for ever, and **his throne as the sun before me.**

Who will dwell with the devouring fire, who among us shall dwell with everlasting burnings?

Isaiah 33:14 KJB - The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. **Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?**

Isaiah 33:15 KJB - **He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;**

Isaiah 33:16 KJB - **He shall dwell on high:** his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

The righteous, shall be as the burning bush, which had God indwelling in the midst of it [Christ Jesus, in you the hope of Glory], but was not consumed, but shone with the Glory of God, and as the ground, mankind, being made of earth, is holy ground by the very presence of the LORD:

Exodus 3:2 KJB - And the angel of **the LORD appeared unto him in a flame of fire out of the midst of a bush:** and he looked, and, behold, **the bush burned with fire, and the bush was not consumed.**

Exodus 3:3 KJB - And Moses said, I will now turn aside, and see this great sight, **why the bush is not burnt.**

Exodus 3:4 KJB - And when **the LORD** saw that he turned aside to see, **God called unto him out of the midst of the bush,** and said, Moses, Moses. And he said, Here am I.

Exodus 3:5 KJB - And he said, Draw not nigh hither: put off thy shoes from off thy feet, for **the place whereon thou standest is holy ground.**

Exodus 3:6 KJB - Moreover he said, **I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid**

to look upon God.

The righteous shall stand upon the sea of glass, mingled with fire:

Revelation 15:2 KJB - And I saw as it were **a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.**

Scriptural [KJB] Hellfire, is God's love, even for the wicked, who are to be totally consumed in it, that their suffering and wickedness and sin may be forever at an end, Amen and Amen:

Job 20:26 KJB - All darkness shall be hid in his secret places: **a fire not blown shall consume him**; it shall go ill with him that is left in his tabernacle.

Job 20:27 KJB - The heaven shall reveal his **iniquity**; and the earth shall rise up against him.

Job 20:28 KJB - **The increase of his house shall depart, and his goods shall flow away in the day of his wrath.**

Job 20:29 KJB - **This is the portion of a wicked man from God, and the heritage appointed unto him by God.**

Job 31:2 KJB - For **what portion** of God is there from above? and **what inheritance** of the Almighty from on high?

Job 31:3 KJB - **Is not destruction to the wicked?** and a strange punishment to the workers of iniquity?

Psalms 7:9 KJB - Oh **let the wickedness of the wicked come to an end**; but establish the just: for the righteous God trieth the hearts and reins.

Psalms 9:17 KJB - **The wicked shall be turned into hell**, and all the nations that forget God.

Psalms 11:6 KJB - **Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.**

Psalms 21:9 KJB - **Thou shalt make them as a fiery oven** in the time of thine anger: the LORD shall **swallow them up in his wrath, and the fire shall devour them.**

Psalms 37:10 KJB - For **yet a little while**, and **the wicked shall not be**: yea, thou shalt diligently consider **his place**, and **it shall not be.**

Psalms 37:20 KJB - But **the wicked shall perish**, and **the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away.**

Psalms 37:28 KJB - For the LORD loveth judgment, and forsaketh not his saints; they

are preserved for ever: but **the seed of the wicked shall be cut off.**

Psalms 37:38 KJB - But **the transgressors shall be destroyed together: the end of the wicked shall be cut off.**

Psalms 68:2 KJB - **As smoke is driven away**, so drive them away: **as wax melteth before the fire, so let the wicked perish** at the presence of God.

Psalms 69:28 KJB - **Let them be blotted out of the book of the living**, and not be written with the righteous.

Psalms 75:8 KJB - For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but **the dregs thereof, all the wicked of the earth shall wring them out, and drink them.**

Psalms 75:10 KJB - **All the horns of the wicked also will I cut off**; but the horns of the righteous shall be exalted.

Psalms 92:7 KJB - When **the wicked** spring as the grass, and when **all the workers of iniquity** do flourish; **it is that they shall be destroyed for ever:**

Psalms 92:9 KJB - For, lo, **thine enemies, O LORD, for, lo, thine enemies shall perish**; all the workers of iniquity shall be scattered.

Psalms 104:35 KJB - **Let the sinners be consumed out of the earth, and let the wicked be no more.** Bless thou the LORD, O my soul. Praise ye the LORD.

Psalms 106:18 KJB - And a fire was kindled in their company; **the flame burned up the wicked.**

Psalms 112:10 KJB - The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: **the desire of the wicked shall perish.**

Psalms 145:20 KJB - The LORD preserveth all them that love him: but **all the wicked will he destroy.**

Proverbs 2:22 KJB - But **the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.**

Proverbs 10:25 KJB - **As the whirlwind passeth, so is the wicked no more:** but the righteous is an everlasting foundation.

Proverbs 10:28 KJB - The hope of the righteous shall be gladness: but **the expectation of the wicked shall perish.**

Proverbs 10:30 KJB - The righteous shall never be removed: but **the wicked shall not inhabit the earth.**

Proverbs 12:7 KJB - **The wicked are overthrown, and are not:** but the house of the

righteous shall stand.

Proverbs 13:9 KJB - The light of the righteous rejoiceth: but **the lamp of the wicked shall be put out.**

Proverbs 14:11 KJB - **The house of the wicked shall be overthrown:** but the tabernacle of the upright shall flourish.

Proverbs 24:20 KJB - For there shall be **no reward to the evil man; the candle of the wicked shall be put out.**

Ezekiel 18:4 KJB - Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: **the soul that sinneth, it shall die.**

Ezekiel 18:20 KJB - **The soul that sinneth, it shall die.** The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and **the wickedness of the wicked shall be upon him.**

Isaiah 13:9 KJB - Behold, **the day of the LORD cometh**, cruel both with wrath and fierce anger, to lay the land desolate: and **he shall destroy the sinners thereof out of it.**

Isaiah 66:16 KJB - For by fire and by his sword will the LORD **plead with all flesh:** and **the slain of the LORD shall be many.**

Isaiah 66:17 KJB - They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, **shall be consumed together**, saith the LORD.

Isaiah 66:24 KJB - And they shall go forth, and **look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.**

Nah 1:10 KJB - For while they be folden together as thorns, and while they are drunken as drunkards, **they shall be devoured as stubble fully dry.**

Obadiah 1:16 KJB - For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, **yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.**

Zephaniah 1:2 KJB - **I will utterly consume all things from off the land**, saith the LORD.

Zephaniah 1:3 KJB - **I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land**, saith the LORD.

Matthew 10:28 KJB - And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able **to destroy both soul and body in hell.**

John 3:15 KJB - That whosoever believeth in him should not **perish**, but have eternal life.

John 3:16 KJB - For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not **perish**, but have everlasting life.

Romans 6:23 KJB - **For the wages of sin is death**; but the gift of God is eternal life through Jesus Christ our Lord.

Hebrews 6:8 KJB - But **that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.**

James 1:15 KJB - Then when lust hath conceived, it bringeth forth sin: and **sin, when it is finished, bringeth forth death.**

2 Peter 3:10 KJB - But the day of the Lord will come as a thief in the night; in the which **the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.**

Revelation 20:9 KJB - And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and **fire came down from God out of heaven, and devoured them.**

Revelation 21:4 KJB - And God shall wipe away **all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.**

[07] The Islamic hellfire is for all who do not submit to Islam (such as true Jews or True Christians), and for those who have turned away from it, opposed the “Allah” of the Qur'an and “His Messenger [Muhammad]”, or have refused to emigrate or march in Jihad with Muhammad:

Surah 3:12-13 (al-Hilali-Khan translation) -

“... [v.12] Say (O Muhammad) to those who disbelieve: “You will be defeated and gathered together to Hell, and worst indeed is that place of rest.” [v.13] There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle of Badr). One was fighting in the Cause of Allah, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allah supports with His Victory whom He wills. Verily, in this is a lesson for those who understand. (See Verse 8:44). (Tafsir At-Tabari) ...”

Surah 3:85 (al-Hilali-Khan translation) -

“... And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. ...”

Surah 3:105-106,110 (al-Hilali-Khan translation) -

“... [v.105] And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. [v.106] On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): “Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith.” ... [v.110] You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah[1]. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah and rebellious against Allah's Command). ...”

Surah 4:55-56 (al-Hilali-Khan translation) -

“... [v.55] Of them were (some) who believed in him (Muhammad), and of them were (some) who averted their faces from him (Muhammad); and enough is Hell for burning (them)[1]. [v.56] Surely! Those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allah is Ever Most Powerful, All-Wise. ...”

Surah 4:97 (al-Hilali-Khan translation) -

“... Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): “In what (condition) were you?” They reply: “We were weak and oppressed on the earth.” They (angels) say: “Was not the earth of Allah spacious enough for you to emigrate therein?” Such men will find their abode in Hell – What an evil destination![1] ...”

Surah 4:115-116,121 (al-Hilali-Khan translation) -

“... [v.115] And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination![1] [v.116] Verily! Allah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away. ... [v.121] The dwelling of such (people) is Hell, and they will find no way of escape from it. ...”

Surah 4:140 (al-Hilali-Khan translation) -

“... And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in

Hell. ...”

Surah 4:168-169 (al-Hilali-Khan translation) -

“... [v.168] Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad and his message of true Islamic Monotheism written in the Taurat (Torah) and the Injeel (Gospel) with them]; Allah will not forgive them, nor will He guide them to any way – (Tafsir Al-Qurtubi). [v.169] Except the way of Hell, to dwell therein forever; and this is ever easy for Allah.[1] ...”

Surah 5:10 (al-Hilali-Khan translation) -

“... [v.10] And those who disbelieve and deny our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-Fire. ...”

Surah 5:86 (al-Hilali-Khan translation) -

“... But those who disbelieved and belied Our Ayat (proofs, evidences, verse, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire. ...”

Surah 6:30 (al-Hilali-Khan translation) -

“... If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: “Is not this (Resurrection and the taking of the accounts) the truth?” They will say: “Yes, by our Lord!” He will then say: “So taste you the torment because you used not to believe.” ...”

Surah 7:18 (al-Hilali-Khan translation) -

“... (Allah) said (to Iblis): “Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all.” ...”

Surah 7:38-53 (al-Hilali-Khan translation) -

“... [v.38] (Allah) will say: “Enter you in the company of nations who passed away before you, of men and jinn, into the Fire.” Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: “Our Lord! These misled us, so give them a double torment of the Fire.” He will say: “For each one there is double (torment), but you know not.” [v.39] The first of them will say to the last of them: “You were not better than us, so taste the torment for what you used to earn. [v.40] Verily, those who belie Our Ayat (proofs, evidences, verses, lessons, signs, revelations) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the Mujrimun (criminals, polytheists and sinners). [v.41] Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the Zalimun (polytheists and wrong-doers). [v.42] But those who believed (in the Oneness of Allah – Islamic Monotheism), and worked righteousness – We tax not any

person beyond his scope – such are the dwellers of Paradise. They will abide therein. [v.43] And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: “All the praises and thanks be to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord did come with the truth.” And it will be cried out to them: “This is the Paradise which you have inherited for what you used to do.” [v.44] And the dwellers of Paradise will call out to the dwellers of the Fire (saying): “We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warnings)?” They shall say: “Yes.” Then a crier will proclaim between them: “The Curse of Allah is on the Zalimun (polytheists and wrong-doers).” [v.45] Those who hindered (men) from the Path of Allah, and would seek to make it crooked, and they were disbelievers in the Hereafter. [v.46] And between them will be a (barrier) screen and on Al-A-'raf[1] (a wall with elevated places) will be men (whose good and evil deeds would be equal in scale), who would recognise all (of the Paradise and Hell people) by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces), they will call out to the dwellers of Paradise, “Salamun 'Alaikum” (Peace be on you), and at that time they (men on Al-A-'raf) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty. [v.47] And when their eyes will be turned towards the dwellers of the Fire, they will say: “Out Lord! Place us not with the people who are Zalimun (polytheists and wrong-doers).” [v.48] And the men of Al-A-'raf (the wall) will call unto the men whom they would recognise by their marks, saying: “Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?” [v.49] Are they those, of whom you swore that Allah would never show them mercy. (Behold! It has been said to them): “Enter Paradise, no fear shall be on you, nor shall you grieve.” [v.50] And the dwellers of the Fire will call to the dwellers of Paradise: “Pour on us some water or anything that Allah has provided you with.” They will say: “Both (water and provision) Allah has forbidden to the disbelievers.” [v.51] “Who took their religion as an amusement and play, and the life of the world deceived them.” So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our Ayat (proofs, evidences, verses, lessons, signs, revelations). [v.52] Certainly, We have brought them a Book (the Qur'an) which We have explained in detail with knowledge, – a guidance and a mercy to a people who believe. [v.53] Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: “Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?” Verily, they have lost their own selves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allah) has gone away from them. ...”

Surah 8:12-16 (al-Hilali-Khan translation) -

“... [v.12] (Remember) when your Lord revealed to the angels, “Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.” [v.13] This is because they defied and disobeyed Allah and His Messenger. And whoever defies and disobeys Allah and His Messenger, then verily, Allah is Severe in

punishment. [v.14] This is (the torment), so taste it; and surely for the disbelievers is the torment of the Fire. [v.15] O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them. [v.16] And whoever turns his back to them on such a day – unless it be a stratagem of war, or to retreat to a troop (of his own), – he indeed has drawn upon himself wrath from Allah. And his abode is Hell, and worst indeed is that destination! ...”

Surah 8:36-39 (al-Hilali-Khan translation) -

“... [v.36] Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell. [v.37] In order that Allah may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islamic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one over another, heap them together and cast them into Hell. Those! it is they who are the losers. [v.38] Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning). [v.39] And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world[1]]. But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do[2]. ...”

Surah 9:39 (al-Hilali-Khan translation) -

“... If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allah is Able to do all things. ...”

Surah 9:49 (al-Hilali-Khan translation) -

“... And among them is he who says: “Grant me leave (to be exempted from Jihad) and put me not into trial.” Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers. ...”

Surah 9:63 (al-Hilali-Khan translation) -

“... Know they not that whoever opposes and shows hostility to Allah and His Messenger, certainly for him will be the Fire of Hell to abide therein. That is the extreme disgrace. ...”

Surah 9:68 (al-Hilali-Khan translation) -

“... Allah has promised the hypocrites – men and women – and the disbelievers, the Fire of Hell; therein shall they abide. It will suffice them. Allah has cursed them and for them is the lasting torment. ...”

Surah 9:73 (al-Hilali-Khan translation) -

“... O Prophet (Muhammad)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, – and worst indeed is that destination. ...”

Surah 9:81 (al-Hilali-Khan translation) -

“... Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allah; they hated to strive and fight with their properties and their lives in the Cause of Allah, and they said: “March not forth in the heat.” Say: “The Fire of Hell is more intense in heat”; if only they could understand! ...”

Surah 18:99-100,102 (al-Hilali-Khan translation) -

“... [v.99] And on that Day [i.e. the Day Ya'juj and Ma'juj (Gog and Magog) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together. [v.100] And on that Day We shall present Hell to the disbelievers, plain to view – [102] Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allah's Messengers, 'Isa (Jesus), son of Maryam (Mary)] as Auliya' (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allah – Islamic Monotheism)[1]. ...”

Surah 18:106 (al-Hilali-Khan translation) -

“... “That shall be their recompense, Hell; because they disbelieved and took My Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery.” ...”

Surah 19:68-72,75 (al-Hilali-Khan translation) -

“... [v.68] So by you Lord, surely, We shall gather them together, and (also) the Shayatin (devils) (with them), then We shall bring them round Hell on their knees. [v.69] Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allah). [v.70] Then, verily, We know best those who are most worthy of being burnt therein. [v.71] There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished.[2] [v.72] Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the Zalimun (polytheists and wrongdoers) therein (humbled) to their knees (in Hell). ... [v.75] Say (O Muhammad) whoever is in error, the Most Gracious (Allah) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. [This is the answer to the question in Verse No. 19:73] ...”

Surah 21:98,100 (al-Hilali-Khan translation) -

“... [v.98] Certainly you (disbelievers) and that which you are, worshipping now besides Allah, are (but) fuel for Hell! (Surely), you will enter it.[1] ... [v.100] Therein they will be breathing out with deep sighs and roaring and therein they will hear not.[2] ...”

Surah 25:19, 22-23 (al-Hilali-Khan translation) -

“... [v.19] Thus they (false gods – all deities other than Allah) will belie you (polytheists) regarding what you say (that they are gods besides Allah): then you can neither avert (the punishment), nor get help. And whoever among you does wrong (i.e. sets up rivals to Allah), We shall make him taste a great torment. ... [v.22] On the Day they will see the angels – no glad tidings will there be for the Mujrimun (criminals, disbelievers, polytheists, sinners) that day. And they (angels) will say: “All kinds of glad tidings are forbidden to you,” [none will be allowed to enter Paradise except the one who said: La ilaha illallah, “(none has the right to be worshipped but Allah) and acted practically on its legal orders and obligations. See the footnote of V.2:193)]. [v.23] And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.” ...”

Surah 29:54-55 (al-Hilali-Khan translation) -

“... [v.54] They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers. [v.55] On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: “Taste what you used to do.” ...”

Surah 29:68 (al-Hilali-Khan translation) -

“... And who does more wrong than he who invents a lie against Allah or denies the truth (Muhammad and his doctrine of Islamic Monotheism and this Qur'an), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allah and in His Messenger Muhammad)?[2] ...”

Surah 30:16 (al-Hilali-Khan translation) -

“... And as for those who disbelieved and belied Our Ayat (proofs, evidences, verses, lesson, signs, revelations, Allah's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire). ...”

Surah 35:36-37 (al-Hilali-Khan translation) -

“... [v.36] But those who disbelieve (in the Oneness of Allah – Islamic Monotheism), for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever! [v.37] Therein they will cry: “Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do.” (Allah will reply): “Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zalimun (polytheists and wrong-doers) there is no helper.” ...”

Surah 36:63 (al-Hilali-Khan translation) -

“... [v.63] This is Hell which you were promised! [v.64] Burn therein this Day, for that you used to disbelieve. ...”

Surah 38:85 (al-Hilali-Khan translation) -

“... That I will fill Hell with you [Iblis (Satan)] and those of them (mankind) that follow you, together.” ...”

Surah 39:32 (al-Hilali-Khan translation) -

“.. Then, who does more wrong than one who utters a lie against Allah, [1] and denies the truth [this Qur'an, the Prophet (Muhammad) and the Islamic Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers? ...”

Surah 39:60 (al-Hilali-Khan translation) -

“... And on the Day of Resurrection you will see those who lied against Allah (i.e. attributed to Him sons, partners) – their faces will be black. Is there not in Hell an abode for the arrogant? ...”

Surah 39:71-72 (al-Hilali-Khan translation) -

“... [v.71] And those who disbelieved will be driven to Hell in groups till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, “Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?” They will say: “Yes,” but the Word of torment has been justified against the disbelievers! [1] [v.72] It will be said (to them): “Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!” ...”

Surah 40:60 (al-Hilali-Khan translation) -

“... And your Lord said: “Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!” ...”

Surah 45:10-11 (al-Hilali-Khan translation) -

“... [v.10] In front of them there is Hell. And that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as Auliya' (protectors, helpers) besides Allah. And theirs will be a great torment. [v.11] This (Qur'an) is a guidance. And those who disbelieve in the Ayat (proofs, evidences, verses, lessons, signs, revelations) of their Lord, for them there is a painful torment of Rijz (a severe kind of punishment). ...”

Surah 48:6 (al-Hilali-Khan translation) -

“... And that He may punish the Munafiqun (hypocrites) men and women, and also the Mushrikun[2] men and women, who think evil thoughts about Allah: for them is a disgraceful torment. And the Anger of Allah is upon them, and He has cursed them and

prepared Hell for them – and worst indeed is that destination. ...”

Surah 50:24-26,30 (al-Hilali-Khan translation) -

“... [v.24] (Allah will say to the angels): “Both of you throw into Hell every stubborn disbeliever (in the Oneness of Allah, in His Messengers). [v.25] “Hinderer of good, transgressor, doubter, [v.26] “Who set up another ilah (god) with Allah. Then both of you cast him in the severe torment.” ... [v.30] On the Day when We will say to Hell: “Are you filled?” It will say: “Are there any more (to come)?”[1] ...”

Surah 66:7-10 (al-Hilali-Khan translation) -

“... [v.7] (It will be said in the Hereafter) **O you who disbelieve** (in the Oneness of Allah – Islamic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do.[1] [v.8] O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) – the Day that Allah will not disgrace the Prophet (Muhammad) and those who believe with him. Their Light will run forward before them and (with their Records – Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Sirat (A slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things.”[2] [v.9] O Prophet (Muhammad)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination.[1] [v.10] Allah sets forth an example for **those who disbelieve: the wife of Nuh (Noah)** and the wife of Lut (Lot). They were under two of our righteous slaves, **but they both betrayed them (their husbands by rejecting their doctrine)**. So they [Nuh (Noah) and Lut (Lot)] **availed them (their respective wives)** not against Allah and it was said: **“Enter the Fire along with those who enter!”** ...”

Surah 67:5-8 (al-Hilali-Khan translation) -

“... [v.5] And indeed We have adorned the nearest heaven with lamps, and We have made such lamps, and We have made such lamps (as) missiles to drive away the Shayatin (devils), and have prepared for them the torment of the blazing Fire. [v.6] And for those who disbelieve in their Lord (Allah) is the torment of Hell, and worst indeed is that destination. [v.7] When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth. [v.8] It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: “Did no warner come to you?” ... [v.10] And they will say: “Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!” [v.11] Then they will confess their sin. So, away with the dwellers of the blazing Fire! ...”

Surah 72:14-15 (al-Hilali-Khan translation) -

“... [v.14] 'And of us some are Muslims (who have submitted to Allah, after listening to this Qur'an), and of us some are Al-Qasitun (disbelievers – those who have deviated from the Right Path)'. And whosoever has embraced Islam (i.e. has become a Muslim by submitting to Allah), then such have sought the Right Path.” [v.15] And as for the Qasitun (disbelievers who deviated from the Right Path), they shall be firewood for Hell,

...”

Surah 74:17, 24-31 (al-Hilali-Khan translation) -

“... [v.17] I shall oblige him to (climb a slippery mountain in the Hell-fire called As-Sa'ud, or) face a severe torment! ... [v.24] Then he said: “This is nothing but magic from that of old, [v.25] “This is nothing but the word of a human being!” [v.26] I will cast him into Hell-fire.[1] [v.27] And what will make you know (exactly) what Hell-fire is? [v.28] It spares not (any sinner), nor does it leave (anything unburnt)! [v.29] Burning and blackening the skins! [v.30] Over it are nineteen (angels as guardians and keepers of Hell). [v.31] And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'an is the truth as it agrees with their Books regarding the number (19) which is written in the Taurat (Torah) and the Injeel (Gospel)] and that the believers may increase in Faith (as this Qur'an is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: “What Allah intends by this (curious) example?” Thus Allah leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind. ...”

Surah 74:41-42 (al-Hilali-Khan translation) -

“... [v.41] About Al-Mujrimun (polytheists, criminals, disbelievers), (And they will say to them): [v.42] “What has caused you to enter Hell?” ...”

Surah 76:4 (al-Hilali-Khan translation) -

“... Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire. ...”

Surah 85:10 (al-Hilali-Khan translation) -

“... Verily, those who put into trial the believing men and believing women (by torturing then and burning them), and then do not turn in repentance (to Allah), then they will have the torment of Hell, and they will have the punishment of the burning Fire. ...”

Surah 88:2-7 (al-Hilali-Khan translation) -

“... [v.2] Some faces, that Day **will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians).**[1] [v.3] Labouring (hard in the worldly life by worshipping others besides Allah), weary (in the Hereafter with humility and disgrace). [1] [v.4] They will enter in the hot blazing Fire. [v.5] They will be given to drink from a boiling spring, [v.6] No food will there be for them but a poisonous thorny plant, [v.7] Which will neither nourish nor avail against hunger. ...”

Surah 90:19-20 (al-Hilali-Khan translation) -

“... [v.19] But those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell). [v.20] The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet.[1] ...”

Surah 92:14-16 (al-Hilali-Khan translation) -

“... [v.14] Therefore I have warned you of a blazing Fire (Hell). [v.15] None shall enter it save the most wretched. [v.16] Who denies and turns away. ...”

[08] Jews and Christians are the worst of creatures in the Islamic hellfire:

Surah 98:6 (al-Hilali-Khan translation) -

“... Verily, those who disbelieve (in the religion of Islam, the Qur'an and Prophet Muhammad) **from among the people of the Scripture (Jews and Christians) and Al-Mushrikun will abide in the Fire of Hell. They are the worst of creatures. ...**”

*** notation in al-Hilali-Khan on Surah 98:6, where it begins, “It is obligatory to have Belief in the Messengership of the Prophet (Muhammad). ...” -**

“... **Narrated Abu Hurairah: Allah's Messenger said:** “By Him (Allah) in Whose Hand Muhammad's soul is, **there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islamic Monotheism) but he will be from the dwellers on the (Hell) Fire. (Sahih Muslim, the Book of Faith, Vol. 1, Chapter No. 240). See also (V.3:85) and (V.3:116) ...**”

Al-Adab al-Mufrad; Al-Bukhari; XDIII. The People of the Book; Section 512. When a Dhimmi writes and gives the greeting, he is answered -

“... 1103. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, “Do not give the People of the Book the greeting first. Force them to the narrowest part of the road.” ...”

Jami at-Tirmidhi, Volume 6, Glossary; page 584-585 -

“... [page 584] **Jahannam: Most commonly understood to mean Hell described as a place of torment, sorrow, and remorse.** Islam teaches that God does not wish [page 584-585] to send anyone to Hell, yet justice demands that righteous people be rewarded and those who insist on evil living without repentance and on denial of God be punished. In fact, it is one of the levels of Hell. **There are seven levels of Hell-fire:** 1. Jahim—the **shallowest** level of Hell. It is reserved for those who believed in Allah and His Messenger, but who ignored His commands. 2. Jahannam—a **deeper** level where the idol-worshippers are to be sent on the Day of Judgment. 3. Sa'ir—is reserved for the worshippers of fire. 4. Saqar—this is where those who did not believe in Allah will be sent on the Day of Judgment. **5. Ladha—will be the home of the Jews. 6. Hawiyah—will be the abode of the Christians.** 7. Hutamah—the deepest level of Hell-fire. This is

where the religious hypocrites will spend eternity. The worst of Allah's creation are the Munafiqin (hypocrites), whether they be of mankind or jinn, for they outwardly appear to accept, but inwardly reject Allah and His Messenger. A dweller of Hell is called a Jahannami. ...”

Surah 1:6-7 (al-Hilali-Khan translation) -

“... [v.6] Guide us to the Straight Way.[3] [v.7] The Way of those on whom You have bestowed Your Grace[4], **not (the way) of those who earned Your Anger[5] (such as the Jews), nor of those who went astray (such as the Christians).**[1],[2],[3]. ...”

Surah 1:6-7 al-Hilali-Khan translation notes -

“... [5] Narrated 'Adi bin Hatim: **I asked Allah's Messenger about the Statement of Allah:** 1. “Gharil maghdubi 'alaihim **(not the way of those who earned Your Anger),” he replied “They are the Jews”**. And 2. “Walad dalin **(nor of those who went astray),” he replied: “The Christians, and they are the ones who went astray.”** [This Hadith is quoted by At-Tirmidhi and Abu Dawud]. ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 162 paragraph 235 -

[page 162 paragraph 235] “... Al-Nadir b. al-Harith b. 'Alqama b. Kalada b. 'Abdu Manaf whenever the apostle sat in an assembly and invited people to God, and recited the Quran, and warned the Quraysh of what had happened to former peoples, followed him when he got up and spoke to them about Rustum the Hero and Isfandiyar and the kings of Persia, saying, 'By God, Muhammad cannot tell a better story than I and his talk is only of old fables which he has copied [4] as I have.' So God revealed concerning him, 'And they say, Stories of the ancients which he has copied down, and they are read to ...” **[page 162-163 paragraph 235-236]**

[1] Surah 104.

[2] Surah 19:80

[3] Surah 6:108

[4] Surah 25:6. iktataba to write down oneself, or to get something written down by another. The former seems to be demanded by the context.

[Page 162-163 paragraph 235-236] “... him morning and night. Say, He who knows the secrets of heaven and earth has sent it down. Verily, He is merciful, forgiving.' [1]

And there came down concerning him, 'When Our verses are read to him he says, fables of the ancients'. [1]

And again, 'Woe to every sinful liar who hears God's verses read before him. Then he continues in pride as though he had not heard them, as though in his ears was deafness. Tell him about a painful punishment' (206). [2]

The apostle sat one day, so I have heard, with al-Walid b. al-Mughira in the

mosque, and al-Adr b. al-Harith came and sat with them in the assembly where some of Quraysh were. When the apostle spoke al-Nadr interrupted him, and the apostle spoke to him until he silenced him. Then he read to him and to the others: 'Verily ye and what ye serve other than God is the fuel of hell. You will come to it. If these had been gods they would not have come to it, but all will be in it everlastingly. There is a wailing and there they will not hear' (207). [3]

Then the apostle rose and 'Abdullah b. al-Ziba'ra al-Sahmi came and sat down. Al-Walid said to him: 'By God al-Nadr could not stand up to the (grand)son of 'Abdu'l-Muttalib just now and Muhammad alleged that we and our gods are fuel for hell.' 'Abdullah said: 'If I had found him I would have refuted him. Ask Muhammad, **"Is everything which is worshipped besides God in Gehenna with those who worship it?"**' We worship the angels; the Jews worship 'Uzayr; and **the Christians worship Jesus Son of Mary.**' Al-Walid and those with him in the assembly marvelled at 'Abdullah's words and thought that he had argued convincingly. When the apostle was told of this he said: 'Everyone who wishes to be worshipped to the exclusion of God will be with those who worship him. **They worship only satans and those they have ordered to be worshipped.**' So God revealed concerning that **'Those who have received kindness from us in the past will be removed far from it and will not hear its sound and they abide eternally in their heart's desire', [4] i.e. Jesus Son of Mary** and 'Uzayr and those rabbis and monks who lived in obedience to God, **whom the erring people worship** as lords beside God. And He revealed concerning their assertion that they worship angels and that they are the daughters of God, 'And **they say the Merciful has chosen a son, (exalted be He above this); nay, they are but honoured slaves**, they do not speak before He speaks, and they carry out His commands', as far as the words, 'and he of them who says, **I am God as well as He, that one we shall repay with Gehenna. Thus do they repay the sinful ones.**' [5]

And He revealed concerning what he mentioned about Jesus, Son of Mary, that he was worshipped beside God, and the astonishment of al-Walid and those who were present, at his argument and disputation, 'And ...' [page 163-164 paragraph 237-238]

[1] Surah 83:13.

[2] Surah 45:7.

[3] Surah 21:98.

[4] Surah 21:101.

[5] Surah 21:26-30.

[page 163-164 paragraph 237-238] "...when Jesus, Son of Mary, was cited as an example they people laughed thereat'; [1] i.e. they rejected your attitude to what they say. [2]

Then He mentions Jesus, Son of May, and says, 'He was nothing but a slave to whom We showed favour and made him an example to the children of Israel. If We had wished We could have made from you angels to act as vice-regents in the earth. Verily, there is knowledge of the [last] hour, so doubt not about it but follow Me. This is an upright path,' i.e. the signs which I gave him in raising the dead and healing the sick, therein is sufficient proof of the knowledge of the hour. He says: 'Doubt not about it,

but follow Me. This is an upright path.'

Al-Akhnas b. Shariq b. 'Amr b. Wahb al-Thaqafi, ally of B. Zuhra, was one of the leaders of his people who was listened to with respect, and he used to give the apostle much trouble and contradict him, so God sent down about him: 'Do not obey every feeble oath-taker, slanderer, walking about with evil tales,' as far as the word 'zanim'. [3]

He did not say zanim in the sense of 'ignoble' to insult his ancestry, because God does not insult anyone's ancestry, but he confirmed thereby the epithet given to him so that he might be known. Zanim means an adopted member of the tribe. Al-Khatim al-Tamimi said in pagan days:

An outsider whom men invite as a supernumerary
As the legs are useless additions to the width of a pelt.

Al-Walid said: 'Does God send down revelations to Muhammad and ignore me, the greatest chief of Quraysh, to say nothing of Abu Mas'ud 'Amr b. 'Umayr al-Thaqafi, the chief of Thaqif, we being the great ones of Ta'if and Mecca?' So God sent down concerning him, so I am told, 'They said, if this Quran had been revealed to a great man of the two towns,' as far as the words, 'than what they amass'. [4]

Ubayy b. Khalaf b. Wahb b. Hudhafa and 'Uqba b. Abu Mu'ayt were very close friends. Now 'Uqba had sat and listened to the apostle and when Ubayy knew of that he came to him and said, 'Do I hear that you have sat with Muhammad and listened to him? I swear I will never see you or speak to you again (and he swore a great oath) if you do the same again, or if you do not go and spit in his face.' 'Uqba, the enemy of God, actually did this, God curse him. So God sent down concerning the pair of them, ..." [page 164-165 paragraph 238-239]

[page 164-165 paragraph 238-239] "... [1] **Surah 43:57.**

[2] A difficult phrase. Sadda with the preposition min means 'to laugh immoderately or to make a loud noise'. With 'an it means 'to turn away from'. But these two prepositions are often interchangeable. **Ibn Ishaq's explanation of the passage is that the fact that Christians pray to Jesus** is no justification for the polytheism of the Meccans, as the latter argued, **for Christians perverted the message Jesus brought**. When Jesus is adduced as an example (of one who called an evil people to God) the Meccans rejected Muhammad's attitude towards him in what they said; but this exegesis is not sound. The Surah is perfectly consistent in showing how prophets were sent to erring people and were laughed at. Cf. v. 47: The Meccans laugh when **Jesus is mentioned because his worship** would seem to justify their worshipping several gods. The citation which follows shows where in Muhammad's opinion they were wrong. I.I. has adopted the reading yasudduna (so Nafi', I. 'Amir, and al-Kisa'i) instead of the commoner yasidduna.

[3] Surah 68:10-13.

[4] Surah 43:30. ..." [page 164-165 paragraph 238-239]

[09] Many women and wives of Muslims will not enter Islamic Paradise, but remain in Islamic Hell [all Muslims, including Muhammad, enter Hell upon death]:

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the

English Language with Arabic Verses. -

“... This is like what **the Messenger of Allah said to the women: (O women, give in charity, for I have seen that you form the majority of the people of Hell.)** A woman asked, **“Why is that , O Messenger of Allah?”** He said: **(Because you complain too much, and you are ungrateful to (your) husbands. If one of you were to be treated kindly for an entire lifetime, then that kindness was lacking for one day, she would say, 'I have never seen anything good from you!')** **This is the case with most women,** except for those whom Allah guides and who are among the people who believe and do righteous deeds. ...”

Sahih al-Bukhari, Volume 1, Book 2, Number 28 -

“... Narrated Ibn 'Abbas: **The Prophet said: “I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful.”** It was asked, **“Do they disbelieve in Allah?”** (or are they ungrateful to Allah?) He replied, **“They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you.’” ...”**

Sahih al-Bukhari, Volume 2, Book 18, Number 161 -

“... Narrated 'Abdullah bin Abbas: The sun eclipsed in the life-time of the Prophet (p.b.u.h) . Allah's Apostle offered the eclipse prayer and stood for a long period equal to the period in which one could recite Surat-al-Baqara. Then he bowed for a long time and then stood up for a long period which was shorter than that of the first standing, then bowed again for a long time but for a shorter period than the first; then he prostrated twice and then stood up for a long period which was shorter than that of the first standing; then he bowed for a long time which was shorter than the previous one, and then he raised his head and stood up for a long period which was shorter than the first standing, then he bowed for a long time which was shorter than the first bowing, and then prostrated (twice) and finished the prayer. By then, the sun (eclipse) had cleared. The Prophet then said, “The sun and the moon are two of the signs of Allah. They eclipse neither because of the death of somebody nor because of his life (i.e. birth). So when you see them, remember Allah.” The people say, “O Allah's Apostle! We saw you taking something from your place and then we saw you retreating.” The Prophet replied, “I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains. **I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of the inhabitants were women.**” The people asked, “O Allah's Apostle! Why is it so?” The Prophet replied, **“Because of their ungratefulness.”** It was asked whether they are ungrateful to Allah. The Prophet said, **“They are ungrateful to their companions of life (husbands) and ungrateful to good deeds. If you are benevolent to one of them throughout the life and if she sees anything (undesirable) in you, she will say, 'I have never had any good from you.’” ...”**

Sahih al-Bukhari, Volume 8, Book 76, Number 554 -

“... Narrated 'Imran: The Prophet said, “I looked into paradise and saw that the majority of its people were the poor, and **I looked into the Fire and found that the majority of its people were women.**” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 555 -

“... Narrated Usama: **The Prophet said**, “I stood at the gate of Paradise and saw that the majority of the people who had entered it were poor people, while the rich were forbidden (to enter along with the poor, because they were waiting the reckoning of their accounts), but **the people of the Fire had been ordered to be driven to the Fire. And I stood at the gate of the Fire and found that the majority of the people entering it were women.**” ...”

Sahih Muslim, Book 004, Chapter 173, Number 1982 -

“... Ibn 'Abbas reported: There was an eclipse of the sun during the lifetime of the Messenger of Allah (may peace be upon him). The Messenger of Allah, (may peace be upon him) prayed accompanied by the people. He stood for a long time, about as long as it would take to recite Surah al-Baqara; then he bowed for a long time; then he raised his head and stood for a long time, but it was less than the first qiyam. He then bowed for a long time but for a shorter while than the first. He then prostrated and then stood for a long time, but it was less than the first qiyam. He then bowed for a long time, but it was less than the first bowing. He then raised (his head) and stood for a long time, but it was less than the first qiyam. He then bowed for a long time but it was less than the first bowing. He then observed prostration, and then he finished, and the sun had cleared (by that time). He (the Holy Prophet) then said: The sun and moon are two signs from the signs of Allah. These two do not eclipse on account of the death of anyone or on account of the birth of anyone. So when you see that, remember Allah. They (his Companions) said: Messenger of Allah, we saw you reach out to something, while you were standing here, then we saw you restrain yourself. He said: I saw Paradise and reached out to a bunch of its grapes; and had I taken it you would have eaten of it as long as the world endured. **I saw Hell also. No such (abominable) sight have I ever seen as that which I saw today; and I observed that most of its inhabitants were women. They said: Messenger of Allah, on what account is it so? He said: For their ingratitude or disbelief (bi-kufraihinna). It was said: Do they disbelieve in Allah? He said: (Not for their disbelief in God) but for their ingratitude to their husbands and ingratitude to kindness. If you were to treat one of them kindly for ever, but if she later saw anything (displeasing) in you, she would say: I have never seen any good in you.** ...”

[10] The Paradise of Allah, is an eternal orgy for faithful Muslim men [martyrs], and an eternal 'hell' for all faithful Muslim women [who make it out of hellfire], and also for the specially created [by Allah] houris [72 virgins, a minimum number], the mindless sex-slaves/flesh:

Surah 2:25 (al-Hilali-Khan translation) -

“... And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: “This is what we were provided with

before,” and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwajun Mutahharatun (purified mates or wives) and they will abide therein forever. ...”

*** Surah 2:25 (al-Hilali-Khan translation notes) -** “... (V.2:25) having no menses [women's cycle] , stools, urine. See Tafsir Ibn Kathir and also see the footnote of (V.29:64) ...”

Surah 2:25 (Pickthall translation) -

“... And give glad tidings [O Muhammad] unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruit thereof, they say: this is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions; there for ever they abide. ...”

Surah 2:25 (Shakir translation) -

“... 25. And convey good news to those who believe and do good deeds, that they shall have gardens in which rivers flow; whenever they shall be given a portion of the fruit thereof, they shall say: This is what was given to us before; and they shall be given the like of it, and they shall have pure mates in them, and in them, they shall abide. ...”

Surah 2:25 (Yusuf-Ali translation) -

“... But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (forever). ...”

Tafsir of al-Jalalayn on Surah 2:25 -

“... [2:25] ... they shall be given it, the provision, in perfect semblance, that is, resembling one another in colour, but different in taste; and there for them shall be spouses, of houris and others, purified, from menstruation and impurities; therein they shall abide: dwelling therein forever, neither perishing nor departing therefrom.”

Sahih al-Bukhari, Volume 4, Book 54, Number 476 -

“... Narrated Abu Huraira: The Prophet said, “The first batch (of people) who will enter Paradise will be (glittering) like the full moon, and the batch next to them will be (glittering) like the most brilliant star in the sky. Their hearts will be as if the heart of a single man, for they will have neither enmity nor jealousy amongst themselves; everyone will have two wives from the houris, (who will be so beautiful, pure and transparent that) the marrow of the bones of their legs will be seen through the bones and the flesh.” ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 544 -

“... Narrated Abu Huraira: Allah's Apostle said, “The first group of people who will enter Paradise, will be glittering like the full moon and those who will follow them, will glitter like the most brilliant star in the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloes-wood will be used in their centers. Their wives will be houris. All of them will look alike and will resemble their father Adam (in statute), sixty cubits tall.” ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... (Then which of the blessings of your Lord will you both deny) After Allah mentioned the couches, He then said, (Wherein will be), meaning on these couches or beds, (Qasirat At -Tarf) chaste females, wives rest raining their glances, desiring none except their husbands, seeing them as the most beautiful men in Paradise. This was said by Ibn 'Abbas, Qatadah, 'Ata' Al-Khurasani and Ibn Zayd. It was reported that one of these wives will say to her husband, “By Allah! I neither see anything in Paradise more handsome than you nor more beloved to me than you. So praise be to Allah Who made you for me and made me for you.” Allah said, (whom never deflowered a human before nor Jinn) meaning they are delightful virgins of comparable age who never had sexual intercourse with anyone, whether from mankind or Jinns, before their husbands. This is also a proof that the believers among the Jinns will enter Paradise. Artat bin Al-Mundhir said, “Damrah bin Habib was asked if the Jinns will enter Paradise and he said, ‘Yes, and they will get married. The Jinns will have Jinn women and the humans will have female humans. ’” Allah's statement, (whom never deflowered a human before nor Jinn. Then which of the blessings of your Lord will you both deny) Then Allah describes these women for the proposed: (they are like Yaqut and Marjan.) Mujahid, Al-Hasan, Ibn Zayd and others said, “They are as pure as rubies and white as Marjan.” So here they described Marjan as pearls. Imam Muslim recorded that Muhammad bin Sirin said, “Some people either boasted or just wondered who are more in Paradise, men or women. Abu Hurayrah said, ‘Has not Abu Al-Qasim (Muhammad) said, (Verily, the first group that will enter Paradise will look like the moon when it is full, and the next batch will be as radiant as the radiant star in the sky. Each one of them will marry two wives. The marrow of the bones of their shins will be seen through the flesh. None will be unmarried in Paradise.) This Hadith was recorded in the Two Sahihs.”

Tafsir of al-Jalalayn on Surah 36:55 -

“... [36:55] Indeed today the inhabitants of Paradise are busy (read fī shughlin or fī shughulin), [oblivious] to what the inhabitants of the Fire are suffering, [busy] delighting in pleasures such as deflowering virgins — not busy with anything wearisome, as there is no toil in Paradise — rejoicing, blissful (fākihūna is a second predicate of inna, the first being fī shughulin, ‘busy’); ...”

Tafsir of al-Jalalayn on Surah 39:15 -

“... [39:15] So worship whatever you wish besides Him’, other than Him — herein is a threat for them as well as a declaration [of the fact] that they do not worship God, exalted be He. Say: ‘Indeed the losers are those who [will] have lost their souls and their families on the Day of Resurrection, by condemning their souls to abide [forever] in the Fire, and their failure to attaining [the bliss promised among] the black-eyed virgins who would have been prepared for them in Paradise had they been believers. Truly that is the manifest loss!’ ...”

Tafsir of al-Jalalayn on Surah 42:45 -

“... [42:45] ... on the Day of Resurrection, for being condemned to abide forever in the Fire and for not being able to attain [the blissful company of] the houris prepared for them in Paradise had they been believers ...”

Surah 44:51-54 (al-Hilali-Khan translation) -

“... [v.51] Verily, the Muttaqun (the pious. See V.2:2), will be in place of Security (Paradise). [v.52] Among Gardens and Springs, [v.53] Dressed in fine silk and (also) in thick silk, facing each other, [v.54] So (it will be). And We shall marry them to Hur (fair females) with wide, lovely eyes. ...”

*** Surah 41:51-54 (al-Hilali-Khan translation notes) -** “... (V.44:45) Hur: Very fair females created by Allah as such, not from the offspring of Adam, with intense black irises of their eyes and intense white scleras [For details see the book Hadi Al-Arwah by Ibn Al-Qaiyim, Chapter 54, Page 147]. ...”

Surah 44:51-54 (Pickthall translation) -

“... [v.51] Lo! those who kept their duty will be in a place secured. [v.52] Amid gardens and watersprings, [v.53] Attired in silk and silk embroidery, facing one another. [v.54] Even so [it will be]. And We shall wed them unto fair ones with wide, lovely eyes. ...”

Surah 44:51-54 (Shakir translation) -

“... [v.51] Surely those who guard [against evil] are in a secure place, [v.52] In gardens and springs; [v.53] They shall wear of fine and thick silk, [sitting] face to face; [v.54] Thus [shall it be], and We will wed them with Houris pure, beautiful ones. ...”

Surah 44:51-54 (Yusuf-Ali translation) -

“... [v.51] As to the Righteous (they will be) in a position of Security, [v.52] Among Gardens and Springs; [v.53] Dressed in fine silk and in rich brocade, they will face each other; [v.54] So; and We shall join them to Companions with beautiful, big, and lustrous eyes. ...”

Tafsir of al-Jalalayn on Surah 44:54 -

“... [44:54] So [shall it be] (an implied al-amru, ‘the matter’, should be read as preceding this); and We shall pair them, either in conjugality or [meaning] We shall join them, with houris of beautiful eyes, women of the fairest complexion with wide and beautiful eyes. ...”

Surah 52:20 (al-Hilali-Khan translation) -

“... They will recline (with ease) on thrones arranged in ranks. And We shall marry them to Hur (female, fair ones) with wide lovely eyes. ...”

*** Surah 52:20 (al-Hilali-Khan translation notes) -** “... (V.52:20) Hur: Very fair females created by Allah as such, not from the offspring of Adam with intense black irises of their eyes and intense white scleras. See the footnote of(V.44:54). ...”

Surah 52:20 (Pickthall translation) -

“... Reclining on ranged couches. And we wed them unto fair ones with wide, lovely eyes. ...”

Surah 52:20 (Shakir translation) -

“... Reclining on thrones set in lines, and We will unite them to large-eyed beautiful ones. ...”

Surah 52:20 (Yusuf-Ali translation) -

“... They will recline (with ease) on Thrones (of dignity) arranged in ranks; and We shall join them to Companions, with beautiful big and lustrous eyes. ...”

Tafsir of al-Jalalayn on Surah 52:20 -

“... [52:20] [They will be] reclining (muttaki’īna is a circumstantial qualifier referring to the concealed subject of God’s words fī jannātin, ‘amid gardens’) on ranged couches, [arranged] one next to the other, and We will wed them (zawwajnāhum is a supplement to jannātin, ‘gardens’, meaning ‘We will couple them’) to beautiful houris, of wide and beautiful eyes. ...”

Surah 55:54-56 (al-Hilali-Khan translation) -

“... [v.54] Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand. [v.55] Then which of the Blessings of your Lord will you both (jinn and men) deny? [v.56] Wherein both will be Qasirat-ut-Tarf [chaste females (wives) restraining their glances, desiring none except their husbands], with whom no man or jinni has had tamth before them. ...”

*** Surah 55:56 (al-Hilali-Khan translation notes) -** “... (V.55:56): Tamth

means: Opening their hymens with sexual intercourse. ...”

Surah 55:54-56 (Pickthall translation) -

“... [v.54] Reclining upon couches lined with silk brocade, the fruit of both the gardens near to hand. [v.55] Which is it, of the favours of your Lord, that ye deny? [v.56] Therein are those of modest gaze, whom neither man nor jinni will have touched before them. ...”

Surah 55:54-56 (Shakir translation) -

“... [v.54] Reclining on beds, the inner coverings of which are of silk brocade; and the fruits of the two gardens shall be within reach. [v.55] Which then of the bounties of your Lord will you deny? [v.56] In them shall be those who restrained their eyes; before them neither man nor jinni shall have touched them. ...”

Surah 55:54-56 (Yusuf-Ali translation) -

“... [v.54] They will recline on Carpets, whose inner lining will be of rich brocade: the Fruit of the Gardens will be near (and easy of reach). [v.55] Then which of the favours of your Lord will ye deny? [v.56] In them will be (Maidens), chaste, restraining their glances, whom no man or Jinn before them has touched;- ...”

Tafsir of al-Jalalayn on Surah 55:56 -

“... [55:56] In them, in the two gardens and what they comprise of upper chambers and palaces, are maidens of restrained glances, [restricting] their eyes to those spouses of theirs from among [either] the men or the jinn who are reclining, [maidens] who have not been touched, [who] have not been deflowered — and these [maidens] are [either] houris or women of this world who [will] have been created [anew], by any man or jinn before them. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 55:60 -

“... Allah states that those who do good in this world -- by having faith and performing righteous deeds – will be rewarded with a good reward in the Hereafter. Allah said: (Is there any reward for good other than good) (55:60) Then Allah said: (and even more.) the reward on the good deeds multiplied ten times to seven hundred times and even more on top of that . This reward includes what Allah will give them in Paradise, such as the palaces, Al-Hur (virgins of Paradise), and His pleasure upon them.”

Surah 55:70-76 (al-Hilali-Khan translation) -

“... [v.70] Therein (Gardens) will be Khairatun-Hisan [fair (wives) good and beautiful]; [v.71] Then which of the Blessings of your Lord will you both (jinn and men) deny? [v.72] Hur (beautiful, fair females) guarded in pavilions; [v.73] Then which of the Blessings of your Lord will you both (jinn and men) deny? [v.74] With whom no man of jinni has had tamth before them. [v.75] Then which of the Blessings of your Lord will you both (jinn and men) deny? [v.76] Reclining on green cushions and rich beautiful mattresses. ...”

*** Surah 55:72,74 (al-Hilali-Khan translation notes) -** “... (V.55:72) See footnote of (V.52:20) (V.55:74) Tamth means: Opening their hymens with sexual intercourse. ...”

Surah 55:70-76 (Pickthall translation) -

“... [v.70] Wherein [are found] the good and beautiful - [v.71] Which is it, of the favours of your Lord, that ye deny? - [v.72] Fair ones, close-guarded in pavilions - [v.73] Which is it, of the favours of your Lord, that ye deny? - [v.74] Whom neither man nor jinni will have touched before them - [v.75] Which is it, of the favours of your Lord, that ye deny? [v.76] Reclining on green cushions and fair carpets. ...”

Surah 55:70-76 (Shakir translation) -

“... [v.70] In them are goodly things, beautiful ones. [v.71] Which then of the bounties of your Lord will you deny? [v.72] Pure ones confined to the pavilions. [v.73] Which then of the bounties of your Lord will you deny? [v.74] Man has not touched them before them nor jinni. [v.75] Which then of the bounties of your Lord will you deny? [v.76] Reclining on green cushions and beautiful carpets. ...”

Surah 55:70-76 (Yusuf-Ali translation) -

“... [v.70] In them will be fair (Companions), good, beautiful; - [v.71] Then which of the favours of your Lord will ye deny?- [v.72] Companions restrained (as to their glances), in (goodly) pavilions;- [v.73] Then which of the favours of your Lord will ye deny?- [v.74] Whom no man of Jinn before them has touched;- [v.75] Then which of the favours of your Lord will ye deny?- [v.76] Reclining on green Cushions and rich Carpets of beauty. ...”

Tafsir of al-Jalalyn on Surah 55:72 -

“... [55:72] Houris (hur, this means maidens with intense black eyes set against the [intense] whiteness [of the iris]) secluded, concealed, in pavilions, made of studded gems, annexed to the palaces, like boudoirs. ...”

Surah 56:22-24 (al-Hilali-Khan translation) -

“... [v.22] And (there will be) Hur (fair females) with wide, lovely eyes (as wives for the pious), [v.23] Like unto preserved pearls. [v.24] A reward for what they used to do. ...”

Surah 56:22-24 (Pickthall translation) -

“... [v.22] And [there are] fair ones with wide, lovely eyes, [v.23] Like unto hidden pearls, [v.24] Reward for what they used to do. ...”

Surah 56:22-24 (Shakir translation) -

“... [v.22] And pure, beautiful ones, [v.23] The like of the hidden pearls: [v.24] A reward for what they used to do. ...”

Surah 56:22-24 (Yusuf-Ali translation) -

“... [v.22] And (there will be) Companions with beautiful, big, and lustrous eyes,- [v.23] Like unto Pearls well-guarded. [v.24] A Reward for the deeds of their past (life). ...”

Tafsir of al-Jalalayn on Surah 56:22 -

“... [56:22] and houris, maidens with intensely black eyes [set] against the whiteness [of their irises], with wide eyes (‘īn: the ‘ayn here is inflected with a kasra instead of a damma because it [the kasra] better harmonises with the yā’; the singular is ‘aynā’, similar [in pattern] to hamrā’; a variant reading [for wa-hūrun ‘īn] has the genitive case wa-hūrin ‘īn) ...”

Surah 56:35-37 (al-Hilali-Khan translation) -

“... [v.35] Verily, We have created them (maidens) of special creation. [v.36] And made them virgins. [v.37] Loving (their husbands only), (and) of equal age. ...”

Surah 56:35-37 (Pickthall translation) -

“... [v.35] Lo! We have created them a [new] creation [v.36] And made them virgins, [v.37] Lovers, friends, ...”

Surah 56:35-37 (Shakir translation) -

“... [v.35] Surely We have made them to grow into a [new] growth, [v.36] Then We have made them virgins, [v.37] Loving, equals in age, ...”

Surah 56:35-37 (Yusuf-Ali translation) -

“... [v.35] We have created (their Companions) of special creation. [v.36] And made them virgin - pure (and undefiled) - [v.37] Beloved (by nature), equal in age,- ...”

Tafsir of al-Jalalayn on Surah 56:34-38 -

“... [56:34] and mattresses [that are] raised, on top of couches. [56:35] Verily We have created them with an [unmediated] creation, namely, the wide-eyed houris, [We created them] without the process of birth, [56:36] and made them virgins, immaculate — every time their spouses enter them they find them virgins, nor is there any pain [of defloration] — [56:37] amorous (read ‘uruban or ‘urban, plural of ‘arūb, meaning ‘a woman passionately enamoured of her spouse’), of equal age (atrāb is the plural of tirb), [56:38] for those of the right [hand] (li-ashābi’l-yamīni is the relative clause of [either] ansha’nāhunna, ‘We have created them’, or ja‘alnāhunna, ‘[We] made them’), who are: ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 56:35-56 -

“... (Verily, We have created them a special creation. And made them virgins.’ Urub, Atrab. For those on the right .) The Ayat describe the women who will be on the beds and couches, but since mentioning the beds hints to them, they were not directly mentioned. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... (Verily, We have created them), implied the maidens of Paradise although it did not mention them directly. Abu 'Ubaydah said that they were mentioned before in Allah's statement, (And Hur (fair females) with wide lovely eyes. Like preserved pearls.) Therefore, Allah's statement, (Verily, We have created them), meaning, in the other life, after they became old in this life, they were brought back while virgin, youthful, being delight fully passionate with their husbands, beautiful, kind and cheerful. Abu Dawud At -Tayalisi recorded that Anas said that the Messenger of Allah said, (In Paradise, the believer will be given such and such strength for women.) Anas said, “I asked, 'O Allah's Messenger! Will one be able to do that' He said, (He will be given the strength of a hundred (men).)” At -Tirmidhi also recorded it and said, “Sahih Gharib.” Abu Al-Qasim At -Tabarani recorded that Abu Hurayrah said that the Messenger of Allah was asked, “O Allah's Messenger! Will we have sexual intercourse with our wives in Paradise?” He said, (The man will be able to have sexual intercourse with a hundred virgins in one day.) Al-Haf iz Abu 'Abdullah Al-Maqdisi said, “In my view, this Hadith meets the criteria of the Sahih, and Allah knows best.” Allah's statement, ('Urub,) Sa'id bin Jubayr reported that Ibn 'Abbas said, “They are in an infatuated state with their husbands, haven't you ever seen a she-camel in heat? She is like that.” Ad-Dahhak reported from Ibn 'Abbas who said, “The Urub and their husbands are their sweet hearts, and they are their husbands' sweet hearts.” Similar was said by 'Abdullah bin Sarj is, Mujahid, 'Ikrimah, Abu Al-'Aliyah, Yahya bin Abi Kathir, 'At iyah, Al-Hasan,

Qatadah, Ad-Dahhak and others. Ad-Dahhak reported from Ibn 'Abbas; Atrab), means “They will be of one age, thirty-three years old.” Mujahid said, “Equal (age).” And in a different narration, “Similar (age).” 'Atiyah said, “Comparative.” (For those on the right.) meaning, these women were created, kept or given in marriage to those on the right. It appears that the meaning here is that they were created for those on the right side, because Allah said, (Verily, We have created them a special creation. And made them virgins. 'Urub, Atrab. For those on the right.) This is the view of Ibn Jarir. ...”

Surah 78:31-34 (al-Hilali-Khan translation) -

“... [v.31] Verily, for the Muttaqun, there will be a success (Paradise); [v.32] Gardens and vineyards, [v.33] And young full-breasted (mature) maidens of equal age, [v.34] And a full cup (of wine). ...”

Surah 78:31-34 (Pickthall translation) -

“... [v.31] Lo! for the duteous is achievement - [v.32] Gardens enclosed and vineyards, [v.33] And voluptuous women of equal age; [v.34] And a full cup. ...”

Surah 78:31-34 (Shakir translation) -

“... [v.31] Surely for those who guard [against evil] is achievement, [v.32] Gardens and vineyards, [v.33] And voluptuous women of equal age; [v.34] And a pure cup. ...”

Surah 78:31-34 (Yusuf-Ali translation) -

“... [v.31] Verily for the Righteous there will be a fulfillment of (the heart's) desires; [v.32] Gardens enclosed, and Grapevines; [v.33] Companions of Equal Age; [v.34] And a cup full (To the Brim). ...”

Tafsir of al-Jalalayn on Surah 78:33 -

“... [78:33] and buxom maidens (kawā'ib is the plural of kā'ib) of equal age (atrāb is the plural of tirb), ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 78:33 -

“... (And vineyards, and Kawa 'ib Atrab,) meaning, wide-eyed maidens with fully developed breasts. Ibn 'Abbas, Mujahid and others have said, (Kawa 'ib) “This means round breasts. They meant by this that the breasts of these girls will be fully rounded and not sagging, because they will be virgins, equal in age. This means that they will only have one age.” The explanation of this has already been mentioned in Surat Al-Waqi'ah. Concerning Allah's statement, (And a cup Dihaq.) Ibn 'Abbas said,

“Continuously filled.” ...”

[11] Allah will bypass justice, and even pull a handful from the Fire of Islamic Hell and bring out from it people who **never** did any good and who had been turned into charcoal, bringing them to the Islamic Paradise, thus allowing sinners into the Islamic Paradise:

Sahih al-Bukhari, Volume 9, Book 93, Number 597 -

“... Narrated **Abu Huraira: Allah's Apostle said, “A man who never did any good deed, said that if he died**, his family should burn him and throw half the ashes of his burnt body in the earth and the other half in the sea, **for by Allah, if Allah should get hold of him, He would inflict such punishment on him as He would not inflict on anybody among the people. But Allah ordered the sea to collect what was in it (of his ashes) and similarly ordered the earth to collect what was in it (of his ashes). Then Allah said (to the recreated man), 'Why did you do so?' The man replied, 'For being afraid of You, and You know it (very well).' So Allah forgave him.” ...”**

Sahih Muslim, Book 001, Chapter 81, Number 0352 -

“... He will then take a handful from Fire and bring out from it people who never did any good and who had been turned into charcoal, and will cast them into a river called the river of life, on the outskirts of Paradise. They will come out as a seed comes cut from the silt carried by flood. ...”

Sunan an Nasa'i, Volume 5, Book 44, Chapter 104, Number 4698 -

“... 4698. It was narrated from Abu Hurairah that the Messenger of Allah said: **“There was a man who never did any good deed**, but he used to lend to people and he would say to his messenger: 'Take what can be paid easily and leave what is difficult; let them off, and perhaps Allah, the Most High, will let us off.' **When he died, Allah, the Mighty and Sublime, said to him: 'Did you ever do any good deed?' He said: 'No,** but I had a slave and I used to lend to people. When I sent him to collect the debts I said to him: Take what can be paid easily and leave what is difficult; let them off, and perhaps Allah will let us off.” **Allah, the Most High, said: 'I have let you off.'”** (Sahih) ...”

Sunan an Nasa'i, Volume 5, Book 44, Chapter 104, Number 4699 -

“... 4699. **Abu Hurairah said: The Prophet said:** “A man used to lend to people, but if he realized that someone was going through hardship, he would say to his slave: 'Let him off, **perhaps Allah, the Most High, will let us off.'** **And when he met Allah, He let him off.”** (Sahih) ...”

'Isa:

[01] The excuse of the 'Arab speaking' Christians ...

Arab speaking 'Christians' do **not** use the word 'Isa for Jesus, they use an Arabic word, Yasou'.

[02] The Most Awful Name in the sight of Allah, is a man that calls himself “King of Kings”:

Muhammad said that the most awful name in “Allah's” sight on the Day of Resurrection will be that of a “man” who calls himself, “King of kings”. So “Allah” will hate the man called “King of kings”, whom the Christians know as Christ Jesus:

Isaiah 9:6 KJB - For **unto us a child is born, unto us a son is given**; and **the government shall be upon his shoulder**; and his name shall be called **Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace**.

Isaiah 9:7 KJB - **Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom**, to order it, and to establish it with judgment and with justice **from henceforth even for ever**. The zeal of the LORD of hosts will perform this.

Isaiah 49:13 KJB - Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for **the LORD hath comforted his people**, and will have mercy upon his afflicted.

Isaiah 49:14 KJB - But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

Isaiah 49:15 KJB - Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, **they may forget, yet will I not forget thee**.

Isaiah 49:16 KJB - **Behold, I have graven thee upon the palms of my hands**; thy walls are continually before me.

Isaiah 54:5 KJB - **For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called**.

Jeremiah 23:5 KJB - Behold, **the days come**, saith the LORD, that I will raise unto David **a righteous Branch**, and **a King shall reign and prosper, and shall execute judgment and justice in the earth**.

Jeremiah 23:6 KJB - **In his days** Judah shall be saved, and Israel shall dwell safely: and **this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS**.

Acts 10:36 KJB - The word which God sent unto the children of Israel, preaching peace by **Jesus Christ: (he is Lord of all:)**

1 Timothy 6:15 KJB - Which in his times he shall shew, who is the blessed and only Potentate, **the King of kings, and Lord of lords**;

Revelation 1:5 KJB - And from **Jesus Christ**, who is the faithful witness, and the first begotten of the dead, and **the prince of the kings of the earth**. Unto him that loved us, and washed us from our sins in his own blood,

Revelation 17:14 KJB - These shall make war with the Lamb, and the Lamb shall overcome them: for **he is Lord of lords, and King of kings**: and **they that are with him are called, and chosen, and faithful**.

Revelation 19:16 KJB - And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Sahih al-Bukhari, Volume 8, Book 73, Number 224 -

“... Narrated Abu Huraira: **Allah's Apostle said, “The most awful name in Allah's sight on the Day of Resurrection, will be (that of) a man calling himself Malik Al-Amlak (the king of kings).”**

Sufyan said, “Somebody else (i.e. other than Abu Az-Zinad, a sub-narrator) says: What is meant by **'The king of kings' is 'Shahan Shah,**” ...”

Sahih al-Bukhari, Volume 8, Book 73, Number 225 -

“... Narrated Abu Huraira: The Prophet said, **“The most awful (meanest) name in Allah's sight.”** Sufyan said more than once, **“The most awful (meanest) name in Allah's sight is (that of) a man calling himself king of kings.”** Sufyan said, “Somebody else (i.e. other than Abu Az-Zinad, a sub-narrator) says: What is meant by **'The king of kings' is 'Shahan Shah,**” ...”

Sahih Muslim, Book 025, Chapter 4, Number 5338 -

“... Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: **The vilest name in Allah's sight is Malik al-Amidh (King of Kings).** The narration transmitted on the authority of Shaiba (contains these words): **There is no king but Allah, the Exalted and Glorious.** Sufyan said: Similarly, **the word Shahinshah (is also the vilest appellation).** Ahmad b. Hanbal said: I asked Abu 'Amr about the meaning of Akhna. He said: **The vilest.** ...”

Sahih Muslim, Book 025, Chapter 4, Number 5339 -

“... Abu Huraira reported from Allah's Messenger (may peace be upon him) so many ahadith and one of them was this that Allah's Messenger (may peace be upon him) said: **The most wretched person in the sight of Allah on the Day of Resurrection and the worst person and target of His wrath would of the person who is called Malik al-Amlak (the King of Kings) for there is no king but Allah.** ...”

Sunan Abu Dawud, Volume 5, Book 40, Chapter 62, Number 4961 -

“... 4961. It was narrated from Sufyan bin 'Uyainah, from Abu Az-Zinnad, from Al-A'raj, from Abu Huraiah, who conveyed it from the Prophet; he said: **“The most despised of names to Allah, on the Day of Resurrection, will be a man who is called; Malik Al-Amlāk (king of kings).”** (Sahih)

Abu Dawud said: Shu'aib reported it from Abu Hamzah, from Abu Az-Zinnad, with his chain, and he said: **“the most obscene name” ...**”

Jami at-Tirmidhi, Volume 5, Book 41, Chapter 65, Number 2837 -

“... 2837. Al-A'raj narrated that Abu Hurairah conveyed to him that **the Prophet said: “The most despicable (Akhna') name to Allah on the Day of Judgement is that of a man named King of Kings. (Malikil-Amlāk)”** (Sahih)

Sufyan said: **“(Like) 'Shahani Shah (Shah of Shah's).”** And **the meaning of Akhna' is most despicable.** And this Hadith is Hasan Sahih. ...”

“... Comments: **Akhna (most disgraced) according to some it means 'ugliest'. The names that denote pride, insolence and arrogance; it is disliked to be named such names, like, ruler of the rulers, king of the kings, etc, because complete sovereignty is Allah's. ...**”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... Also, **the Two Sahihs recorded Abu Hurayrah saying that the Prophet said, (The most despicable name to Allah is a person who calls himself the king of kings, while there are no owners except Allah.) ...**”

Tafsir of al-Qurtubi on Surah 1:4 -

[Page 121] “... The recitation of malik is established and it has meanings which mālik does not have, and Allah knows best.

It is said that it is not permitted to give anyone this name nor to call other than Allah Almighty by it. **Al-Bukhari and Muslim related from Abu Hurayra that the Messenger of Allah,** may Allah bless him and grant him peace, said, “Allah will seize the earth on the Day of Rising and roll up heaven in His right hand and then say, 'I am the King. Where are the kings of the earth?’” Abu Hurayra also reported that **the Messenger of Allah,** may Allah bless him and grant him peace, **said, “The most abased man in the sight of Allah is a man who calls himself, 'the King of Kings.’”** Muslim added, **“There is no king except Allah** Almighty.”: Sufyan said, “Like the Persian term Shahanshah.” **The Messenger of Allah,** may Allah bless him and grant him peace, **said, “The man with whom Allah will be angriest is a man who calls himself, 'the king of kings.' There is no king except Allah.”** Ibn al-Hassar said, **“It is like that with 'King of the Day of Judgment' and 'Master of [page 121-122] the Kingdom.’”** There is no disagreement that this title is forbidden to all creatures in the same way that 'the King of kings' is. ...”

[03] What does Islam teach about its “Isa”?

The Qur'an speaks of Maryam and 'Isa and the birthplace, [and please take notice that the Qur'an does

not speak of Nazareth, nor a Bethlehem birth, as it merely says a “far place”, being unspecified, and speaks nothing of the taxation of the Romans, nor of the travelling, nor of Joseph being with her, nor of the crowded inn, nor of the 'star' [company of angels], nor of a manger, nor later of the Magi, nor of the gifts [Gold [King], Frankincense [Priest] and **Myrrh [Sacrifice]**], but rather a date palm-tree [having no significance whatsoever], though some later commentators attempt to rewrite the Qur'anic verses adding notations, for obvious reasons, yet the passage of the Qur'an speaks about Maryam wanting to die, though Scripture [KJB] knows nothing of such a statement]:

Surah 19:22-25 (Pickthall translation) -

“... [v.22] And **she conceived him, and she withdrew with him to a far place.** [v.23] And **the pangs of childbirth drove her unto the trunk of the palm-tree.** She said: **Oh, would that I had died ere this and had become a thing of naught, forgotten!** [v.24] Then [one] cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee, [v.25] And shake the trunk **of the palm-tree** toward thee, thou wilt cause ripe dates to fall upon thee. ...”

[04] Islam teaches that 'Isa [the person] is a mere creature/creation, whose person [not merely body] was created from “dust”, see:

Surah 3:45 (al-Hilali-Khan translation) -

“... [v.45] (Remember) when the angels said: “O Maryam (Mary)! Verily, Allah gives you the glad tidings of a Word [**“Be!” – and he was! i.e. 'Isa (Jesus) the son of Maryam (Mary)**] from Him, his name will be the Messiah 'Isa (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allah.” ...”

Surah 3:47 (al-Hilali-Khan translation) -

“... [v.47] She [**Maryam (Mary)**] said: “O my Lord! How shall I have **a son** when no man has touched me.” He said: “So (it will be) for **Allah creates what He wills. When He has decreed something, He says to it only: “Be!” – and it is.** ...”

Surah 3:59 (al-Hilali-Khan translation) -

“... [v.59] Verily, the likeness of **'Isa (Jesus)** before Allah is the likeness of Adam. He **created him from dust, then (He) said to him: “Be!” – and he was.** ...”

Surah 4 :171 (al-Hilali-Khan translation) -

“... [v.171] O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allah aught but the truth. The Messiah **'Isa (Jesus)**, son of Maryam (Mary), **was (no more than) a Messenger of Allah and His Word, (“Be!” – and he was)** which He bestowed on Maryam (Mary) and a spirit (Ruh) [2] created by Him; so believe in Allah and His Messengers. Say not: “Three (trinity)!” Cease! (it is) better for you. For Allah is (the only) One Ilah (God), glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs. [3] ...”

Surah 19:35 (al-Hilali-Khan translation) -

“... [v.35] It **befits not (the Majesty of) Allah that He should begat a son** [this refers to the slander of Christians against Allah, by saying that 'Isa (Jesus) is the son of Allah]. Glorified (and Exalted) be He (above all that they associate with Him). **When He decrees a thing, He only says to it: “Be!” – and it is.** [4] ...”

Tafsir of al-Jalalayn on Surah 3:59 -

“... [3:59] Truly, **the likeness of Jesus**, his remarkable case, in God’s sight, **is as Adam’s likeness, as the case of Adam**, whom God created without father or mother: **this is a comparison of one remarkable thing with another** more remarkable, so that it convinces the disputer and establishes itself in one’s mind more effectively. **He created him, Adam, that is, his form, of dust, then said He to him, ‘Be,’ a human being, and he was; similarly, He said to Jesus, ‘Be’ — without a father — and he was.** ...”

[05] Islam teaches that “Allah” could destroy “Isa” the “Messiah” whenever He wanted, since “Allah” is **not** the “Messiah”:

Surah 5:17 (al-Hilali-Khan translation) -

“... [v.17] Surely, **in disbelief are they who say that Allah is the Messiah, son of Maryam (Mary)[3]. Say (O Muhammad): “Who then has the least power against Allah, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?”** And to Allah belongs the dominion of the heavens and the earth, and all that is between them. He **creates** what He wills. And Allah is Able to do all things. ...”

[06] Islam teaches that 'Isa is just [not more than] a “slave” [[having no Divinity whatsoever]; not servant] of “Allah”, see:

Surah 4:172 (al-Hilali-Khan translation) -

“... [v.172] Then whoever disputes with you concerning him [**'Isa** (Jesus)] after (All this) knowledge that has come to you [i.e. **'Isa** (Jesus) **being a slave of Allah, and having no share in Divinity**], say: (O Muhammad) “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves – then we pray and invoke (sincerely) the Curse of Allah upon those who lie.” ...”

Surah 19:30 (al-Hilali-Khan translation) -

“... [v.30] “He [**'Isa** (Jesus)] said: “**Verily I am a slave of Allah**, He has given me the Scripture and made me a Prophet; [3]”. ...”

Surah 43:59 (al-Hilali-Khan translation) -

“... [v.59] He [**'Isa** (Jesus)] **was not more than a slave**. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. **his creation** without a

father). ...”

[07] Islam teaches that there is no difference between its 'prophet' [razul] “Isa” and any of the other 'prophets' [whom are not actually the prophets of the Scriptures [KJB]] of Islam:

Surah 2:136 (al-Hilali-Khan translation) -

“... [v.136] Say (O Muslim), “We believe in Allah and that which was been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma'il (Ishamel), Ishaq (Isaac), Ya'qub (Jacob), and to Al-Asbat [the offspring of the twelve sons of Ya'qub (Jacob)], and that which has been given to Musa (Moses) and **'Isa** (Jesus), and that which has been given to **the Prophets** from their Lord. **We make no distinction between any of them**, and to Him we have submitted (in Islam).”

[08] Islam teaches that 'Isa's followers [Al-Hawariyyun (the disciples)] were “Muslims”, not “Christians”:

Surah 5:111 (al-Hilali-Khan translation) -

“... [v.111] And when I (**Allah**) **revealed to Al-Hawariyyun (the disciples) [of 'Isa (Jesus)] to believe in Me and My Messenger, they said: “We believe. And bear witness that we are Muslims.” ...**”

[09] Islam teaches that its “Allah” has no sons [not even Christians are sons, neither Jews, etc, none], and its 'Isa is not the son of Allah:

Surah 2:116 (al-Hilali-Khan translation) -

“... And they (**Jews, Christians and pagans**) **say: Allah has begotten a son** (children of offspring) [1]. Glory be to Him (Exalted be He above all that they associate with Him). **Nay**, to Him belongs all that is in the heavens and on the earth, and surrender with obedience (in worship) to Him. ...”

“... [1] (V.2:116) “They (Jews, Christians and pagans) say: Allah has begotten a son (children, offspring). Glory be to Him ... Nay”

Narrated Ibn 'Abbas: The Prophet said, “Allah said, 'The **son of Adam tells lies against Me** though he has no right to do so, and **he abuses Me** though he has no right to do so. As for his telling lies against Me, he claims that I cannot re-create him as I created him before; and **as for his abusing Me: it is his statement that I have a son (or offspring) No! Glorified be Me! I am far from** taking a wife or **a son** (or offspring).’” (Sahih Al-Bukhari, Vol. 6, Hadith No. 9). ...”

Surah 3:55 (al-Hilali-Khan translation) -

“... [v.55] And (remember) when Allah said: “O 'Isa (Jesus)! I will take you and raise you to Myself and **clear you [of the forged statement that 'Isa (Jesus) is Allah's son]** of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allah) superior to those who disbelieve [in the Oneness of Allah, or

disbelieve in some of His Messengers, e.g. Muhammad, **'Isa** (Jesus), Musa (Moses), etc., or in His Holy Books, e.g. the Taurat (Torah), the Injeel (Gospel), the Qur'an] till the Day of Resurrection [1]. Then you will return to Me and I will judge between you in the matters in which you used to dispute.” ...”

*** Notation in al-Hilali-Khan translation on Surah 3:55** - “... (V.3:55) The advent (descent) of 'Isa (Jesus), [son of Maryam (Mary)]. a) Narrated Abu Hurairah: Allah's Messenger said, “By Him in Whose Hand my soul is, surely [‘Isa (Jesus)], the son of Maryam (Mary) will shortly descend amongst you (Muslims), and will judge mankind justly by the law of the Qur'an (as a just ruler); he will break the cross and kill the pigs and there will be no Jizyah* (i.e. taxation taken from non-Muslims).”

Surah 3:62 (al-Hilali-Khan translation) -

“... [v.62] Verily! This is the true narrative [about the story of **'Isa** (Jesus)], and La ilaha illallah (none has the right to be worshipped but **Allah**, the One and the Only True God, Who **has** neither a wife **nor** a **son**). And indeed, Allah is the All-Mighty, the All-wise. ...”

Surah 19:35 (al-Hilali-Khan translation) -

“... [v.35] **It befits not (the Majesty of) Allah that He should beget a son** [this refers to the **slander of Christians against Allah, by saying that 'Isa (Jesus) is the son of Allah**]. Glorified (and Exalted) be He (above all that they associate with Him). When He decrees a thing, He only says to it: “Be!” – and it is. [4] ...”

“... [4] (V.19:35) See the footnote of (V.2:116). ...”

Surah 19:88-93 (al-Hilali-Khan translation) -

“... [v.88] And **they say**: “The Most Gracious (**Allah**) **has begotten a son** (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allah, and **the Christians say that He has begotten a son ['Isa (Jesus)]**, and the pagan Arabs say that He has begotten daughters (Angels and others)].” [v.89] Indeed **you have brought forth (said) a terrible evil thing**. [v.90] **Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins**. [v.91] **That they ascribe a son (or offspring or children) to the Most Gracious (Allah)**. [v.92] **But it is not suitable for (the Majesty of) the Most Gracious (Allah) that He should beget a son** (or offspring or children). [v.93] There is none in the heavens and the earth but comes unto the Most Gracious (Allah) as a slave. ...”

Surah 72:1-4 (al-Hilali-Khan translation) -

“... [v.1] Say (O Muhammad): “It has been revealed to me that **a group (from thee to ten in number) of jinn [1] listened (to this Qur'an)**. **They said: 'Verily, we have heard a wonderful Recitation (this Qur'an)!** [v.2] 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allah). [v.3] **'And He, exalted be the Majesty of our Lord, has taken neither a wife**

nor a son (or offspring or children). [2] [v.4] 'And that the foolish among us [i.e. Iblis (Satan) or the polytheists amongst the jinn] used to utter against Allah that which was an enormity in falsehood. ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 415 -

“... Narrated Abu Huraira: **Allah's Apostle said, “Allah the Most Superior said, “The son of Adam slights Me**, and he should not slight Me, and he disbelieves in Me, and he ought not to do so. **As for his slighting Me, it is that he says that I have a son**; and his disbelief in Me is his statement that I shall not recreate him as I have created (him) before.” ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 9 -

“... Narrated Ibn Abbas: **The Prophet said, “Allah said, 'The son of Adam tells a lie against me though he has no right to do so, and he abuses Me though he has no right to do so**. As for his telling a lie against Me, it is that he claims that I cannot recreate him as I created him before; and **as for his abusing Me, it is his statement that I have offspring. No! Glorified be Me! I am far from taking a wife or offspring.”** ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 498 -

“... Narrated Abu Huraira: **The Prophet said, “Allah said: 'The son of Adam tells a lie against Me, though he hasn't the right to do so. He abuses me though he hasn't the right to do so**. As for his telling a lie against Me, it is his saying that I will not recreate him as I created him for the first time. In fact, the first creation was not easier for Me than new creation. **As for his abusing Me, it is his saying that Allah has begotten children, while I am the One, the Self-Sufficient Master Whom all creatures need, I beget not, nor was I begotten, and there is none like unto Me.”** ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 499 -

“... Narrated Abu Huraira: **Allah's Apostle said, “Allah said: – 'The son of Adam tells a lie against Me and he hasn't the right to do so; and he abuses me and he hasn't the right to do so**. His telling a lie against Me is his saying that I will not recreate him as I created him for the first time; and **his abusing Me is his saying that Allah has begotten children, while I am the self-sufficient Master, Whom all creatures need, Who begets not nor was He begotten, and there is none like unto Me.”** ...”

[10] Islam teaches that the true followers of 'Isa were Muslims, and that his “glad tidings” were foretelling the coming of Ahmad [Muhammad]:

Surah 61:6 (al-Hilali-Khan translation) -

“... And (remember) when **'Isa** (Jesus), son of Maryam (Mary), said: “O Children of Israel! I am the messenger of Allah unto you, confirming the Taurat [(Torah) which

came] before me, and **giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.**[2] But when he (**Ahmad i.e. Muhammad**) came to them with clear proofs, they said: “This is plain magic.”[3] ...

... [2] (V.61:6) i.e. the second name of Prophet Muhammad and it (Ahmad) literally means: “One who praises Allah more than others”.

[3] (V.61:6)

A) Narrated Jubair bin Mut'im: Allah's Messenger said, “I have five names: I am Muhammad and Ahmad; I am Al-Mahi through whom Allah will eliminate Al-Kufr (infidelity); I am Al-Hashir who will be the first to be resurrected, the people being resurrected thereafter; and I am also Al-'Aqib (i.e. there will be no Prophet after me).” (Sahih Al-Bukhari, Vol. 4, Hadith No. 732).

B) Narrated Abu Hurairah: Allah's Messenger said, “By Him (Allah) in Whose Hand my soul is, surely, the son of Mary ['Isa (Jesus)] will shortly descend amongst you people (Muslims), and will judge mankind justly by the Law of the Qur'an (as a just ruler), and will break the Cross and kill the pigs and abolish the Jizyah [a tax taken from the people of the Scriptures (Jews and Christians), who are under the protection of a Muslim government. This Jizyah tax will not be accepted by 'Isa (Jesus) and all mankind will be required to embrace Islam with no other alternative]. Then there will be abundance of money and nobody will accept charitable gifts.” (See Fath Al-Bari, Page No. 304 and 305, Vol. 7), (Sahih Al-Bukhari, Vol. 3, Hadith No. 425). ...”

[11] Islam teaches that those who Deify and worship Jesus [are poly-theists, committed Shirk [making partners equal to], thus are Mushrikun, sinners/disbelievers, etc], will be doomed to eternal tormenting hellfire:

Surah 43:74-77 (al-Hilali-Khan translation) -

“... [v.74] **Verily, the Mujrimun** (criminals, sinners, **disbelievers**) **will be in the torment of Hell to abide therein forever.** [v.75] **(The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.** [v.76] We wronged them not, but they were the Zalimun (polytheists, wrong-doers). [v.77] **And they will cry: “O Malik (Keeper of Hell)! Let your Lord make an end of us.” He will say: “Verily, you shall abide forever.” ...”**

[12] Islam teaches that 'Isa was never killed, never died, nor was crucified, nor buried, nor resurrected in an immortal body:

Surah 4:156-157 (al-Hilali-Khan translation) -

“... [v.156] And because of their (Jews) disbelief and uttering against Maryam (Mary) a grave false charge (that she has committed illegal sexual intercourse); [v.157] And because of their saying (in boast), “**We killed** Messiah '**Isa** (Jesus), son of Maryam (Mary), the Messenger of Allah,” – **but they killed him not, nor crucified him, but the resemblance of 'Isa (Jesus) was put over another man (and they killed that man),**

and those who differ therein are full of doubts. They have no (certain knowledge), they follow nothing but conjecture. For surely; they killed him not [i.e. 'Isa (Jesus), son of Maryam (Mary)]:

[13] Islam teaches that “Isa” was whisked away by Allah [the people being deceived by Allah into believing 'Isa died, thus starting the false belief in the death/resurrection of “Jesus” from their perspective] and taken to the second level of Heaven [in Islam, there are 7 levels, 7th being the highest] where “Yahya” [John the Baptist] is, which means that 'Isa was **not** ascended to the Right Hand of God [Jehovah the Father]:

Surah 3:55 (al-Hilali-Khan translation) -

“... [v.55] And (remember) when Allah said: “O '**Isa** (Jesus)! **I will take you and raise you to Myself and clear you** [of the forged statement that 'Isa (Jesus) is Allah's son] **of those who disbelieve**, and I will make those who follow you (Monotheists, who worship none but Allah) superior to those who disbelieve [in the Oneness of Allah, or disbelieve in some of His Messengers, e.g. Muhammad, 'Isa (Jesus), Musa (Moses), etc., or in His Holy Books, e.g. the Taurat (Torah), the Injeel (Gospel), the Qur'an] till the Day of Resurrection [1]. Then you will return to Me and I will judge between you in the matters in which you used to dispute.” ...”

Tafsir of al-Jalalayn on Surah 3:54-55 -

“... [3:54] God says: And they, the disbelievers among the Children of Israel, schemed, against Jesus, by assigning someone to assassinate him; and **God schemed, by casting the likeness of Jesus onto the person who intended to kill him, and so they killed him, while Jesus was raised up into heaven; and God is the best of schemers**, most knowledgeable of him [Jesus]. [3:55] And mention, when God said, ‘O **Jesus, I am gathering you, seizing you, and raising you to Me, away from the world without death**, and I am cleansing you of, removing you far away from, those who disbelieved, and I am setting those who follow you, those Christians and Muslims who believed in your prophethood, above those who disbelieved, in you, namely, the Jews, becoming above them through [definitive] argument and the sword, until the Day of Resurrection. Then to Me shall be your return, and I will decide between you, as to what you were at variance about, as regards religion. ...”

Surah 4:157 (Yusuf-Ali translation) -

“... That they [*] said (in boast), “We killed Christ Jesus the son of Mary, the Messenger of Allah.; - but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not: - [**] ...”

*** (personal clarification) -** “They” is the Jews.

**** (Yusuf-Ali translation notation on Surah 4:157, bold, underline added for emphasis, mine) -** “... 663 The Orthodox-Christian Churches make it a cardinal point of their doctrine that his life was taken on the Cross, that he died and was buried, that on the third day he rose in the body with his wounds intact, and

walked about and converses, and ate with his disciples, and was afterwards taken up bodily to heaven. This is **necessary** for the theological doctrine of blood sacrifice and vicarius atonement for sins, which is **rejected** by Islam. ... The Qur'anic teaching is that Christ was **not** crucified nor killed by the Jews, notwithstanding certain apparent circumstances”

Surah 4:158 (al-Hilali-Khan translation) -

“... [v.158] But **Allah raised ['Isa (Jesus)] up** (with his body and soul) **unto Himself** (and he is in the heavens). And Allah is Ever All-Powerful, All-Wise. ...”

Tafsir of al-Jalalayn on Surah 4:157-158 -

“... [v.157] And for their saying, boastfully, ‘We slew the Messiah, Jesus son of Mary, the Messenger of God’, as they claim: in other words, for all of these [reasons] We have punished them. God, exalted be He, says, in repudiating their claim to have killed him: And **yet they did not slay him nor did they crucify him, but he, the one slain and crucified, who was an associate of theirs [the Jews], was given the resemblance, of Jesus. In other words, God cast his [Jesus’s] likeness to him and so they thought it was him [Jesus].** And those who disagree concerning him, that is, concerning Jesus, are surely in doubt regarding, the slaying of, him, for some of them said, **when they saw the slain man: the face is that of Jesus, but the body is not his, and so it is not he**; and others said: no, it is he. They do not have any knowledge of, the slaying of, him, only the pursuit of conjecture (illā ittibā‘a l-zann, is a discontinuous exception) in other words: ‘instead, they follow conjecture regarding him, that which **they imagined [they saw]’; and they did not slay him for certain** (yaqīnan, a circumstantial qualifier emphasising the denial of the slaying). [v.158] **Nay, God raised him up to Him.** God is ever Mighty, in His kingdom, Wise, in His actions. ...”

Surah 17:44 (al-Hilali-Khan translation) -

“... The **seven heavens** and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving. ...”

Tafsir al-Jalalayn translation and notation on Surah 21:30 -

“... Have they not ([one may] read a-wa-lam or a-lam) realised, [have they not] come to know, those who disbelieve, that the heavens and the earth were closed together and then We parted them, We made **seven heavens** and seven earths — or [it is meant] that the heaven was parted and began to rain, when it did not use to do so, and that the earth was parted and began to produce plants, when it did not use to do so; and We made, of water, [the water] that falls from the heaven and that springs from the earth, every living thing?, in the way of plants and otherwise: in other words, water is the cause of such [things] having life. Will they not then believe?, by affirming My Oneness? ...”

Surah 65:12 (al-Hilali-Khan translation) -

“... It is Allah Who has created **seven heavens** and of the earth the like thereof (i.e.

seven). His Command descends between them (heavens and earth), that you may know that Allah surrounds all things in (His) Knowledge. ...”

Tafsir al-Jalalayn translation and notation on Surah 65:12 -

“... God it is Who created **seven heavens**, and of earth the like thereof, that is to say, seven earths. The command, the revelation, descends between them, between the heavens and the earth: Gabriel descends with it from the seventh heaven to the seventh earth, that you may know (li-ta‘lamū is semantically connected to an omitted clause, that is to say, ‘He apprises you of this creation and this sending down [that you may know]’), that God has power over all things and that God encompasses all things in knowledge. Medinese, consists of 12 verses. ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 429 -

“... The Prophet said, “While I was at the House in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zam-zam water and (my heart was) filled with wisdom and belief. Al-Buraq, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Gabriel. When I reached the nearest heaven. Gabriel said to the heaven gate-keeper, 'Open the gate.' The gatekeeper asked, 'Who is it?' He said, 'Gabriel.' The gate-keeper, 'Who is accompanying you?' Gabriel said, 'Muhammad.' The gate-keeper said, 'Has he been called?' Gabriel said, 'Yes.' Then it was said, 'He is welcomed. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcomed O son and a Prophet.' **Then we ascended to the second heaven.** It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was said, 'Who is with you?' He said, 'Muhammad' It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcomed. What a wonderful visit his is!' **Then I met Jesus and Yahya (John) who said, 'You are welcomed, O brother and a Prophet.'** Then we ascended to the third heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was asked, 'Who is with you?' Gabriel said, 'Muhammad.' It was asked, 'Has he been sent for?' 'Yes,' said Gabriel. 'He is welcomed. What a wonderful visit his is!' (The Prophet added:). There I met Joseph and greeted him, and he replied, 'You are welcomed, O brother and a Prophet!' Then we ascended to the 4th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idris and greeted him. He said, 'You are welcomed O brother and Prophet.' Then we ascended to the 5th heaven and again the same questions and answers were exchanged as in previous heavens, there I met and greeted Aaron who said, 'You are welcomed O brother and a Prophet'. Then we ascended to the 6th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Moses who said, 'You are welcomed O brother and. A Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to **the seventh heaven** and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcomed o son and a Prophet.' Then I was shown Al-Bait-al-Ma'mur (i.e. Allah's House). I asked Gabriel about it and he said, This is Al Bait-ul-Ma'mur where 70,000 angels perform prayers daily and when they leave

they never return to it (but always a fresh batch comes into it daily).' Then I was shown Sidrat-ul-Muntaha (i.e. a tree in **the seventh heaven**) and I saw its Nabk fruits which resembled the clay jugs of Hajr (i.e. a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Gabriel about those rivers and he said, 'The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Moses who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Bani Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers.' I returned and requested Allah (for reduction) and He made it forty. I returned and (met Moses) and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten, and then I came to Moses who repeated the same advice. Ultimately Allah reduced it to five. When I came to Moses again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)" Allah's Apostle was addressed by Allah, "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds."

Sahih al-Bukhari, Volume 5, Book 58, Number 227 -

"... Narrated Abbas bin Malik: Malik bin Sasaa said that Allah's Apostle described to them his Night Journey saying, "While I was lying in Al-Hatim or Al-Hijr, suddenly someone came to me and cut my body open from here to here." I asked Al-Jarud who was by my side, "What does he mean?" He said, "It means from his throat to his pubic area," or said, "From the top of the chest." The Prophet further said, "He then took out my heart. Then a gold tray of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me." (On this Al-Jarud asked, "Was it the Buraq, O Abu Hamza?" I (i.e. Anas) replied in the affirmative). The Prophet said, "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel set out with me till we reached the nearest heaven.

When he asked for the gate to be opened, it was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has Muhammad been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Adam there. Gabriel said (to me). 'This is your father, Adam; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious son and pious Prophet.' **Then Gabriel ascended with me till we reached the second heaven.** Gabriel asked for the gate to be opened. It was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel answered in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened.

When I went over the second heaven, there I saw Yahya (i.e. John) and 'Isa (i.e.

Jesus) who were cousins of each other. Gabriel said (to me), 'These are John and Jesus; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.'

Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!' The gate was opened, and when I went over the third heaven there I saw Joseph. Gabriel said (to me), 'This is Joseph; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!'

The gate was opened, and when I went over the fourth heaven, there I saw Idris. Gabriel said (to me), 'This is Idris; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said He is welcomed, what an excellent visit his is! So when I went over the fifth heaven, there I saw Harun (i.e. Aaron), Gabriel said, (to me). This is Aaron; pay him your greetings.' I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. It was said, 'He is welcomed. What an excellent visit his is!' When I went (over the sixth heaven), there I saw Moses. Gabriel said (to me), 'This is Moses; pay him your greeting. So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' When I left him (i.e. Moses) he wept. Someone asked him, 'What makes you weep?' Moses said, 'I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers.' Then Gabriel ascended with me to **the seventh heaven** and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' So when I went (over **the seventh heaven**), there I saw Abraham. Gabriel said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious son and pious Prophet.' Then I was made to ascend to Sidrat-ul-Muntaha (i.e. the Lote Tree of the utmost boundary) Behold! Its fruits were like the jars of Hajr (i.e. a place near Medina) and its leaves were as big as the ears of elephants. Gabriel said, 'This is the Lote Tree of the utmost boundary) . Behold ! There ran four rivers, two were hidden and two were visible, I asked, 'What are these two kinds of rivers, O Gabriel?' He replied, 'As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.'

Then Al-Bait-ul-Ma'mur (i.e. the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked, 'This is the Islamic religion which you and your followers are following.' Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty prayers a day.' Moses said, 'Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day. When I came back to Moses, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.' He said, 'Your followers cannot bear five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israel, so go back to your Lord and ask for reduction to lessen your follower's burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My Worshipers. ..."

Sahih Muslim, Book 001, Chapter 75, Number 0309 -

“... It is narrated on the authority of Anas b. Malik that the Messenger of Allah (may peace be upon him) said: I was brought al-Buraq Who is an animal white and long, larger than a donkey but smaller than a mule, who would place his hoof a distance equal to the range of vision. I mounted it and came to the Temple (Bait Maqdis in Jerusalem), then tethered it to the ring used by the prophets. I entered the mosque and prayed two rak'ahs in it, and then came out and Gabriel brought me a vessel of wine and a vessel of milk. I chose the milk, and Gabriel said: You have chosen the natural thing. Then he took me to heaven. Gabriel then asked the (gate of heaven) to be opened and he was asked who he was. He replied: Gabriel. He was again asked: Who is with you? He (Gabriel) said: Muhammad. It was said: Has he been sent for? Gabriel replied: He has indeed been sent for. And (the door of the heaven) was opened for us and lo! we saw Adam. He welcomed me and prayed for my good. **Then we ascended to the second heaven.** Gabriel (peace be upon him) (asked the door of heaven to be opened), and he was asked who he was. He answered: Gabriel; and was again asked: Who is with you? He replied: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. **The gate was opened. When I entered 'Isa b. Maryam and Yahya b. Zakariya (peace be upon both of them), cousins from the maternal side, welcomed me and prayed for my good.** Then I was taken to the third heaven and Gabriel asked for the opening (of the door). He was asked: Who are you? He replied: Gabriel. He was (again) asked: Who is with you? He replied Muhammad (may peace be upon him). It was said: Has he been sent for? He replied He has indeed been sent for. (The gate) was opened for us and I saw Yusuf (peace of Allah be upon him) who had been given half of (world) beauty. He welcomed me prayed for my well-being. Then he ascended with us to the fourth heaven. Gabriel (peace be upon him) asked for the (gate) to be opened, and it was said: Who is he? He replied: Gabriel. It was (again) said: Who is with you? He said:

Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. The (gate) was opened for us, and lo! Idris was there. He welcomed me and prayed for my well-being (About him) Allah, the Exalted and the Glorious, has said: “We elevated him (Idris) to the exalted position” (Qur'an xix. 57). Then he ascended with us to the fifth heaven and Gabriel asked for the (gate) to be opened. It was said: Who is he? He replied Gabriel. It was (again) said: Who is with thee? He replied: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and then I was with Harun (Aaron-peace of Allah be upon him). He welcomed me and prayed for my well-being. Then I was taken to the sixth heaven. Gabriel (peace be upon him) asked for the door to be opened. It was said: Who is he? He replied: Gabriel. It was said: Who is with thee? He replied: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and there I was with Musa (Moses peace be upon him) He welcomed me and prayed for my well-being. Then I was taken up to **the seventh heaven**. Gabriel asked the (gate) to be opened. It was said: Who is he? He said: Gabriel It was said. Who is with thee? He replied: Muhammad (may peace be upon him.) It was said: Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and there I found Ibrahim (Abraham peace be upon him) reclining against the Bait-ul-Ma'mur and there enter into it seventy thousand angels every day, never to visit (this place) again. Then I was taken to Sidrat-ul-Muntaha whose leaves were like elephant ears and its fruit like big earthenware vessels. And when it was covered by the Command of Allah, it underwent such a change that none amongst the creation has the power to praise its beauty. Then Allah revealed to me a revelation and He made obligatory for me fifty prayers every day and night. Then I went down to Moses (peace be upon him) and he said: What has your Lord enjoined upon your Ummah? I said: Fifty prayers. He said: Return to thy Lord and beg for reduction (in the number of prayers), for your community shall not be able to bear this burden. as I have put to test the children of Isra'il and tried them (and found them too weak to bear such a heavy burden). He (the Holy Prophet) said: I went back to my Lord and said: My Lord, make things lighter for my Ummah. (The Lord) reduced five prayers for me. I went down to Moses and said. (The Lord) reduced five (prayers) for me, He said: Verily thy Ummah shall not be able to bear this burden; return to thy Lord and ask Him to make things lighter. I then kept going back and forth between my Lord Blessed and Exalted and Moses, till He said: There are five prayers every day and night. O Muhammad, each being credited as ten, so that makes fifty prayers. He who intends to do a good deed and does not do it will have a good deed recorded for him; and if he does it, it will be recorded for him as ten; whereas he who intends to do an evil deed and does not do, it will not be recorded for him; and if he does it, only one evil deed will be recorded. I then came down and when I came to Moses and informed him, he said: Go back to thy Lord and ask Him to make things lighter. Upon this the Messenger of Allah remarked: I returned to my Lord until I felt ashamed before Him. ...”

Sahih Muslim, Book 001, Chapter 75, Number 0313 -

“... Anas b. Malik reported: Abu Dharr used to relate that the Messenger of Allah (may peace be upon him) said: The roof of my house was cleft when I was in Mecca and Gabriel descended and opened my heart and then washed it with the water of Zamzam. He then brought a gold basin full of wisdom and faith and after emptying it into my breast, he closed it up. Then taking me by he hand, he ascended with me to the heaven,

and when we came to the lowest heaven, Gabriel said to the guardian of the lowest heaven: Open. He asked who was there? He replied: It is Gabriel. He again asked when he there was someone with him. He replied: Yes, it is Muhammad with me. He was asked if he had been sent for, He (Gabriel) said: Yes. Then he opened (the gate). When we ascended the lowest heaven (I saw) a man seated with parties on his right side and parties on his left side. When he looked up to his right, he laughed and when he looked to his left, he wept. He said: Welcome to the righteous apostle and the righteous son. I asked Gabriel who he was and he replied: He is Adam (peace be upon him) and these parties on his right and on his left are the souls of his descendants. Those of them on his right are the inmates of Paradise and the parties which are on his left side are the inmates of Hell; so when he looked towards his right side, he laughed, and when he looked towards his left side, he wept. **Then Gabriel ascended with me to the second heaven.** He asked its guardian to open (its gate), and its guardian replied in the same way as the guardian of the lowest heaven had said. He (opened it). Anas b. Malik said: He (the Holy Prophet) mentioned that he found in the heavens Adam, Idris, **Jesus**, Moses and Abraham (may peace be on all of them), but he did not ascertain as to the nature of their abodes except that he had found Adam in the lowest heaven and Abraham in the sixth heaven. When Gabriel and the Messenger of Allah (may peace be upon him) passed by Idris (peace be upon him) he said: Welcome to the righteous apostle and righteous brother. He (the narrator) said: He then proceeded and said: Who is he? Gabriel replied: It is Idris. Then I passed by Moses (peace be upon him) and he said: Welcome to the righteous apostle and righteous brother. I said to (Gabriel): Who is he? He replied: It is Moses. Then I passed by Jesus and he said: Welcome to the righteous apostle and righteous brother. I said (to Gabriel): Who is he? He replied: Jesus, son of Mary. He (the Holy Prophet) said: Then I went to Ibrahim (peace be upon him). He said: Welcome to the righteous apostle and righteous son. I asked: Who is he? He (Gabriel) replied: It is Abraham. Ibn Shihab said: Ibn Hazm told me that Ibn 'Abbas and Abd Habba al-Ansari used to say that the Messenger of Allah (may peace be upon him) said: Thereafter he ascended with me till I was taken to such a height where I heard the scraping of the pens. Ibn Hazm and Anas told that the Messenger of Allah (may peace be upon him) said: Allah then made fifty prayers obligatory for my Ummah and I returned with that and passed by Moses. Moses, (peace be upon him) said: What has thy Lord enjoined on thy people? I said: Fifty prayers have been made obligatory on them. Moses (peace be upon him) said: Return to thy Lord, for thy Ummah would not be able to bear this burden. Then I came back to my Lord and He remitted a portion out of that. I then again went to Moses (peace be upon him) and informed him about it He said: Return to thy Lord, for thy Ummah shall not be able to bear this burden. I then went back to my Lord and He said: They are five and at the same time fifty, and what has been said will not be changed. I then returned to Moses and he said: Go back to thy Lord. whereupon I said: I feel ashamed of my Lord. Gabriel then travelled with me till we came to the farthest lote-tree Many a colour had covered it which I do not know. Then I was admitted to Paradise and saw in it domes of pearls, and its soil of musk. ...”

Sahih Muslim, Book 001, Chapter 75, Number 0314 -

“... Anas b. Malik reported on the authority of Malik b. Sa sa', perhaps a person of his tribe, that the Prophet of Allah (may peace be upon him) said: I was near the House (i. e. Ka'bah) in a state between sleep and wakefulness when I heard someone say: He is the third among the two persons. Then he came to me and took me with him. Then a golden

basin containing the water of Zamzam was brought to me and my heart was opened up to such and such (part). Qatada said: I asked him who was with me (i.e. the narrator) and what he meant by such and such (part). He replied: (It means that it was opened) up to the lower part of his abdomen (Then the hadith continues): My heart was extracted and it was washed with the water of Zamzam and then it was restored in its original position, after which it was filled with faith and wisdom. I was then brought a white beast which is called al-Buraq, bigger than a donkey and smaller than a mule. Its stride was as long as the eye could reach. I was mounted on it, and then we went forth till we reached the lowest heaven. Gabriel asked for the (gate) to be opened, and it was said: Who is he? He replied: Gabriel. It was again said: Who is with thee? He replied: Muhammad (may peace be upon him). It was said: Has he been sent for? He (Gabriel) said: Yes. He (the Prophet) said: Then (the gate) was opened for us (and it was said): Welcome unto him! His is a blessed arrival. Then we came to Adam (peace be upon him). And he (the narrator) narrated the whole account of the hadith. **(The Holy Prophet) observed that he met Jesus in the second heaven**, Yahya (peace be on both of them) in the third heaven, Yusuf in the third, Idris in the fourth, Harun in the fifth (peace and blessings of Allah be upon them). Then we travelled on till we reached the sixth heaven and came to Moses (peace be upon him) and I greeted him and he said: Welcome unto righteous brother and righteous prophet. And when I passed (by him) he wept, and a voice was heard saying: What makes thee weep? He said: My Lord, he is a young man whom Thou hast sent after me (as a prophet) and his followers will enter Paradise in greater numbers than my followers. Then we travelled on till we reached **the seventh heaven** and I came to Ibrahim. He (the narrator) narrated in this hadith that the Prophet of Allah (may peace be upon him) told that he saw four rivers which flowed from (the root of the lote-tree of the farthest limits): two manifest rivers and two hidden rivers. I said: 'Gabriel! what are these rivers? He replied: The two hidden rivers are the rivers of Paradise, and as regards the two manifest ones, they are the Nile and the Euphrates. Then the Bait-ul-Ma'mur was raised up to me. I said: O Gabriel! what is this? He replied: It is the Bait-ul-Ma'mur. Seventy thousand angels enter into it daily and, after they come out, they never return again. Two vessels were then brought to me. The first one contained wine and the second one contained milk, and both of them were placed before me. I chose milk. It was said: You did right. Allah will guide rightly through you your Ummah on the natural course. Then fifty prayers daily were made obligatory for me. And then he narrated the rest of the hadith to the end. ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 516 -

“... Narrated Anas: Zaid bin Haritha came to the Prophet complaining about his wife. The Prophet kept on saying (to him), “Be afraid of Allah and keep your wife.” Aisha said, “If Allah's Apostle were to conceal anything (of the Quran he would have concealed this Verse.” Zainab used to boast before the wives of the Prophet and used to say, “You were given in marriage by your families, while I was married (to the Prophet) by Allah from over **seven Heavens**.” And Thabit recited, “The Verse: – 'But (O Muhammad) you did hide in your heart that which Allah was about to make manifest, you did fear the people,' (33.37) was revealed in connection with Zainab and Zaid bin Haritha.” ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 463-464, 466 paragraphs 689,693 -

“... **[page 463 paragraph 689]** When Sa'd reached the apostle and the Muslims the apostle told them to get up to greet their leader. The muhajirs of Quraysh thought that **[page 463-464 paragraph 689]** apostle meant the Ansar, while the latter thought that he meant everyone, so they go up and said, 'O Abu 'Amr, the apostle has entrusted to you the affair of your allies that you may give judgment concerning them.' Sa'd asked, 'Do you covenant by Allah that you accept the judgement I pronounce on them?' They said Yes, and he said, 'And is it incumbent on the one who is here?' (looking) in the direction of the apostle not mentioning him out of respect, and the apostle answered Yes. Sa'd said, 'Then I give judgement that the men should be killed, the property divided, and the women and children taken as captives.'

'Asim b. 'Umar b. Qatada told me from 'Abdu'l-Rahman b. 'Amr b. Sa'd b. Mu'adh from 'Alqama b. Waqqas al-Laythi that the apostle said to Sa'd, 'You have given the judgment of Allah above the **seven heavens**' (709).

Then they surrendered, and the apostle confined them in Medina in the quarter of d. al-Harith, a woman of B. al-Najjar. Then the apostle went out to the market of Medina (which is still its market today) and dug trenches in it. Then he sent for them and struck off their heads in those trenches as they were brought out to him in batches. Among them was the enemy of Allah Huyayy b. Akhtab and Ka'b b. Asad their chief. There were 600 or 700 in all, though some put the figure as high as 800 or 900. As they were being taken out in batches to the apostle they asked Ka'b what he thought would be done with them. He replied, 'Will you never understand? Don't you see that the summoner never stops and those who are taken away do not return? By Allah it is death!' This went on until the apostle made an end of them.

Huyayy was brought out wearing a flowered robe (710) in which he had made holes about the size of the finger-tips in every part so that it should not be taken from him as spoil,[1] with his hands bound to his neck by a rope. When he saw the apostle he said, 'By God, I do not blame myself for opposing you, but he who forsakes God will be forsaken.' Then he went to the men and said, 'God's command is right. A book and a decree, and massacre have been written against the Sons of Israel.' Then he sat down and his head was struck off. ...” **[page 464 paragraph 689]**

[page 466 paragraph 693] “... It was the first booty on which lots were cast and the fifth was taken. According to its precedent and what the apostle did the divisions were made, and it remained the custom for raids.

Then the apostle sent Sa'd b. Zayd al-Ansari brother of b. 'Abdu'l-Ashhal with some of the captive women of B. Qurayza to Najd and he sold them for horses and weapons.

The apostle had chosen one of their women for himself, Rayhana d. 'Amr b. Khunafa, one of the women of B. 'Amr b. Qurayza, and she remained with him until she died, in his power. The apostle had proposed to marry her and put a veil on her, but she said: 'Nay, leave me in your power, for that will be easier for me and for you.' So he left her. She had shown repugnance towards Islam when she was captured and clung to Judaism. ...”

[14] Islam teaches that 'Isa is not one person of the “three” persons [Father, Son and Holy Spirit], and that their “Allah” is not a 'father' [having no son, nor children], nor is their 'Isa the son of the father, and their 'Holy' Spirit [Ruh] is not Divine, but rather is “Jibril” [a created 'angel'], but Muslims believe, because the Qur'an teaches that “Christians” believe that the “trinity” is made up of “Father (Allah), Mother (Maryam) and their Son, “Isa” who was supposed to have come through [a form of] sexual copulation, like the pagan mythos of Zeus, Hercules, Horus, Isis, etc.):

Surah 4:171 (al-Hilali-Khan translation) -

“... [v.171] O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allah aught but the truth. The Messiah 'Isa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allah and His Word, (“Be!” – and he was) which He bestowed on Maryam (Mary) and a spirit (Ruh) [2] created by Him; so believe in Allah and His Messengers. **Say not: “Three (trinity)!” Cease! (it is) better for you.** For Allah is (the only) One Ilah (God), glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs. [3] ...”

Surah 5:73 (al-Hilali-Khan translation) -

“... [v.73] Surely, **disbelievers** are those who said: **“Allah is the third of the three (in a Trinity).” But there is no Ilah (god) (none who has the right to be worshipped) but One Ilah (God -- Allah).** And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. ...”

Surah 5:116 (al-Hilali-Khan translation) -

“... [v.116] And (remember) when Allah will say (on the Day of Resurrection): “O **'Isa (Jesus), son of Maryam (Mary)!** **Did you say unto men: 'Worship me and my mother as two gods besides Allah?'**” He will say: “Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-knower of all that is hidden (and unseen).” ...”

*** (Yusuf-Ali translation notes on Surah 5:116) -**

“... 829 Jesus disclaims here any knowledge of the sort of things that are attributed to him by those who take his name. The worship of Mary, though repudiated by the Protestants, was widely spread in the earlier Churches, both in the East and the West. ...”

Surah 5:117 (al-Hilali-Khan translation) -

“... “Never did I say to them aught except what You (Allah) did command me to say: 'Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world.) ...”

[15] Islam teaches that the 'Isa of the Qur'an will appear in the last day to destroy Christians ["Cross", wearers/followers] and Jews [cursed into "rats", "apes", "pigs"] and abolish the Jizyah [extortion to live, thus only two options remain, submit to Islam or perish]:

Surah 5:60 (al-Hilali-Khan translation) -

"... Say (O Muhammad to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allah: **those (Jews) who incurred the Curse of Allah and His Wrath, and those of whom (some) He transformed into monkeys and swines**, and those who worshipped Taghut[1] (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world). ..."

***Surah 61:6 al-Hilali-Khan translation notes -**

"... B) Narrated Abu Hurairah: Allah's Messenger said, "By Him (Allah) in Whose Hand my soul is, surely, the son of Mary ['Isa (Jesus)] **will shortly descend amongst you people (Muslims)**, and will judge mankind justly by the Law of the Qur'an (as a just ruler), and **will break the Cross** and **kill the pigs** and **abolish the Jizyah** [a tax taken from the people of the Scriptures (Jews and Christians), who are under the protection of a Muslim government. **This Jizyah tax will not be accepted by 'Isa (Jesus) and all mankind will be required to embrace Islam with no other alternative**]. Then there will be abundance of money and nobody will accept charitable gifts." (See Fath Al-Bari, Page No. 304 and 305, Vol. 7), (**Sahih Al-Bukhari, Vol. 3, Hadith No. 425**). ..."

Tafsir of al-Jalalayn on Surah 3:56-67 -

"... [3:56] **As for the disbelievers, I will chastise them with a terrible chastisement in this world, through being killed, taken captive and made to pay the jizya, and the Hereafter, in the Fire**; they shall have no helpers, none to protect them from it. [3:57] But as for the believers, who do righteous deeds, He will pay them in full (yuwaffihim, is also read nuwaffihim, 'We will pay them in full') their wages. God loves not the evildoers, that is, He will chastise them. It is reported that God, exalted be He, sent him [Jesus] a cloud which raised him up, but his mother clutched to him in tears. He then said to her, 'Verily, the Resurrection shall bring us together again'. This took place on the Night of Ordainment (laylat al-qadr) in the Holy House [of Jerusalem], when he was thirty three years old. His mother lived on after him for six years. The two Shaykhs [Bukhārī and Muslim] narrate a hadīth [in which it is stated] that **he [Jesus] will descend when the Hour is nigh** and will rule according to the Law of our Prophet [Muhammad], and that **he will slay the false messiah and the swine, break the cross and impose the jizya**. In a hadīth recorded by Muslim, he will remain for seven years; according to Abū Dāwūd al-Tayālīsī, [he will remain for] forty years, and he will die and have prayers performed over him. It is possible that what is meant [by the forty years] is the total time he will have spent on earth, before he was raised and afterwards. ..."

Tafsir of al-Jalalayn on Surah 5:78 -

"... [5:78] **Cursed were the disbelievers of the Children of Israel** by the tongue of

David, when he invoked God against them and they were **transformed into apes** — these were the people of Eilat — and **by Jesus, son of Mary**, when he invoked God against them and **they were transformed into pigs** — they were the ones [who ate] at the Table [cf. Q. 5:115, below] — that, **cursing, was because of their disobedience and their transgression. ...**”

Sahih al-Bukhari, Volume 3, Book 43, Number 656 -

“... Narrated Abu Huraira: Allah's Apostle said, "The Hour will not be established until **the son of Mary (i.e. Jesus) descends amongst you as a just ruler, he will break the cross, kill the pigs, and abolish the Jizya tax.** Money will be in abundance so that nobody will accept it (as charitable gifts). ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 657 -

“... Narrated Abu Huraira: Allah's Apostle said, “By Him in Whose Hands my soul is, surely (Jesus,) **the son of Mary will soon descend amongst you and will judge mankind justly (as a Just Ruler); he will break the Cross and kill the pigs and there will be no Jizya (i.e. taxation taken from non Muslims).** Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it.” Abu Huraira added “If you wish, you can recite (this verse of the Holy Book): – 'And there is none Of the people of the Scriptures (Jews and Christians) But must believe in him (i.e Jesus as an Apostle of Allah and a human being) Before his death. And on the Day of Judgment He will be a witness Against them.’” (4.159) (See Fateh Al Bari, Page 302 Vol 7) ...”

Sahih Muslim, Book 001, Chapter 72, Number 0287 -

“... Abu Huraira reported that the Messenger of Allah (may peace be upon him) said: By Him in Whose hand is my life, **the son of Mary** (may peace be upon him) **will soon descend among you as a just judge. He will break crosses, kill swine and abolish Jizya** and the wealth will pour forth to such an extent that no one will accept it. ...”

Sahih Muslim, Book 001, Chapter 72, Number 0289 -

“... It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) observed: I swear by Allah that **the son of Mary will certainly descend as a just judge and he would definitely break the cross, and kill swine and abolish Jizya** and would leave the young she-camel and no one would endeavour to (collect Zakat on it). Spite, mutual hatred and jealousy against one another will certainly disappear and when he summons people to accept wealth, not even one would do so. ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 524 -

“... Narrated Abu Huraira: **The Prophet said, “A group of Israelites were lost. Nobody knows what they did. But I do not see them except that they were cursed and changed into rats,** for if you put the milk of a she-camel in front of a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it.” I told this to Ka'b who asked me, "Did you hear it from the Prophet ?" I said, “Yes.” Ka'b asked me the

same question several times.; I said to Ka'b. "Do I read the Torah? (i.e. I tell you this from the Prophet.)" ..."

Sahih Muslim, Book 042, Chapter 12, Number 7135 -

"... Abu Huraira reported that Allah's Messenger (may peace be upon him) said: **A group of Bani Isra'il was lost. I do not know what happened to it, but I think (that it 'underwent a process of metamorphosis) and assumed the shape of rats.** Don't you see when the milk of the camel is placed before them, these do not drink and when the milk of goat is placed before them, these do drink. Abu Huraira said: I narrated this very hadith to Ka'b and he said: Did you hear this from Allah's Messenger (may peace be upon him)? I (Abu Huraira) said: Yes. He said this again and again, and I said: Have I read Torah? This hadith has been transmitted on the authority of Ishaq with a slight variation of wording. ..."

Sahih Muslim, Book 042, Chapter 12, Number 7136 -

"... Abu Huraira reported that **the rat (is the result of) metamorphosis (of a group of Bani Isra'il) and the proof of this is that when the milk of goat is placed before it, it drinks it, and when the milk of the camel is placed before it, it would not taste it at all.** Ka'b said: Did you hear it from Allah's Messenger (may peace be upon him)? Thereupon he said: Has Torah been revealed to me? ..."

Sunan Abu Dawud, Volume 4, Book 26, Chapter 27, Number 3795 -

"... **3795.** It was narrated that Thabit bin Wadi'ah said: "We were with the Messenger of Allah on a campaign, and we caught some **mastigures**. I roasted one of them, then I came to the Messenger of Allah and placed it before him. He took a stick and counted its toes, then he said: **'A nation among the Children of Israel was transformed into animals that go underground, and I do not know what kind of animal it was.'** And he neither ate it nor forbade it." (Sahih) ..."

[16] Islam teaches that 'Isa performed a miracle and spoke from the "cradle", and another miracle of creating a living bird out of clay [neither of which the Scriptures [KJB] speak about Jesus]:

Surah 3:46 (al-Hilali-Khan translation) -

"... [v.46] **"He ['Isa] will speak to the people in the cradle** [2] and in manhood, and he will be one of the righteous." ..."

Surah 5:110 (al-Hilali-Khan translation) -

"... [v.110] (Remember) when Allah will say (on the Day of Resurrection). "O **'Isa** (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Ruh-ul-Qudus [Jibril (Gabriel)] **so that you spoke to the people in the cradle** [1] and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Taurat (Torah) and the Injeel (Gospel); and when **you made out of the clay a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird** by My Permission, and you healed those born blind, and the lepers by

My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'” ...”

Surah 19:28-33 (al-Hilali-Khan translation) -

“... [v.28] “O sister (i.e. the like) of Harun (Aaron) [1]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.” [v.29] Then she pointed to him. They said: “How can we talk to one who is **a child in the cradle?**” [2]” [v.30] **“He ['Isa (Jesus)] said: “Verily I am a slave of Allah, He has given me the Scripture and made me a Prophet; [3]”** [v.31] **“And He has made me blessed wheresoever I be, and has enjoined on me Salat (prayer), and Zakat, as long as I live.”** [v.32] “And dutiful to my mother, and made me not arrogant, unblest.” [v.33] “And Salam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!” ...”

[Does this 'Isa still pay “Zakat” in the second Heaven? See Surah 19:31, “as long as I live”.]

[17] Islam teaches that 'Isa received **a book from Allah, the Injeel, in which** was “guidance and light and confirmation”:

Surah 5:46 (al-Hilali-Khan translation) -

“... [v.46] And in their footsteps, We sent 'Isa (Jesus), son of Maryam (Mary), [3] confirming the Taurat (Torah) that had come before him, and **We gave him the Injeel** (Gospel), **in which** was **guidance and light and confirmation** of the Taurat (Torah) that had come before it, a guidance and an admonition for Al-Muttaqun (the pious – See V.2:2).

[18] Islam teaches that though Jesus Christ [of the Scriptures, KJB] could not possibly take upon Himself the sins of the world, the Islamic sources do teach a twisted version of vicarious atonement, but the sins of the Muslims, will be placed upon Jews and Christians in the hell fire:

Sahih Muslim, Book 037, Chapter 8, Number 6665 -

“... Abu Musa' reported that Allah's Messenger (may peace be upon him) said: When it will be the Day of Resurrection **Allah would deliver to every Muslim a Jew or a Christian and say: That is your rescue from Hell-Fire.** ...”

Sahih Muslim, Book 037, Chapter 8, Number 6666 -

“... Abu Burda reported on the authority of his father that **Allah's Apostle (may peace be upon him) said: No Muslim would die but Allah would admit in his stead a Jew or a Christian in Hell-Fire.** 'Umar b. Abd al-'Aziz took an oath: By One besides Whom there is no god but He, thrice that his father had narrated that to him from Allah's Messenger (may peace be upon him). ...”

Sahih Muslim, Book 037, Chapter 8, Number 6668 -

“... Abu Burda reported **Allah's Messenger** (may peace be upon him) **as saying**: There would come people amongst the Muslims on the Day of Resurrection with as heavy sins as a mountain, and **Allah would forgive them and He would place in their stead the Jews and the Christians**. (As far as I think), Abu Raub said: I do not know as to who is in doubt. Abu Burda said: I narrated it to 'Umar b. 'Abd al-'Aziz, whereupon he said: Was it your father who narrated it to you from Allah's Apostle (may peace be upon him)? I said: Yes. ...”

110 Hadith Qudsi -

“... **Allah's Messenger said**: On the Day of Resurrection, my Ummah (nation) will be gathered into three groups. One sort will enter Paradise without rendering an account (of their deeds). Another sort will be reckoned an easy account and admitted into Paradise. Yet another sort will come bearing on their backs heaps of sins like great mountains. **Allah will** ask the angels though He knows best about them: Who are these people? They will reply: They are humble slaves of yours. He will say: **Unload the sins from them and put the same over the Jews and Christians**: then let the humble slaves get into Paradise by virtue of My Mercy. ...”

[19] 'Isa, the so-called [Muslim] Jesus, the Ayah's of the Qur'an -

Surah 2:87 (al-Hilali-Khan translation) -

“... And indeed, We gave Musa (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Isa (Jesus), the son of Maryam (Mary), clear signs and supported him with Ruh-ul-Qudus [Jibrael (Gabriel)]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed. ...”

Surah 2:116 (al-Hilali-Khan translation) -

“... And they (Jews, Christians and pagans) say: Allah has begotten a son (children of offspring) [1]. Glory be to Him (Exalted be He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on the earth, and surrender with obedience (in worship) to Him. ...”

“... [1] (V.2:116) “They (Jews, Christians and pagans) say: Allah has begotten a son (children, offspring). Glory be to Him ... Nay”

Narrated Ibn 'Abbas: The Prophet said, “Allah said, 'The son of Adam tells lies against Me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling lies against Me, he claims that I cannot re-create him as I created him before; and as for his abusing Me: it is his statement that I have a son (or offspring) No! Glorified be Me! I am far from taking a wife or a son (or offspring).’” (Sahih Al-Bukhari, Vol. 6, Hadith No. 9). ...”

Surah 2:135-137 (al-Hilali-Khan translation) -

“... [v.135] And they say, “Be Jews or Christians, then you will be guided.” Say (to them O Muhammad), “Nay, (we follow) only the religion of Ibrahim (Abraham), Hanifa [Islamic Monotheism, i.e. to worship none but Allah (Alone)], and he was not of Al-Mushrikun (those who worshipped others along with Allah – see V.2:105).” [1] [v.136] Say (O Muslim), “We believe in Allah and that which was sent down to us and that which has been sent down to Ibrahim (Abraham), Isma'il (Ishamel), Ishaq (Isaac), Ya'qub (Jacob), and to Al-Asbat [the offspring of the twelve sons of Ya'qub (Jacob)], and that which has been given to Musa (Moses) and 'Isa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam).” [v.137] So if they believe in the like of that which you believe, then they are rightly guided; but if they turn away, then they are only in opposition. So Allah will suffice for you against them. And He is the All-Hearer, the All-Knower. ...”

Surah 2:253 (al-Hilali-Khan translation) -

“... Those Messengers! We preferred some of them to others; to some of them Allah spoke (directly); others He raised to degrees (of honour); and to 'Isa (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Ruh-ul-Qudus [Jibrael (Gabriel)]. If Allah had willed, succeeding generations would not have fought against each other, after clear Verses of Allah had come to them, but they differed – some of them believed and others disbelieved. If Allah had willed, they would not have fought against one another, but Allah does what He likes. ...”

Surah 3:43-71 (al-Hilali-Khan translation) -

“... [v.43] O Mary! “Submit yourself with obedience to your Lord (Allah, by worshipping none but Him Alone) and prostrate yourself, and Irka'i (bow down) along with Ar-Raki'un (those who bow down).” [v.44] This is a part of the news of the Ghaib (unseen, i.e. the news of the past nations of which you have no knowledge) which We reveal to you (O Muhammad). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed. [v.45] (Remember) when the angels said: “O Maryam (Mary)! Verily, Allah gives you the glad tidings of a Word [“Be!” – and he was! i.e. 'Isa (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Isa (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allah.” [v.46] “He will speak to the people in the cradle [2] and in manhood, and he will be one of the righteous.” [v.47] She said: “O my Lord! How shall I have a son when no man has touched me.” He said: “So (it will be) for Allah creates what He wills. When He has decreed something, He says to it only: “Be!” – and it is. [v.48] And He (Allah) will teach him ['Isa (Jesus)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom), (and) the Taurat (Torah) and the Injeel (Gospel). [v.49] And will make him ['Isa (Jesus)] a Messenger to the Children of Israel (Saying): “I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allah's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allah's Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.

[v.50] And I have come confirming that which was before me of the Taurat (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allah and obey me. [v.51] Truly! Allah is my Lord and your Lord, so Worship Him (Alone). This is the Straight Path. [v.52] Then when 'Isa (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allah's Cause?" Al-Hawariyyun (the disciples) said: "We are the helpers of Allah; we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)." [v.53] Our Lord! We believe in what You have sent down, and we follow the Messenger ['Isa (Jesus)]; so write us down among those who bear witness (to the truth i.e. La ilaha illallah – none has the right to be worshipped but Allah). [v.54] And they (disbelievers) plotted [to kill 'Isa (Jesus)], and Allah plotted too. And Allah is the Best of those who plot. [v.55] And (remember) when Allah said: "O 'Isa (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that 'Isa (Jesus) is Allah's son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allah) superior to those who disbelieve [in the Oneness of Allah, or disbelieve in some of His Messengers, e.g. Muhammad, 'Isa (Jesus), Musa (Moses), etc., or in His Holy Books, e.g. the Taurat (Torah), the Injeel (Gospel), the Qur'an] till the Day of Resurrection [1]. Then you will return to Me and I will judge between you in the matters in which you used to dispute." [v.56] "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers." [v.57] And as for those who believe (in the Oneness of Allah) and do righteous good deeds, Allah will pay them their reward in full. And Allah does not like the Zalimun (polytheists and wrong-doers). [v.58] This is what We recite to you (O Muhammad) of the Verses and the Wise Reminder (i.e. the Qur'an). [v.59] Verily, the likeness of 'Isa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" – and he was. [v.60] (This is) the truth from your Lord, so be not of those who doubt. [v.61] Then whoever disputes with you concerning him ['Isa (Jesus)] after (All this) knowledge that has come to you [i.e. 'Isa (Jesus) being a slave of Allah, and having no share in Divinity], say: (O Muhammad) "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves – then we pray and invoke (sincerely) the Curse of Allah upon those who lie." [v.62] Verily! This is the true narrative [about the story of 'Isa (Jesus)], and La ilaha illallah (none has the right to be worshipped but Allah, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allah is the All-Mighty, the All-Wise. [v.63] And if they turn away (and do not accept these true proofs and evidences), then surely, Allah is All-Aware of those who do mischief. [v.64] Say (O Muhammad): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allah [1]. Then, if they turn away, say: "Bear witness that we are Muslims." [v.65] O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrahim (Abraham), while the Taurat (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense? [v.66] Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allah Who knows, and you know not. [v.67] Ibrahim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanifa (Islamic Monotheism – to worship none but Allah Alone) and he was not of Al-Mushrikun (See V.2:105)[1]. [v.68] Verily, among mankind who have the best claim to Ibrahim (Abraham) are those who followed him, and this Prophet (Muhammad) and those who have believed (Muslims). And Allah is the Wali (Protector

and Helper) of the believers. [v.69] A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not. [v.70] “O people of the Scripture! (Jews and Christians): Why do you disbelieve in the Ayat of Allah, [the Verses about Prophet Muhammad present in the Taurat (Torah) and the Injeel (Gospel)] while you (Yourselves) bear witness (to their truth).” [v.71] “O people of the Scripture (Jews and Christians): Why do you mix truth with falsehood and conceal the truth while you know?”[1] ...”

Surah 3:84-85 (al-Hilali-Khan translation) -

“... [v.84] Say (O Muhammad): “We believe in Allah and in what has been sent down to us, and what was sent down to Ibrahim (Abraham), Isma'il (Ishamel), Ishaq (Isaac), Ya'qub (Jacob) and Al-Asbat [the offspring of the twelve sons of Ya'qub (Jacob)] and what was given to Musa (MOses), 'Isa (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to him (Allah) we have submitted (in Islam).” [v.85] And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers [1]. ...”

Surah 19:34-35 (al-Hilali-Khan translation) -

“... [v.34] Such is 'Isa (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute). [v.35] It befits not (the Majesty of) Allah that He should begat a son [this refers to the slander of Christians against Allah, by saying that 'Isa (Jesus) is the son of Allah]. Glorified (and Exalted) be He (above all that they associate with Him). When He decrees a thing, He only says to it: “Be!” – and it is. [4] ...”

“... [4] (V.19:35) See the footnote of (V.2:116). ...”

Surah 4:156-159,163,171-172 (al-Hilali-Khan translation) -

“... [v.156] And because of their (Jews) disbelief and uttering against Maryam (Mary) a grave false charge (that she has committed illegal sexual intercourse); [v.157] And because of their saying (in boast), “We killed Messiah 'Isa (Jesus), son of Maryam (Mary), the Messenger of Allah,” – but they killed him not, nor crucified him, but the resemblance of 'Isa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain knowledge), they follow nothing but conjecture. For surely; they killed him not [i.e. 'Isa (Jesus), son of Maryam (Mary)]: [v.158] But Allah raised ['Isa (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens). And Allah is Ever All-Powerful, All-Wise. [v.159] And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Isa (Jesus), son of Maryam (Mary), as only a Messenger of Allah and a human being' [1] before his ['Isa (Jesus) or a Jew's or a Christian's] death [2] (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Isa (Jesus)] will be a witness against them. ...”

“... [1] (v.4:159) See the footnote of (V.3:55)

[2] (V.4:159) – “Before his death,” has two interpretations: before Jesus' death after his descent from the heavens, or a Jew's or a Christians death, at the time of

the appearance of the Angel of Death when he will realize that 'Isa (Jesus) was only a Messenger of Allah, and had no share in Divinity. ...”

“... [v.163] Verily, We have sent the revelation to you (O Muhammad)[3] as We sent the revelation to Nuh (Noah) and the Prophets after him; We (also) sent the revelation to Ibrahim (Abraham), Isma'il (Ishamel), Ishaq (Isaac), Ya'qub (Jacob), and Al-Asbat [the offspring of the twelve sons of Ya'qub (Jacob)], 'Isa (Jesus), Ayyub (Job), Yunus (Jonah), Harun (Aaron), and Sulaiman (Solomon); and to Dawud (David) We gave the Zabur (Psalms). ...”

“... [v.171] O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allah aught but the truth. The Messiah 'Isa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allah and His Word, (“Be!” – and he was) which He bestowed on Maryam (Mary) and a spirit (Ruh) [2] created by Him; so believe in Allah and His Messengers. Say not: “Three (trinity)!” Cease! (it is) better for you. For Allah is (the only) One Ilah (God), glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs. [3] [v.172] The Messiah will never be proud to reject to be a slave of Allah, nor the angels who are near (to Allah). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself. ...”

Surah 5:17-19 (al-Hilali-Khan translation) -

“... [v.17] Surely, in disbelief are they who say that Allah is the Messiah, son of Maryam (Mary)[3]. Say (O Muhammad): “Who then has the least power against Allah, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?” And to Allah belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allah is Able to do all things. [v.18] And (both) the Jews and the Christians say: “we are the children of Allah and His loved ones.” Say: “Why then does He punish you for your sins?” Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allah belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all). [v.19] O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: “There came unto us no bringer of glad tidings and no warner.[1]” But now has come unto you a bringer of glad tidings and a warner. And Allah is Able to do all things. ...”

Surah 5:46-51 (al-Hilali-Khan translation) -

“... [v.46] And in their footsteps, We sent 'Isa (Jesus), son of Maryam (Mary), [3] confirming the Taurat (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurat (Torah) that had come before it, a guidance and an admonition for Al-Muttaqun (the pious – See V.2:2). [v.47] Let the people of the Injeel (Gospel) judge by what Allah has revealed therein. And whosoever does not judge by what Allah has revealed (then) such (people) are the Fasiqun [the rebellious i.e. disobedient (of a lesser degree)] to Allah. [v.48] And We have sent down to you (O Muhammad) the Book (this Qur'an) in truth, confirming

the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures)[1]. So judge among them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allah has willed, He would have made you one nation, but that (He) may test you in what He has given you; so complete in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ. [v.49] And so judge (you O Muhammad) among them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad) far away from some of that which Allah has sent down to you. And if they turn away, then know that Allah's Will is to punish them for some sins of theirs. And truly, most of them are Fasiqun (rebellious and disobedient to Allah). [v.50] Do they then seek the judgement of (the days of) Ignorance?[2] And who is better in judgment than Allah for a people who have firm Faith. [v.51] O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers), they are but Auliya' of each other. And if any amongst you takes them (as Auliya'), then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust). ...”

Surah 5:72-82 (al-Hilali-Khan translation) -

“... [v.72] Surely, they have disbelieved who say: “Allah is the Messiah ['Isa (Jesus)], son of Maryam (Mary).” But the Messiah ['Isa (Jesus)] said: “O Children of Israel! Worship Allah, my Lord and your Lord.” Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode [1]. And for the Zalimun (polytheists and wrong-doers) there are no helpers. [v.73] Surely, disbelievers are those who said: “Allah is the third of the three (in a Trinity).” But there is no Ilah (god) (none who has the right to be worshipped) but One Ilah (God -- Allah). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. [v.74] Will they not turn with repentance to Allah and ask His Forgiveness? For Allah is Oft-Forgiving, Most Merciful. [2] [v.75] The Messiah ['Isa (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddiqah [i.e. she believed in the Words of Allah and His Books (See Verse 66:12)]. They both used to eat food (as any other human being, while Allah does not eat). Look how We make the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth). [v.76] Say (O Muhammad to mankind): “How do you worship besides Allah something which has no power either to harm or benefit you? But it is Allah Who is the All-Hearer, All-Knower.” [v.77] Say (O Muhammad): “O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the Right Path.” [v.78] Those among the Children of Israel [1] who disbelieved were cursed by the tongue of Dawud (David) and 'Isa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds. [v.79] They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do. [v.80] You see many of them taking the disbelievers as their Auliya' (protectors and helpers). Evil indeed is that which their own selves have sent forward before them; for that (reason) Allah's Wrath fell

upon them, and in torment they will abide. [v.81] And had they believed in Allah, and in the Prophet (Muhammad) and in what has been revealed to him, never would they have taken them (the disbelievers) as Auliya' (protectors and helpers); but many of them are the Fasiqun (rebellious, disobedient to Allah). [v.82] Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikun,[1] and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud. ..."

Surah 5:110-118 (al-Hilali-Khan translation) -

"... [v.110] (Remember) when Allah will say (on the Day of Resurrection). "O 'Isa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Ruh-ul-Qudus [Jibril (Gabriel)] so that you spoke to the people in the cradle [1] and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Taurat (Torah) and the Injeel (Gospel); and when you made out of the clay a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'" [v.111] And when I (Allah) revealed to Al-Hawariyyun (the disciples) [of 'Isa (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims." [v.112] (Remember) when Al-Hawariyyun (the disciples) said: "O 'Isa (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" 'Isa (Jesus) said: "Fear Allah, if you are indeed believers." [v.113] They said: "We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses." [v.114] 'Isa (Jesus), son of Maryam (Mary), said: "O Allah, our Lord! Send us from the heaven a table spread (with food) that there may be for us – for the first and the last of us – a festival and a sign from You; and provide us with sustenance, for You are the Best of sustainers." [v.115] Allah said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Alamin (mankind and jinn)." [v.116] And (remember) when Allah will say (on the Day of Resurrection): "O 'Isa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allah?'" He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-knower of all that is hidden (and unseen)." [v.117] "Never did I say to them aught except what You (Allah) did command me to say: 'Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things." (This is a great admonition and warning to the Christians of the whole world). [v.118] "If You punish them, they are Your slaves, and if You forgive them, verily You, only You, are the All-Mighty, the All-Wise[1]." ..."

Surah 6:85 (al-Hilali-Khan translation) -

“... And Zakariya (Zachariya), and Yahya (John) and 'Isa (Jesus) and Iliyas (Elias), each one of them was the righteous. ...”

Surah 9:29-32 (al-Hilali-Khan translation) -

“... [v.29] Fight those who (1) believe not in Allah, (2) nor the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (Muhammad), (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued. [v.30] And the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say: Messiah is the son of Allah. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allah's Curse be on them, how they are deluded away from the truth! [3] [v.31] They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurat (Torah) and the Injeel (Gospel)] to worship none but One Ilah (God – Allah) La ilah illa Huwa (none has the right to be worshipped but He)[1]. Praise and glory be to Him (far above is He) from having the partners they associate (with Him).” [v.32] They (the disbelievers, the Jews and the Christians) want to extinguish Allah's Light (with which Muhammad has been sent – Islamic Monotheism) with their mouths, but Allah will not allow except that His Light should be perfected even though the Kafirun (disbelievers) hate (it). ...”

Surah 19:16-37 (al-Hilali-Khan translation) -

“... [v.16] And mention in the Book (the Qur'an, O Muhammad, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east. [v.17] She placed a screen (to screen herself) from them; then We sent to her Our Ruh [angel Jibril (Gabriel)], and he appeared before her in the form of a man in all respects. [v.18] She said: “Verily! I seek refuge with the Most Gracious (Allah) from you, if you do fear Allah.” [v.19] (The angel) said: “I am only a messenger from your Lord, (to announce) to you the gift of a righteous son.” [v.20] She said: “How can I have a son, when no man has touched me, nor am I unchaste?” [v.21] He said: “So (it will be), your Lord said: 'That is easy for Me (Allah): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allah), and it is a matter (already) decreed, (by Allah).” [v.22] So she conceived him, [1] and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem). [v.23] And the pains of childbirth drove her to the trunk of a date-palm. She said: “Would that I had died before this, and had been forgotten and out of sight!” [v.24] Then [the babe 'Isa (Jesus) or Jibril (Gabriel)] cried unto her from below her, saying: “Grieve not: your Lord has provided a water stream under you.” [v.25] “And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you.” [v.26] “So eat and drink and be glad. And if you see any human being, say: 'Verily! I have vowed a fast unto the Most Gracious (Allah) so I shall not speak to any human being this day.” [v.27] Then she brought him (the baby) to her people, carrying him. They said: “O Mary! Indeed you have brought a thing Fariyy (a mighty thing).” [Tafsir At-Tabari] [v.28] “O sister (i.e. the like) of Harun (Aaron) [1]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.” [v.29] Then she pointed to him. They said: “How can we talk to one

who is a child in the cradle?[2]” [v.30] “He [’Isa (Jesus)] said: “Verily I am a slave of Allah, He has given me the Scripture and made me a Prophet; [3]” [v.31] “And He has made me blessed wheresoever I be, and has enjoined on me Salat (prayer), and Zakat, as long as I live.” [v.32] “And dutiful to my mother, and made me not arrogant, unblest.” [v.33] “And Salam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!” [v.34] Such is ’Isa (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute). [v.35] It befits not (the Majesty of) Allah that He should beget a son [this refers to the slander of Christians against Allah, by saying that ’Isa (Jesus) is the son of Allah]. Glorified (and Exalted) be He (above all that they associate with Him). When He decrees a thing, He only says to it: “Be!” – and it is. [4] [v.36] [’Isa (Jesus) said]: “And verily Allah is my Lord and your Lord. So worship Him (Alone). That is the Straight Path. (Allah’s religion of Islamic Monotheism which He did ordain for all of His Prophets),” [Tafsir At-Tabari] [v.37] Then the sects differed [i.e. the Christians about ’Isa (Jesus)], so woe unto the disbelievers [those who gave false witness by saying that ’Isa (Jesus) is the son of Allah] from the Meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire)[1]. ...”

Surah 19:85-93 (al-Hilali-Khan translation) -

“... [v.85] The Day We shall gather the Muttaqun (the pious – See V.2:2) unto the Most Gracious (Allah), like a delegation (presented before a king for honour). [v.86] And We shall drive the Mujrimun (polytheists, sinners, criminals, disbelievers in the Oneness of Allah) to Hell, in a thirsty state (like a thirsty herd driven down to water). [v.87] None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allah). [v.88] And they say: “The Most Gracious (Allah) has begotten a son (or offspring or children) [as the Jews say: ’Uzair (Ezra) is the son of Allah, and the Christians say that He has begotten a son [’Isa (Jesus)], and the pagan Arabs say that He has begotten daughters (Angels and others)].” [v.89] Indeed you have brought forth (said) a terrible evil thing. [v.90] Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins. [v.91] That they ascribe a son (or offspring or children) to the Most Gracious (Allah). [v.92] But it is not suitable for (the Majesty of) the Most Gracious (Allah) that He should beget a son (or offspring or children). [v.93] There is none in the heavens and the earth but comes unto the Most Gracious (Allah) as a slave. ...”

Surah 23:50 (al-Hilali-Khan translation) -

“... And We made the son of Maryam (Mary) and his mother as a sign, and We gave them refuge on high ground, a place of rest, security and flowing streams. ...”

Surah 33:7 (al-Hilali-Khan translation) -

“... And (remember) when We took from the Prophets their covenant, and from you (O Muhammad), and from Nuh (Noah), Ibrahim (Abraham), Musa (Moses), and ’Isa (Jesus) son of Maryam (Mary). We took from them a strong covenant. [2] ...”

Surah 42:13 (al-Hilali-Khan translation) -

“... He (Allah) has ordained for you the same religion (Islamic Monotheism) which He ordained for Nuh (Noah), and that which We have revealed to you (O Muhammad), and that which We ordained for Ibrahim (Abraham), Musa (Moses) and 'Isa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions [1] in it (religion) (i.e. various sects in religion). Intolerable for the Mushrikun,[2] is that (Islamic Monotheism) to which you (O Muhammad) call them. Allah chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience. ...”

Surah 43:57-65 (al-Hilali-Khan translation) -

“... [v.57] And when the son of Maryam (Mary) is quoted as an example [i.e. 'Isa (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example). [v.58] And say: “Are our alihah (gods) better or is he ['Isa (Jesus)]?” They quoted not the above example except for argument. Nay! But they are a quarrelsome people. (See V.21:98-101) [v.59] He ['Isa (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father). [v.60] And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth. [Tafsir At-Tabari]. [v.61] And he ['Isa (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'Isa's (Jesus) descent on the earth], [1] Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allah) (i.e. be obedient to Allah and do what He orders you to do, O mankind)! This is the Straight Path (of Islamic Monotheism, leading to Allah and to His Paradise). [v.62] And let no Shaitan (satan) hinder you (from the right religion, i.e. Islamic Monotheism). Verily, he (Satan) to you is a plain enemy. [v.63] And when 'Isa (Jesus) came with (Our) clear Proofs, he said: “I have come to you with Al-Hikmah (Prophethood), and in order to make clear to you some of the (points) in which you differ. Therefore fear Allah and obey me. [v.64] “Verily, Allah! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path (i.e. Allah's religion of true Islamic Monotheism).” [v.65] But the sects from among themselves differed. So woe to those who do wrong [by ascribing things to 'Isa (Jesus) that are not true] from the torment of a painful Day (i.e. the Day of Resurrection)! ...”

Surah 57:27 (al-Hilali-Khan translation) -

“... [v.27] Then, We sent after them Our Messengers, and We sent 'Isa (Jesus) - son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but they did not observe it with the right observance. So We gave those among them who believed their (due) reward; but many of them are Fasiqun (rebellious, disobedient to Allah). [v.28] O you who believe [in Musa (Moses) (i.e. Jews) and 'Isa (Jesus) (i.e. Christians)]! Fear Allah, and believe in His Messenger (Muhammad), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allah is Oft-Forgiving, Most Merciful.[1] [v.29] So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allah, and that (His) Grace is (entirely) in His Hand to bestow it on whosoever He wills. And Allah

is the Owner of Great Bounty. ...”

Surah 61:6 (al-Hilali-Khan translation) -

“... And (remember) when 'Isa (Jesus), son of Maryam (Mary), said: “O Children of Israel! I am the messenger of Allah unto you, confirming the Taurat [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.[2] But when he (Ahmad i.e. Muhammad) came to them with clear proofs, they said: “This is plain magic.”[3] ...

... [2] (V.61:6) i.e. the second name of Prophet Muhammad and it (Ahmad) literally means: “One who praises Allah more than others”.

[3] (V.61:6)

A) Narrated Jubair bin Mut'im: Allah's Messenger said, “I have five names: I am Muhammad and Ahmad; I am Al-Mahi through whom Allah will eliminate Al-Kufr (infidelity); I am Al-Hashir who will be the first to be resurrected, the people being resurrected thereafter; and I am also Al-'Aqib (i.e. there will be no Prophet after me).” (Sahih Al-Bukhari, Vol. 4, Hadith No. 732).

B) Narrated Abu Hurairah: Allah's Messenger said, “By Him (Allah) in Whose Hand my soul is, surely, the son of Mary ['Isa (Jesus)] will shortly descend amongst you people (Muslims), and will judge mankind justly by the Law of the Qur'an (as a just ruler), and will break the Cross and kill the pigs and abolish the Jizyah [a tax taken from the people of the Scriptures (Jews and Christians), who are under the protection of a Muslim government. This Jizyah tax will not be accepted by 'Isa (Jesus) and all mankind will be required to embrace Islam with no other alternative]. Then there will be abundance of money and nobody will accept charitable gifts.” (See Fath Al-Bari, Page No. 304 and 305, Vol. 7), (Sahih Al-Bukhari, Vol. 3, Hadith No. 425). ...”

Surah 61:14 (al-Hilali-Khan translation) -

“... O you who believe! Be you helpers (in the Cause) of Allah as said 'Isa (Jesus), son of Maryam (Mary), to the Hawariyyun (the disciples): “Who are my helpers (in the Cause) of Allah?” The Hawariyyun (the disciples) said: “We are Allah's helpers” (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So We gave power to those who believed against their enemies, and they became the victorious (uppermost). ...”

Surah 72:1-4 (al-Hilali-Khan translation) -

“... [v.1] Say (O Muhammad): “It has been revealed to me that a group (from thee to ten in number) of jinn [1] listened (to this Qur'an). They said: 'Verily, we have heard a wonderful Recitation (this Qur'an)! [v.2] 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allah). [v.3] 'And He, exalted be the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children). [2] [v.4] 'And that the foolish among us [i.e. Iblis (Satan) or the polytheists amongst the jinn] used to utter against Allah that which was an enormity in

falsehood. ...”

Sahih al-Bukhari, Volume 3, Book 34, Number 425 -

“... Narrated Abu Huraira: Allah's Apostle said, “By Him in Whose Hand my soul is, son of Mary (Jesus) will shortly descend amongst you people (Muslims) as a just ruler and will break the Cross and kill the pig and abolish the Jizyah (a tax taken from the non-Muslims, who are in the protection, of the Muslim government). Then there will be abundance of money and no-body will accept charitable gifts.” ...”

Sahih al-Bukhari, Volume 3, Book 43, Number 656 -

“... Allah's Apostle said, “The Hour will not be established until the son of Mary (i.e. Jesus) descends amongst you as a just ruler, he will break the cross, kill the pigs, and abolish the Jizya tax. Money will be in abundance so that nobody will accept it (as charitable gifts).” ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 429 -

“... The Prophet said, "While I was at the House in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zam-zam water and (my heart was) filled with wisdom and belief. Al-Buraq, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Gabriel. When I reached the nearest heaven. Gabriel said to the heaven gate-keeper, 'Open the gate.' The gatekeeper asked, 'Who is it?' He said, 'Gabriel.' The gate-keeper, 'Who is accompanying you?' Gabriel said, 'Muhammad.' The gate-keeper said, 'Has he been called?' Gabriel said, 'Yes.' Then it was said, 'He is welcomed. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcomed O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was said, 'Who is with you?' He said, 'Muhammad' It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcomed. What a wonderful visit his is!' Then I met Jesus and Yahya (John) who said, 'You are welcomed, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was asked, 'Who is with you? Gabriel said, 'Muhammad.' It was asked, 'Has he been sent for?' 'Yes,' said Gabriel. 'He is welcomed. What a wonderful visit his is!' (The Prophet added:). There I met Joseph and greeted him, and he replied, 'You are welcomed, O brother and a Prophet!' Then we ascended to the 4th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idris and greeted him. He said, 'You are welcomed O brother and Prophet.' Then we ascended to the 5th heaven and again the same questions and answers were exchanged as in previous heavens, there I met and greeted Aaron who said, 'You are welcomed O brother and a Prophet'. Then we ascended to the 6th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Moses who said, 'You are welcomed O brother and. A Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same

questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcomed o son and a Prophet.' Then I was shown Al-Bait-al-Ma'mur (i.e. Allah's House). I asked Gabriel about it and he said, 'This is Al Bait-ul-Ma'mur where 70,000 angels perform prayers daily and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown Sidrat-ul-Muntaha (i.e. a tree in the seventh heaven) and I saw its Nabk fruits which resembled the clay jugs of Hajr (i.e. a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Gabriel about those rivers and he said, 'The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Moses who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Bani Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers.' I returned and requested Allah (for reduction) and He made it forty. I returned and (met Moses) and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten, and then I came to Moses who repeated the same advice. Ultimately Allah reduced it to five. When I came to Moses again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)'" Allah's Apostle was addressed by Allah, "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds."

Sahih al-Bukhari, Volume 5, Book 58, Number 227 -

"... Narrated Abbas bin Malik: Malik bin Sasaa said that Allah's Apostle described to them his Night Journey saying, "While I was lying in Al-Hatim or Al-Hijr, suddenly someone came to me and cut my body open from here to here." I asked Al-Jarud who was by my side, "What does he mean?" He said, "It means from his throat to his pubic area," or said, "From the top of the chest." The Prophet further said, "He then took out my heart. Then a gold tray of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me." (On this Al-Jarud asked, "Was it the Buraq, O Abu Hamza?" I (i.e. Anas) replied in the affirmative). The Prophet said, "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel set out with me till we reached the nearest heaven.

When he asked for the gate to be opened, it was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has Muhammad been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Adam there. Gabriel said (to me). 'This is your father, Adam; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious son and pious Prophet.' Then Gabriel ascended with me till we reached the second heaven. Gabriel asked for the gate to be opened. It was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel answered

in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened.

When I went over the second heaven, there I saw Yahya (i.e. John) and 'Isa (i.e. Jesus) who were cousins of each other. Gabriel said (to me), 'These are John and Jesus; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!' The gate was opened, and when I went over the third heaven there I saw Joseph. Gabriel said (to me), 'This is Joseph; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!'

The gate was opened, and when I went over the fourth heaven, there I saw Idris. Gabriel said (to me), 'This is Idris; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!' So when I went over the fifth heaven, there I saw Harun (i.e. Aaron), Gabriel said, (to me), 'This is Aaron; pay him your greetings.' I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. It was said, 'He is welcomed. What an excellent visit his is!' When I went (over the sixth heaven), there I saw Moses. Gabriel said (to me), 'This is Moses; pay him your greeting. So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' When I left him (i.e. Moses) he wept. Someone asked him, 'What makes you weep?' Moses said, 'I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers.' Then Gabriel ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' So when I went (over the seventh heaven), there I saw Abraham. Gabriel said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious son and pious Prophet.' Then I was made to ascend to Sidrat-ul-Muntaha (i.e. the Lote Tree of the utmost boundary) Behold! Its fruits were like the jars of Hajr (i.e. a place near Medina) and its leaves were as big as the ears of elephants. Gabriel said, 'This is the Lote Tree of the utmost boundary) . Behold ! There ran four rivers, two were hidden and two were

visible, I asked, 'What are these two kinds of rivers, O Gabriel?' He replied, 'As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.'

Then Al-Bait-ul-Ma'mur (i.e. the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked, 'This is the Islamic religion which you and your followers are following.' Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty prayers a day.' Moses said, 'Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day. When I came back to Moses, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.' He said, 'Your followers cannot bear five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israel, so go back to your Lord and ask for reduction to lessen your follower's burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My Worshipers. ...'

Sahih al-Bukhari, Volume 9, Book 93, Number 532s -

“... Narrated Abu Sa'id Al-Khudri: We said, “O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?” He said, “Do you have any difficulty in seeing the sun and the moon when the sky is clear?” We said, “No.” He said, “So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky).” The Prophet then said, “Somebody will then announce, 'Let every nation follow what they used to worship.' So the companions of the cross will go with their cross, and the idolators (will go) with their idols, and the companions of every god (false deities) (will go) with their god, till there remain those who used to worship Allah, both the obedient ones and the mischievous ones, and some of the people of the Scripture. Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, “What did you use to worship?’ They will reply, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for **Allah has** neither a wife **nor a son**. What do you want (now)?’ They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?’ They will reply, 'We used to worship **Messiah, the son of Allah**.' It will be said, 'You are liars, for **Allah has** neither a wife **nor a son**. What: do you want (now)?’ They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead). When there remain only those who used to worship Allah (Alone), both the obedient ones and the mischievous ones, it will be said to them, 'What keeps you here when all the people have gone?’ They will say, 'We parted with them (in the world) when

we were in greater need of them than we are today, we heard the call of one proclaiming, 'Let every nation follow what they used to worship,' and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say, 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate). Then the bridge will be laid across Hell." We, the companions of the Prophet said, "O Allah's Apostle! What is the bridge?" He said, "It is a slippery (bridge) on which there are clamps and (Hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa'dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge)." The Prophet said, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) Dinar.' Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one half Dinar.' They will take out whomever they will recognize and return, and then Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant), and so they will take out all those whom they will recognize." Abu Sa'id said: If you do not believe me then read the Holy Verse: – 'Surely! Allah wrongs not even of the weight of an atom (or a smallest ant) but if there is any good (done) He doubles it.' (4.40) The Prophet added, "Then the prophets and Angels and the believers will intercede, and (last of all) the Almighty (Allah) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the water of life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Beneficent. He has admitted them into Paradise without them having done any good deeds and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.' ..."

“... Abu Sa’id al-Khudri reported: Some people during the lifetime of the Messenger of Allah (may peace be upon him) said: Messenger of Allah! shall we see our Lord on the Day of Resurrection? The Messenger of Allah (may peace be upon him) said: Yes, and added: Do you feel any trouble in seeing the sun at noon with no cloud over it, and do you feel trouble in seeing the moon (open) in the full moonlit night with no cloud over it? They said: No, Messenger of Allah! He (the Holy Prophet) said: You will not feel any trouble in seeing Allah on the Day of Resurrection any more than you do in seeing any one of them. When the Day of Resurrection comes a Mu’adhdhin (a proclaimer) would proclaim: Let every people follow what they used to worship. Then all who worshipped idols and stones besides Allah would fall into the Fire, till only the righteous and the vicious and some of the people of the Book who worshipped Allah are left. Then the Jews would be summoned, and it would be said to them: What did you worship? They will say: We worshipped ‘Uzair, son of Allah. It would be said to them: **You tell a lie; Allah had never had a spouse or a son.** What do you want now? They would say: We feel thirsty, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to drink water? Then they would be pushed towards the Fire (and they would find to their great dismay that) it was but a mirage (and the raging flames of fire) would be consuming one another, and they would fall into the Fire. Then the Christians would be summoned and it would be said to them: What did you worship? They would say: **We worshipped Jesus, son of Allah.** It would be said to them: **You tell a lie; Allah did not take for Himself** either a spouse or **a son.** Then it would be said to them: What do you want? They would say: Thirsty we are, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to get water? But they would be pushed and gathered together towards the Hell, which was like a mirage to them, and the flames would consume one another. They would fall into the Fire, till no one is left except he who worshipped Allah, be he pious or sinful. The Lord of the Universe, Glorified and Exalted, would come to them in a form recognisable to them and say; What are you looking for? Every people follow that which they worshipped. They would say: Our Lord, we kept ourselves separate from the people in the world, though we felt great need of them; we, however, did not associate ourselves with them. He would say: I am your Lord. They would say: We take refuge with Allah from thee and do not associate anything with Allah. They would repeat it twice or thrice, till some of them would be about to return. It would be said: Is there any sign between you and Him by which you will recognise Him? They would say: Yes. and the things would be laid bare. Those who used to prostrate themselves before God of their own accord would be permitted by God to prostrate themselves. But there would remain none who used to prostrate out of fear (of people) and ostentation but Allah would make his back as one piece, and whenever he would attempt to prostrate he would fall on his back. Then they would raise their heads and He would assume the Form in which they had seen Him the first time and would say: I am your Lord. They would say: Thou art our Lord. Then the bridge would be set up over the Hell and intercession would be allowed and they will say: O God, keep safe, keep safe. It was asked: Messenger of Allah, what is this bridge? He said: The void in which one is likely to slip. There would be hooks, tongs, spits like the thorn that is found in Najd and is known as Sa’dan. The believers would then pass over within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell till the believers will find rescue from the Fire. By One in Whose hand is my life, there will be none among you more eager to claim a right than the believers on the Day of Resurrection for (saying

their) brethren in the Fire who would say: O our Lord, they were fasting along with us, and praying and performing pilgrimage. It will be said to them: Take out those whom you recognise. Then their persons would be forbidden to the Fire; and they would take out a large number of people who had been overtaken by Fire up to the middle of the shank or up to the knees. They would then say: O our Lord I not one of those about whom Thou didst give us command remains in it. He will then say: Go back and bring out those in whose hearts you find good of the weight of a dinar Then they will take out a large number of people. Then they would say: O our Lord! we have not left anyone about whom You commanded us. He will then say: Go back and bring out those in whose hearts you find as much as half a dinar of good. Then they will take out a large number of people, and would say: O our Lord! not one of those about whom Thou commanded us we have left in it. Then He would say: Go back and in whose heart you find good to the weight of a particle bring him out. They would bring out a large number of people, and would then say: O our Lord, now we have not left anyone in it (Hell) having any good in him. Abu Sa'id Khudri said: If you don't testify me in this hadith, then recite if you like:" Surely Allah wrongs not the weight of an atom; and if it is a good deed. He multiplies it and gives from Himself a great reward" (al-Qur'an, iv. 40). Then Allah, Exalted and Great, would say: The angels have interceded, the apostles have interceded and the believers have interceded, and no one remains (to grant pardon) but the Most Merciful of the mercifuls. He will then take a handful from Fire and bring out from it people who never did any good and who had been turned into charcoal, and will cast them into a river called the river of life, on the outskirts of Paradise. They will come out as a seed comes cut from the silt carried by flood. You see it near the stone or near the tree. That which is exposed to the sun is yellowish or greenish and which is under the shade is white. They said: Messenger of Allah! it seems as if you had been tending a flock in the jungle. He (the Holy Prophet) said: They will come forth like pearls with seals on their necks. The inhabitants of Paradise would recognise them (and say): Those are who have been set free by the Compassionate One. Who has admitted them into Paradise without any (good) deed that they did or any good that they sent in advance Then He would say: Enter the Paradise; whatever you see in it is yours. They would say: O Lord, Thou hast bestowed upon us (favours) which Thou didst not bestow upon anyone else in the world. He would say: There is with Me (a favour) for you better than this. They would say: O our Lord! which thing is better than this? He would say: It is My pleasure. I will never be angry with you after this. ...”

[20] The Qur'an [which is supposed to be “mubeen” [clear]] and Islam, teaches that 'Isa is the “son of Maryam” [Miriam], who herself was the daughter of “Imran” [Amram] and sister to “Harun” [Aaron; ie brother to Moses/Miriam], yet the later [traditions of Narration] Hadith and [Commentary] Tafsir attempt to explain away this glaring error of timeline/persons [the Qur'an also confuses many others, and events, like Pharaoh's [time of Moses] advisor as “Haman” [sound familiar? Ahasuerus/Haman of Esther, not an Egyptian name], and Maryam's mother was “Hannah” who was barren, supplicated God and once she was given Maryam, dedicated Maryam to the temple [sound familiar? Hannah/Samuel]], and that 'Isa brought back to life the son of Noah, Shem, who died again soon thereafter, and not only was Lot's wife lost, but so was Noah's, Adam was 60 Cubits tall, and made in Islamic Paradise [Heaven], not on earth, etc., etc.:

Surah 19:28 (al-Hilali-Khan translation) -

“... [v.28] “O [Maryam] **sister (i.e. the like) of Harun (Aaron)** [1]! Your father was

not a man who used to commit adultery, nor your mother was an unchaste woman.” ...”

Surah 66:10 (al-Hilali-Khan translation) -

[v.10] Allah sets forth an example for those who disbelieve: **the wife of Nuh (Noah)** and the wife of Lut (Lot). They were under two of our righteous slaves, but **they both betrayed them (their husbands by rejecting their doctrine)**. So they [Nuh (Noah) and Lut (Lot)] availed them (their respective wives) not against Allah and it was said: **“Enter the Fire along with those who enter!”** ...”

Surah 66:12 (al-Hilali-Khan translation) -

“... And **Maryam (Mary), the daughter of 'Imran who guarded her chastity**. And We breathed into (the sleeve of her shirt or her garment) through Our Ruh [i.e. Jibril (Gabriel)[2]], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allah: “Be!” – and he was; that is 'Isa (Jesus), son of Maryam (Mary) as a Messenger of Allah], and (also believed in) His Scriptures, and she was of the Qanitun (i.e. obedient to Allah)[3]. ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 623 -

“... Narrated Abu Musa: Allah's Apostle said, “Many amongst men reached (the level of) perfection but none amongst the women reached this level except Asia, Pharaoh's wife, and **Mary, the daughter of 'Imran**. And no doubt, the superiority of 'Aisha to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals.” ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 642 -

“... Narrated 'Ali: I heard the Prophet saying, “**Mary, the daughter of 'Imran**, was the best among the women (of the world of her time) and Khadija is the best amongst the women. (of this nation).” ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 643 -

“... Narrated Abu Musa Al-Ashari: The Prophet said, “The superiority of 'Aisha to other ladies is like the superiority of Tharid (i.e. meat and bread dish) to other meals. Many men reached the level of perfection, but no woman reached such a level except **Mary, the daughter of Imran** and Asia, the wife of Pharaoh.” Narrated Abu Huraira: I heard Allah's Apostle saying, “Amongst all those women who ride camels (i.e. Arabs), the ladies of Quraish are the best. They are merciful and kind to their off-spring and the best guardians of their husbands' properties.’ Abu Huraira added, “**Mary the daughter of Imran** never rode a camel.” ...”

Sahih al-Bukhari, Volume 5, Book 57, Number 113 -

“... Narrated Abu Musa Al-Ash'ari: Allah's Apostle said, “Many amongst men attained perfection but amongst women none attained the perfection except **Mary, the daughter of Imran** and Asiya, the wife of Pharaoh. And the superiority of 'Aisha to other women

is like the superiority of Tharid (i.e. an Arabic dish) to other meals.” ...”

Sahih al-Bukhari, Volume 7, Book 65, Number 329 -

“... Narrated Abu Musa Al-Ash'ari: The Prophet said, "Many men reached perfection but none among the women reached perfection except **Mary, the daughter of ' Imran**, and Asia, Pharoah's wife. And the superiority of 'Aisha to other women is like the superiority of Tharid to other kinds of food. ...”

Sahih Muslim, Book 025, Chapter 1, Number 5326 -

“... Mughira b. Shu'ba reported: When I came to Najran, they (the Christians of Najran) asked me: You read **“O sister of Harun” (i. e. Hadrat Maryam) in the Qur'an, whereas Moses was born much before Jesus**. When I came back to Allah's Messenger (may peace be upon him) I asked him about that, whereupon he said: The (people of the old age) used to give names (to their persons) after the names of Apostles and pious persons who had gone before them. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 9:28 and throughout -

“... **(O sister of Harun!) referring to the brother of Musa**, because she was of his descendants. This is similar to the saying, 'O brother of Tamim, ' to one who is from the Tamimi tribe, and 'O brother of Mudar, ' to one who is from the Mudari tribe. It has also been said that she was related to a righteous man among them whose name was Harun and she was comparable to him in her abstinence and worship. ...”

[After mentioning Nuh (Noah), then Ibrahim (Abraham), then 'Imran is mentioned, whom was married to Hannah [Anne] bint Faqudh [whom just happened to be barren, supplicate God, and then dedicate her daughter [Maryam] to the Bayt Al-Maqdis (the Masjid [Temple] in Jerusalem) ...]

“... 'Imran, the father of Maryam bint 'Imran, the mother of 'Isa ...”

“... Musa was the son of 'Imran bin Qahith ...”

“... Musa bin 'Imran ...”

“... Musa, son of 'Imran ...”

“... Prophet Musa, the son of 'Imran ...”

“... Wahb bin Munabbih said, “He is Ilyas bin Yasin bin Finhas bin al-'Izar bin Harun bin 'Imran. Allah sent him to the Children of Israel after Hizqil (Ezekiel) ...”

“... Maryam, the daughter of 'Imran who guarded her chastity (private part) ...”

“... (And We breathed into it (private part) through Our Ruh,) meaning, through

the angel Jibril. Allah sent the angel Jibril to Maryam, and he came to her in the shape of a man in every respect. Allah commanded him to blow into a gap of her garment and that breath went into her womb through her private part; this is how 'Isa was conceived. ...”

"... The Conception and the Birth

Allah, the Exalted, informs about Maryam that when Jibril had spoken to her about what Allah said, she accepted the decree of Allah. Many scholars of the predecessors (Salaf) have mentioned that at this point the angel (who was Jibril) blew into the opening of the garment that she was wearing. Then the breath descended until it entered into her vagina and she conceived the child by the leave of Allah. ...”

“... Maryam bint 'Imran ...”

“... Maryam bint 'Imran from the family lineage of Dawud ...”

"... The Story of Maryam's Birth

“... The wife of 'Imran mentioned here is the mother of Maryam, and her name is Hannah bint Faqudh. Muhammad bin Ishaq mentioned that Hannah could not have children and that one day, she saw a bird feeding its chick. She wished she could have children and supplicated to Allah to grant her offspring. Allah accepted her supplication, and when her husband slept with her, she became pregnant . She vowed to make her child concentrate on worship and serving Bayt Al-Maqdis (the Masjid in Jerusalem), when she became aware that she was pregnant”

“... (to Fir'awn) [Pharaoh], who was the king of the Copts of Egypt. (Haman) who was his adviser. ...”

Tafsir of al-Jalalayn on Surah 66:12 -

“... [66:12] And **Mary** (wa-Maryama is **a supplement to imra'ata Fir'awna**) **daughter of 'Imrān**, who preserved [the chastity of] her womb, so We breathed into it of Our Spirit, namely, Gabriel — when he breathed into the opening of her shirt, by God's creation of this action of his which reached her womb, thus conceiving Jesus — and she confirmed the words of her Lord, His prescriptions, and His, revealed, Scriptures and she was of the obedient, [one] of the obedient folk. Meccan, consisting of 30 verses. ...”

Tafsir of al-Jalalayn on Surah 3:33-36 -

“... [3:33] Lo! God preferred, He has chosen, **Adam** and **Noah** and the **House of Abraham** and the **House of 'Imrān**, meaning [He preferred] their selves [sc. Abraham and 'Imrān], above the worlds, by making prophethood reside in [them and] their progeny: [3:34] the seed of one, offspring from, another, of them; God is Hearer, Knower. [3:35] Mention, when **the wife of 'Imrān, Hanna**, said, **after she had reached old age and longed for a child, and supplicated to God and sensed that she**

was carrying child, ‘O, Lord, I have vowed to, offer, You what is within my womb as a consecration, [one] liberated and delivered from the distractions of this world for the service of Your Holy House [in Jerusalem]. Accept this from me. Lo! It is You Who are the Hearer, of petition, the Knower, of intentions. ‘Imrān died while she was still pregnant. [3:36] And when she gave birth to her, a girl, and she had been hoping for a boy, since only males were consecrated to the service of God, she said, apologetically, ‘O, Lord, I have given birth to a female’ — and God knew very well what she had given birth to: a parenthetical statement constituting God’s speech (a variant reading [for wada‘at, ‘she gave birth’, has wada‘tu, ‘I gave birth’ [making these Hanna’s words, sc. ‘and God knows very well what I have given birth to’]); the male, that she had asked for, is not as the female, that was bestowed upon her, because he is designed for the service [of God], while she would not be suitable on account of her lesser physical ability, her private parts, the effects of menstruation on her, and so on. **‘And I have named her Mary, and commend her to You with her seed, her children, to protect them from the accursed, the outcast, Satan’. In a hadīth [it is stated]: ‘Every new-born is touched by Satan and begins [life] by crying, except for Mary and her son’, as reported by the two Shaykhs [Bukhārī and Muslim]. ...”**

[That last section, sounds like Roman Catholicism, in that “Maryam” is not touched by Satan, just as 'Isa is not touched by Satan... dealing with a false ideological notion of Roman 'Original Sin'. Also notice, that they teach that Mary had multiple “children”.]

Tafsir of al-Jalalayn on Surah 3:39-40,45-49,54-57 -

“... [3:39] And the angels, namely, Gabriel, called to him, standing in the sanctuary, in the temple, at worship that (anna, means bi-anna; a variant reading has inna, implying a direct speech statement) ‘God gives you good tidings (read yubashshiruka, or yubshiruka) of John, who shall confirm a Word, being, from God, namely, **Jesus, that he is God’s Spirit; he is referred to as [God’s] ‘Word’, because he was created through the word kun, ‘Be’; a lord, with a following, and one chaste, forbidden from women, and a prophet of the righteous’; it is said that he never sinned and never so intended.** [3:40] He said, ‘My Lord! How shall I have a boy, a son, when old age has overtaken me, that is, [after] I have reached extreme [old] age, 120 years [old]; and my wife is barren?’, having reached the age of 98. He said, ‘So it, the matter, will be’, with God creating a boy from both of you. ‘God does what He will’, nothing can prevent Him therefrom, and in order to manifest this great power he was inspired with the question so that he would be answered through it [this great power]. And when his soul longed for the swift fulfilment of that of which good tidings had been given: ...”

“... [3:45] Mention, when the angels, namely, Gabriel, said, ‘O Mary, God gives you good tidings of a Word from Him, that is, a boy, whose name is the Messiah, **Jesus**, son of Mary, He addresses her attributing him to her in order to point out that she will give birth to him without a father, for, the custom is to attribute the child to its father, honoured shall he be in this world, through prophethood, and the Hereafter, through [his] intercession and the high stations [al-darajāt al-‘ulā, cf. Q. 20:75], and of those brought close, to God. [3:46] **He shall speak to mankind in the cradle, that is to say, as a child before the age of speech**, and in his manhood, and he is of the righteous’. [3:47] She said, ‘Lord, how shall I have a child when no mortal has touched me?’, neither

through conjugality or otherwise; He said, the command, ‘It is such, that **God will create from you a child without a father. God creates what He will. When He decrees a thing, willing its creation, He says to it only: “Be”, and it is, that is, [and] ‘he is’**. [3:48] And We will teach him (read nu‘allimuhu, or, yu‘allimuhu, ‘He will teach him’) the Book, that is, script, wisdom, and the Torah, and the Gospel. [3:49] And He will make him, to be a messenger to the Children of Israel, during his tender years, or after puberty. **Gabriel breathed into the opening of her garment and she became pregnant.** What happened to her after this is mentioned later in sūrat Maryam [Q. 19:21ff]. Thus, when God sent him to the Children of Israel, **he said** to them, ‘I am God’s Messenger to you’, and, ‘I have come to you with a sign, an indication of my truthfulness, from your Lord, and it is that, **I will create** (a variant reading for [the particle introducing the relative clause] annī, ‘that I’, has innī, ‘truly I’, indicating a new [independent] sentence) **[that] I will fashion, for you out of clay like the shape of a bird** (ka-hay’at, ‘something like the shape of’: the kāf is the subject of a passive participle) **then I will breathe into it** (fīhi, the [suffixed] pronoun [-hi] refers to the [preceding] kāf), **and it will be a bird** (tayran, is also read tā’iran) by the leave, the will, of God. **So he created for them a bat, being the most perfectly-created of birds, and they would watch it flying, but when it went out of sight, it would fall dead — so that the work of a creature [sc. Jesus] may be distinguished from the work of the Creator, namely, God, exalted be He, and that he might know that perfection belongs to God [alone].** I will also heal the blind (akmah is one that is blind from birth) and the leper; these two are singled out for mention because with both afflictions the person is completely helpless. He [Jesus] was sent in an age of [characterised by] medicinal science, and he cured, through supplication, fifty thousand in one day on the condition that each person would become a believer; and I bring to life the dead, by the leave of God — He repeats this to preclude any false attributions of divinity to him — he brought back to life his friend ‘Āzar, the son of an old woman, and the daughter of the tithe-collector, all of whom lived on and produced offspring, **and [he also brought back to life] Shem, son of Noah, but he died [again] immediately.** I will inform you too of what things you eat, and what you treasure up, store, in your houses, and what I have never seen, and he would inform people what they had eaten and what they would eat. Surely in that, mentioned, is a sign for you, if you are believers. ...”

“... [3:54] God says: And they, **the disbelievers among the Children of Israel, schemed, against Jesus, by assigning someone to assassinate him; and God schemed, by casting the likeness of Jesus onto the person who intended to kill him, and so they killed him, while Jesus was raised up into heaven; and God is the best of schemers,** most knowledgeable of him [Jesus]. [3:55] And mention, when God said, **‘O Jesus, I am gathering you, seizing you, and raising you to Me, away from the world without death,** and I am cleansing you of, removing you far away from, those who disbelieved, and I am setting those who follow you, those Christians and Muslims who believed in your prophethood, above those who disbelieved, in you, namely, the Jews, becoming above them through [definitive] argument and the sword, until the Day of Resurrection. Then to Me shall be your return, and I will decide between you, as to what you were at variance about, as regards religion. [3:56] As for the disbelievers, **I will chastise them with a terrible chastisement in this world, through being killed, taken captive and made to pay the jizya, and the Hereafter, in the Fire; they shall have no helpers, none to protect them from it.** [3:57] But as for the believers, who do righteous deeds, He will pay them in full (yuwaffihim, is also read nuwaffihim, ‘We will

pay them in full') their wages. God loves not the evildoers, that is, He will chastise them. It is reported that God, exalted be He, **sent him [Jesus] a cloud which raised him up, but his mother clutched to him in tears.** He then said to her, 'Verily, the Resurrection shall bring us together again'. **This took place on the Night of Ordainment (laylat al-qadr) in the Holy House [of Jerusalem], when he was thirty three years old. His mother lived on after him for six years.** The two Shaykhs [Bukhārī and Muslim] narrate a hadīth [in which it is stated] that he [Jesus] will descend when the Hour is nigh and will rule according to the Law of our Prophet [Muhammad], and that **he will slay the false messiah and the swine, break the cross and impose the jizya.** In a hadīth recorded by Muslim, **he will remain for seven years;** according to Abū Dāwūd al-Tayālīsī, [he will remain for] forty years, and he will die and have prayers performed over him. It is possible that what is meant [by the forty years] is the total time he will have spent on earth, before he was raised and afterwards. ...”

[Notice the 7 year period, and some of the futurism. It also seems 'reversed'.]

[21] The Testimony of Jesus:

The Testimony of Jesus says:

The Home Missionary, September 1, 1892, “Ye Are My Witnesses” -

“... The Saviour has said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" He says again, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." **Mohammedanism has its converts in many lands, and its advocates deny the divinity of Christ. Shall this faith be propagated, and the advocates of truth fail to manifest intense zeal to overthrow the error, and teach men of the pre-existence of the only Saviour of the world? O how we need men who will search and believe the word of God, who will present Jesus to the world in his divine and human nature, declaring with power and in demonstration of the Spirit, that "there is none other name under heaven given among men, whereby we must be saved."** O how we need believers who will now present Christ in life and character, who will hold him up before the world as the brightness of the Father's glory, proclaiming that God is love! {HM, September 1, 1892 par. 4} ...”

The Great Controversy, p. 524 -

“... **If men reject the testimony of the inspired Scriptures concerning the deity of Christ, it is in vain to argue the point with them; for no argument, however conclusive, could convince them. “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” 1 Corinthians 2:14. None who hold this error can have a true conception of the character or the mission of Christ, or of the great plan of God for man's redemption. ...”** [The Great Controversy, p. 524. {7ABC 440.2}]

[22] Godhead texts:

Godhead.

We cannot ever fully understand the infinite God who has no beginning, since we are beings with beginning, but we can know what has been written/revealed of God.

God [the Father] and Christ are one ['oneness', 'atonement', Deut 6:4, etc], even as the unity ['oneness', or 'atonement', like "family" or "husband and wife", "nation", "body" [many members, yet one body] that exists between Christ and His disciples does not destroy the personality [personhood] of either. They are one in purpose, in mind, in character, but not in person.

Thus as Matthew 28:19, we read ["Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:" and Greek, "πορευθεντες ουν μαθητευσατε παντα τα εθνη βαπτιζοντες αυτους εις το ονομα του πατρος και του υιου και του αγιου πνευματος "] that the very name of God, being YHVH [or Jehovah if you will] is shared, since the name represents the very character/essence of the person:

[English]"...in the name...", [Greek]"εις το ονομα", this is singular and definite [article], yet we see plurality of persons which all share/have it, three distinct definite [article] persons to be specific, each joined by the "kai" [and] construct:

[English] "...of the Father,...", [Greek] "του πατρος" [1]

[English]"...and...", [Greek]"και"

[English]"...of the Son,...", [Greek]"του υιου" [2]

[English]"...and...", [Greek]"και"

[English]"...of the Holy Ghost...", [Greek]"του αγιου πνευματος" [3]

This text reveals that the Father has this name, YHVH. It also reveals that the Son has this name, YHVH, and it also reveals that the Holy Spirit has this name, YHVH. So, YHVH the Father, YHVH the Son, and YHVH the Holy Spirit is the 'family' [so to speak in merely human terms] "God", whom are "one" [like the disciples are supposed to be 'one', as Jesus and the Disciples are to be 'one', 'atonement', etc].

The name YHVH represents the Character. See for a brief example, Exodus 34:5-8:

And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. Exodus 34:5

And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Exodus 34:6

Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. Exodus 34:7

And Moses made haste, and bowed his head toward the earth, and worshipped. Exodus 34:8

We can see this same example of the three Persons with this name, YHVH, but we can also see elsewhere where the name = character/personality of the given persons[s], which we may consider in the next email, ok?

Does what I stated make sense so far, and is it according to the Scriptures as we have so far considered?

The Father, the Son [Jesus] and the Holy Spirit are Equally, even essentially, in nature, "God", like as you and I are equally, even essentially, in nature "human".

Jesus, though when he clothed his Divinity with humanity, has from that point forward both such natures, of God [YHVH] and of man [human]. The Scriptures calls this the Mystery of Godliness [1 Timothy 3:16]. The other Mystery of Scripture is the Mystery of Iniquity [2 Thessalonians 2:7].

Jesus is not the Father, the Father is not the Son, and the Holy Spirit is neither of them, and they neither He, for they are three persons.

Before we begin to look at the texts and questions that you presently have, we should both recognize that our answers should come from a **“Thus saith the LORD [YHVH]...”** [Ezekiel 34:11,17; Haggai 1:7, etc], for we both desire to know the Truth as **“...it is written...”** [Matthew 4:4, etc] for **“...the scripture cannot be broken”** [John 10:35], and **“The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.”** [Psalms 12:6].

To **the law** and to **the testimony**: if they speak not according to this word, it is because there is no light in them. Isaiah 8:20

The Law [or the Commandments of God, and all that go with them] and the Testimony [which is the Spirit of the Prophets/prophecy] are two such witnesses [which make up the whole of Scripture], even as we see from the Scripture:

Even as **the testimony of Christ was confirmed in you**: 1 Corinthians 1:6

So that ye come behind in no **gift**; waiting for the coming of our Lord Jesus Christ: 1 Corinthians 1:7

Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 1 Corinthians 1:8

Now concerning spiritual gifts, brethren, I would not have you ignorant. 1 Corinthians 12:1

Now there are diversities of gifts, but the same Spirit. 1 Corinthians 12:4

To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 1 Corinthians 12:9

To another the working of miracles; **to another prophecy**; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 1 Corinthians 12:10

And **God hath set some in the church**, first apostles, **secondarily prophets**, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. 1 Corinthians 12:28

This is the third time I am coming to you. **In the mouth of two or three witnesses shall every word be established**. 2 Corinthians 13:1

He that despised Moses' law died without mercy **under two or three witnesses**: Hebrews 10:28

Who bare record of **the word of God**, and of **the testimony of Jesus Christ**, and of all things that he saw. Revelation 1:2

Blessed is he that readeth, and they that hear **the words of this prophecy**, and **keep those things which are written therein**: for the time is at hand. Revelation 1:3

John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from **the seven Spirits** which are before his throne; Revelation 1:4

And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Revelation 1:5

And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of **thy brethren that have the testimony of Jesus**: worship God: for **the testimony of Jesus is the spirit of prophecy**. Revelation 19:10

["For he established **a testimony** in Jacob, and appointed **a law** in Israel, which he commanded our fathers, that they should make them known to their children:" Psalms 78:5;

"To **the law** and to **the testimony**: if they speak not according to this word, [it is] because [there is] no light in them." Isaiah 8:20;

"Yet the LORD **testified** against Israel, and against Judah, **by all the prophets, [and by] all the seers**, saying, Turn ye from your evil ways, and **keep my commandments [and] my statutes, according to all the law which I commanded** your fathers, and which **I sent to you by my servants the prophets**." 2 Kings 17:13;

"Nevertheless they were disobedient, and rebelled against thee, and cast **thy law** behind their backs, and **slew thy prophets which testified against** them to turn them to thee, and they wrought great provocations." Nehemiah 9:26;

also known as "**the law and the prophets**" [Matthew 5:17, 7:12, 11:13, 22:40; Luke 16:16, 24:44; John 1:45; Acts 13:15, 24:14, 28:23; Romans 3:21, etc; and see "**the law** [is] no [more]; **her prophets** also find no vision from the LORD." Lamentations 2:9;p, see also Proverbs 29:18; Ezekiel 7:26; Zephaniah 3:4; Zechariah 7:12, etc.]

I John, who also am your brother, and companion in tribulation, and in the kingdom and

patience of Jesus Christ, was in the isle that is called Patmos, for **the word of God**, and for **the testimony of Jesus Christ**. Revelation 1:9

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for **the word of God**, and for **the testimony which they held**: Revelation 6:9

And I will give power unto **my two witnesses**, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. Revelation 11:3

These are the **two** olive trees, and the **two** candlesticks standing before the God of the earth. Revelation 11:4

And **if any man will hurt them**, fire proceedeth out of their mouth, and devoureth their enemies: and **if any man will hurt them, he must in this manner be killed**. Revelation 11:5

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep **the commandments of God**, and have **the testimony of Jesus Christ**. Revelation 12:17

At the **mouth** of **two witnesses, or three witnesses**, shall he that is worthy of death be put to death; but **at the mouth of one witness he shall not be put to death**. Deuteronomy 13:6

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth **of two witnesses, or at the mouth of three witnesses, shall the matter be established**. Deuteronomy 19:15

But if he will not hear thee, **then take with thee one or two more, that in the mouth of two or three witnesses every word may be established**. Matthew 18:16

Having then gifts differing according to the grace that is given to us, **whether prophecy, let us prophesy** according to the proportion of faith; Romans 12:6

Against an elder receive not an accusation, but **before two or three witnesses**. 1 Timothy 5:19

In fact, God the Father, and the Son and the Holy Spirit also work in this way, they being The 3 Eternal Witnesses:

It is also **written in your law, that the testimony of two men is true**. John 8:17

Jesus declares it so, and even the Jews which heard Him understood this was the way it had to be:

If I bear witness of myself, my witness is not true. John 5:31

The Pharisees therefore said unto him, **Thou bearest record of thyself; thy record is not true**. John 8:13

Jesus answered and said unto them, **Though I bear record of myself, [yet] my record is true**: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. John 8:14

I am one that bear witness of myself, and **the Father that sent me beareth witness** of me.
John 8:18

Please pay close and careful and prayerful attention to what scripture and I am about to share...

Christ Jesus, the Son, was sent of the Father to Witness and Testify of the Love and character of God the Father, correct?

If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. John 14:7

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. John 17:6

Therefore, how can Jesus testify of the Character [name, etc] of God the Father, if He [Jesus] Himself had not been eternal, and God, ever being **"with"** [John 1:1-3, etc] the Father and Holy Spirit from everlasting?

If Jesus were not YHVH God the Son, neither Eternal, neither self-existent having Life within Himself, being original, unborrowed, underived, neither having His own Will, He could never Testify of the True character of the Father unto men. Think about this for a moment. If 'Jesus' came into existence at some point in eternity past from nothing by some act of the Father, not only would not John 1:3 [**All things were made by him; and without him was not any thing made that was made.**] be broken, but then He [Jesus] could never be **"the True Witness"** [Revelation 3:14], for a True Witness can only Testify of what He has seen/heard/experienced, and if Jesus is not eternally YHVH God, the Son, then He is unable to so witness of the eternal Father. It would mean then that only the Father would have been able to so witness, and therefore, He [the Father] would have been only a single witness [though His own testimony would be true, since God cannot lie], but not enough according to His own standard of two or three.

There are three persons, all able to Witness and Testify of the other in perfection.

For there are **three that bear record** in heaven, the Father, the Word, and the Holy Ghost: and these **three are one**. 1 John 5:7 [to be thus "one" is to be in complete, atonement, and agreement]

And **there are three that bear witness** in earth, the Spirit, and the water, and the blood: and these **three agree in one**. 1 John 5:8 [to be thus "one" is to be in complete, atonement, and agreement]

[both of these texts are in the manuscripts, for those sources, please consider:
http://www.pearltrees.com/#/N-u=1_149548&N-p=27186477&N-fa=1582267&N-f=1_1593484&N-s=1_1593484]

These Two Texts [1 John 5:7-8] are Wholly in the Scriptures, Historically Documented [see attached Reference Works, Pages]:

"..."at least four Old Latin manuscripts, over eight 'Church Fathers' (including Cyprian who died A.D. 258), four Syriac editions, Slavic and Armenian manuscripts, over 600 distinct

editions of the Textus Receptus from 1522 to 1881, 18 pre-Lutheran Bibles, and thousands of Vulgate manuscripts. Among Greek manuscripts which do omit this verse, 97% are late manuscripts, dated from the 10th century and later."1 ... - <http://av1611.com/kjbp/ridiculous-kjv-bible-corrections/1-John-5-7-Scams.html>

“... Some Syriac Peshitto manuscripts, The Syriac Edition at Hamburg, Bishop Usan’s Armenian Bible, the Armenian Edition of John Zohrob, the first printed Georgian Bible.

Early Latin witnesses include:

- 1) Tertullian who died in 220 A.D.
- 2) Cyprian of Carthage who died in 258 A.D.
- 3) Priscillian who died in 358 A.D.
- 4) The Speculum - Fifth century
- 5) A creed called Esposito Fidei - Fifth or sixth century
- 6) Old Latin - Fifth or sixth century
- 7) A Confession of Faith of Eugenius, Bishop of Carthage (484 A.D.)
- 8) Cassiodoris of Italy (480-570 A.D.)

Nine Manuscripts which contain 1 John 5:7-8:

- #61 - Sixteenth century
- #88 - Twelfth century
- #221 - Tenth century
- #429 - Fourteenth century
- #629 - Fourteenth century
- #535 - Eleventh century
- #636 - Fifteenth century
- #918 - Sixteenth century
- #2318 - Eighteenth century

The evidence is overwhelming for the authenticity of 1 John 5:7-8. Keep in mind that it was Origen who was the father of the false manuscripts who removed this verse as he did verses like Acts 8:37 and Luke 24:40. The Alexandrian school was no friend of the true manuscripts which were taken from Antioch and mutilated according to Gnostic beliefs.” -

http://www.scionofzion.com/1_john_5_78.htm

Verily, verily, I say unto thee, **We speak that we do know**, and testify that **we have seen**; and ye receive not **our witness**. John 3:11

Since Jesus is “**the True Witness**” [Revelation 3:14], being able to Testify of the Eternal [John 8:58] and Heavenly [John 3:12], it must also mean that He is “**the Truth**”. Let us take some time to see if that is so.

So, since we both desire to know “**the Truth**” [and as Pilate once asked, “**What is Truth?**” [John 18:38]], and to live according to it, we ought to know what Truth is according to the Scriptures, for we know that “**the Truth**” endureth forever [Psalms 100:5, 117:2]:

He is the Rock, his work *is* perfect: for all his ways *are* judgment: **a God of truth** and without iniquity, just and right *is* he. Deuteronomy 32:4

All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies. Psalms 25:10

Thy righteousness *is* an everlasting righteousness, and thy law is the truth. Psalms 119:142
[God's Ten Commandments are Truth and Righteousness, and are Eternal.]

Thou *art* near, O LORD; and all thy commandments are truth. Psalms 119:151

Sanctify them through thy truth: thy word is truth. John 17:17 [see also 1 Kings 17:24, "...the Word of the Lord... is Truth." and Daniel 10:21, "...the Scripture of Truth..."; 1 Thessalonians 2:13, "...as it is in truth, the word of God ..."]

But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. 1 Timothy 3:15

This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. 1 John 5:6 [see also John 15:26, 16:13; 1 John 2:27, "...the Spirit of Truth..."; Ephesians 5:9 "...the Fruit of the Spirit is ... Truth."]

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. John 14:6

We see that Jesus declares Himself the **"I AM"** [Greek, "ἐγώ εἰμι"; Greek Trans., "egw eimi"], and that He, Himself is **"the"** [definite article] **"Truth"** [Greek, "ἡ ἀληθεια"; Greek Trans., "h alhqeia"]. Jesus is not **"a"** [indefinite article] Truth, but rather **"the Truth"**. We will spend more time on the **"I AM"** a bit later, but for now, let us keep this text in mind for then.

Let us at this time consider many more texts to be sure [color coded to help delineate between pronouns, etc]:

Sections Throughout, let us ask the hard questions of the Scriptures [please see subsections below for each question, simply highlight the question, copy and search for it, and it will jump/take you to the appropriate section]:

[1] Who is the Truth?

[2] Who is the Rock?

[3] Who is the Separator of the Sheep and the Goats?

[4] Who is The Good Shepherd?

[5] Who is the God with us?

[6] Who is the Husband?

[7] Who is the Alpha and Omega, the First and the Last, the Beginning and the Ending, King of Kings, Lord of Lords, the Author and Finisher?

[8] Who is the Alpha and Omega from the Beginning?

[9] Who is it that gives Rest?

Question: Who is the Truth?

And he said, Blessed [be] the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I [being] in the way, the LORD led me to the house of my master's brethren. Genesis 24:27

I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Genesis 32:10

And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Exodus 34:6

[He is] the Rock, his work [is] perfect: for all his ways [are] judgment: a God of truth and without iniquity, just and right [is] he. Deuteronomy 32:4

And now, O Lord GOD, thou [art] that God, and thy words be true, and thou hast promised this goodness unto thy servant. 2 Samuel 7:28

Lead me in thy truth, and teach me: for thou [art] the God of my salvation; on thee do I wait all the day. Psalms 25:5

Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth. Psalms 31:5

That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. Isaiah 65:16

But the LORD [is] the true God, he [is] the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Jeremiah 10:10

Then they said to Jeremiah, The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us. Jeremiah 42:5

[compare to "...These things saith the Amen, the faithful and true witness..." Revelation 3:14 below]

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. John 14:6

God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. Romans 3:4

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; Revelation 3:14

[compare to “...The LORD be a true and faithful witness...” Jeremiah 42:5 above]

“Let God be true...” [Romans 3:4], and Jesus said, “I Am ... the Truth...” [John 14:6]. We should then agree with Him, since in Jeremiah 42:5, it is “...The LORD [YHVH]...” who is the “...True and Faithful Witness...”, and yet in Revelation 3:14, Jesus, is the “...Amen, the Faithful and True Witness...”

Question: Who is the Rock?

Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. Exodus 17:6

Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. Numbers 20:8

And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? Numbers 20:10

And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts [also]. Numbers 20:11

Who led thee through that great and terrible wilderness, [wherein were] fiery serpents, and scorpions, and drought, where [there was] no water; who brought thee forth water out of the rock of flint; Deuteronomy 8:15

[He is] the Rock, his work [is] perfect: for all his ways [are] judgment: a God of truth and without iniquity, just and right [is] he. Deuteronomy 32:4

But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered [with fatness]; then he forsook God [which] made him, and lightly esteemed the Rock of his salvation. Deuteronomy 32:15

Of the Rock [that] begat thee thou art unmindful, and hast forgotten God that formed thee. Deuteronomy 32:18

How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up? Deuteronomy 32:30

For their rock [is] not as our Rock, even our enemies themselves [being] judges.
Deuteronomy 32:31

[There is] none holy as the LORD: for [there is] none beside thee: neither [is there] any rock like our God. 1 Samuel 2:2

And he said, The LORD [is] my rock, and my fortress, and my deliverer; 2 Samuel 22:2

The God of my rock; in him will I trust: [he is] my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence. 2 Samuel 22:3

For who [is] God, save the LORD? and who [is] a rock, save our God? 2 Samuel 22:32

The LORD liveth; and blessed [be] my rock; and exalted be the God of the rock of my salvation. 2 Samuel 22:47

The God of Israel said, the Rock of Israel spake to me, He that ruleth over men [must be] just, ruling in the fear of God. 2 Samuel 23:3

And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them. Nehemiah 9:15

The LORD [is] my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, [and] my high tower. Psalms 18:2

For who [is] God save the LORD? or who [is] a rock save our God? Psalms 18:31

The LORD liveth; and blessed [be] my rock; and let the God of my salvation be exalted.
Psalms 18:46

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. Psalms 27:5

[[[A Psalm] of David.]] Unto thee will I cry, O LORD my rock; be not silent to me: lest, [if] thou be silent to me, I become like them that go down into the pit. Psalms 28:1

Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me. Psalms 31:2

For thou [art] my rock and my fortress; therefore for thy name's sake lead me, and guide me.
Psalms 31:3

He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, [and] established my goings. Psalms 40:2

I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy? Psalms 42:9

From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock [that] is higher than I. Psalms 61:2

He only [is] my rock and my salvation; [he is] my defence; I shall not be greatly moved. Psalms 62:2

He only [is] my rock and my salvation; [he is] my defence; I shall not be moved. Psalms 62:6

In God [is] my salvation and my glory: the rock of my strength, [and] my refuge, [is] in God. Psalms 62:7

Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou [art] my rock and my fortress. Psalms 71:3

He clave the rocks in the wilderness, and gave [them] drink as [out of] the great depths. Psalms 78:15

He brought streams also out of the rock, and caused waters to run down like rivers. Psalms 78:16

Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people? Psalms 78:20

And they remembered that God [was] their rock, and the high God their redeemer. Psalms 78:35

He shall cry unto me, Thou [art] my father, my God, and the rock of my salvation. Psalms 89:26

To shew that the LORD [is] upright: [he is] my rock, and [there is] no unrighteousness in him. Psalms 92:15

But the LORD is my defence; and my God [is] the rock of my refuge. Psalms 94:22

O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation. Psalms 95:1

He opened the rock, and the waters gushed out; they ran in the dry places [like] a river. Psalms 105:41

Which turned the rock [into] a standing water, the flint into a fountain of waters. Psalms 114:8

The stone [which] the builders refused is become the head [stone] of the corner. Psalms 118:22

And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to

both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. Isaiah 8:14

Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips: Isaiah 17:10

Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner [stone], a sure foundation: he that believeth shall not make haste. Isaiah 28:16

And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. Isaiah 32:2

That saith of Cyrus, [He is] my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Isaiah 44:28 [Cyrus, meaning “the glory of a blazing furnace”, is the type pointing to Christ Jesus, who is the one which will dry up the river 'Euphrates', come from the 'east' with His armies, and free the captives of 'Babylon' that they may go home— see Revelation.]

And they thirsted not [when] he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out. Isaiah 48:21

Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock [whence] ye are hewn, and to the hole of the pit [whence] ye are digged. Isaiah 51:1

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet [that were] of iron and clay, and brake them to pieces. Daniel 2:34

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. Daniel 2:35

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream [is] certain, and the interpretation thereof sure. Daniel 2:45

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: Matthew 7:24

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. Matthew 7:25

And Simon Peter answered and said, Thou art the Christ, the Son of the living God. Matthew 16:16

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and

the gates of hell shall not prevail against it. **Matthew 16:18**

Jesus saith unto **them**, Did **ye** never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in **our** eyes? **Matthew 21:42**

And have **ye** not read this scripture; The stone which the builders rejected is become the head of the corner: **Mark 12:10**

He is like **a man** which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. **Luke 6:48**

Lest haply, after **he hath laid the foundation**, and is not able to finish [it], **all** that behold [it] begin to mock **him**, **Luke 14:29**

And **he** beheld **them**, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? **Luke 20:17**

This is the stone which was set at nought of you builders, which is become the head of the corner. **Acts 4:11**

As it is written, Behold, **I** lay in Sion a stumblingstone and rock of offence: and **whosoever** believeth on him shall not be ashamed. **Romans 9:33**

According to the grace of **God** which is given unto **me**, as **a wise masterbuilder**, **I** have laid the foundation, and **another** buildeth thereon. But let **every man** take heed how **he** buildeth thereupon. **1 Corinthians 3:10**

For other foundation can no **man** lay than that is laid, which is Jesus Christ. **1 Corinthians 3:11**

Now if **any man** build upon this foundation gold, silver, precious stones, wood, hay, stubble; **1 Corinthians 3:12**

And did **all** drink the same spiritual drink: for **they** drank of that spiritual Rock that followed them: and that Rock was Christ. **1 Corinthians 10:4**

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner [stone]; **Ephesians 2:20**

Wherefore also it is contained in the scripture, Behold, **I** lay in Sion a chief corner stone, elect, precious: and **he** that believeth on **him** shall not be confounded. **1 Peter 2:6**

Unto **you** therefore which believe [he is] precious: but unto **them** which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, **1 Peter 2:7**

And a stone of stumbling, and a rock of offence, [even to them] which stumble at the word, being disobedient: whereunto also **they** were appointed. **1 Peter 2:8**

Jesus is called over and over again, “...the Rock, Chief and Precious Cornerstone, a Stone, a Living Stone, a Tried Stone, a Stone of Stumbling, a Rock of Offence, Head of the corner, Sure Foundation...”

For who [is] God, save the LORD? and who [is] a rock, save our God? 2 Samuel 22:32 [see also Psalms 18:31]

There are no other Rock's other than the LORD [YHVH] God... the Father, and the Son and the Holy Spirit.

And they remembered that God [was] their rock, and the high God their redeemer. Psalms 78:35

Satan, in opposition to Jesus, even claims to be the “rock” also, but he is the false rock, the false foundation, even as the principles of his Babylonian kingdom is a false foundation:

For their rock [is] not as our Rock, even our enemies themselves [being] judges. Deuteronomy 32:31

And he shall say, Where [are] their gods, [their] rock in whom they trusted, Deuteronomy 32:37

Which were cut down out of time, whose foundation was overflown with a flood: Job 22:16

And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the LORD. Jeremiah 51:26

Question: Who is the Separator of the Sheep and the Goats?

And [as for] you, O my flock, thus saith the Lord GOD; Behold, I judge between cattle and cattle, between the rams and the he goats. Ezekiel 34:17

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: Matthew 25:31

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth [his] sheep from the goats: Matthew 25:32

[literally, “the Shepherd”; Greek 1550 Textus Receptus: “...ο poimhn ...”, “...ο ^{G3588 T-NSM} ποιμην ^{G4166 N-NSM}...”]

And he shall set the sheep on his right hand, but the goats on the left. Matthew 25:33

What do we notice, as the answer to the question from Scripture alone? The "flock" belongs to "The LORD God" and that it is “He” that "judge between the rams [a male sheep] and the he goats" in Ezekiel, and in Matthew 25, in the end-time fulfillment, we see that it is the "Son of Man" [Jesus] that

is "the Shepherd" that "divideth [his] sheep from the goats". Jesus is the LORD [YHVH] God of those texts. However, to be sure, let us consider many more texts.

Question: Who is The Good Shepherd?

For he [is] our God; and we [are] the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, Psalms 95:7

And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd; and the LORD said, These have no master: let them return every man to his house in peace. 1 Kings 22:17

And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd; and the LORD said, These have no master: let them return every man to his house in peace. 2 Chronicles 18:16

[[A Psalm of David.]] The LORD [is] my shepherd; I shall not want. Psalms 23:1

Shall we not notice that? We are "the people of His pasture...the sheep of His hand..."

[[To the chief Musician upon Shoshannimeduth, A Psalm of Asaph.]] Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest [between] the cherubims, shine forth. Psalms 80:1

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry [them] in his bosom, [and] shall gently lead those that are with young. Isaiah 40:11

That saith of Cyrus, [He is] my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Isaiah 44:28

[Cyrus, meaning "the glory of a blazing furnace", is the type pointing to Christ Jesus, who is the one which will dry up the river 'Euphrates', come from the 'east' with His armies, and free the captives of 'Babylon' that they may go home— see Revelation.]

For thus saith the Lord GOD; Behold, I, [even] I, will both search my sheep, and seek them out. Ezekiel 34:11

As a shepherd seeketh out his flock in the day that he is among his sheep [that are] scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. Ezekiel 34:12

And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd; and he began to teach them many things. Mark 6:34

Those heard the voice of the Good Shepherd...

But he that entereth in by the door is the shepherd of the sheep. John 10:2

I am the good shepherd: the good shepherd giveth his life for the sheep. John 10:11

I am the good shepherd, and know my [sheep], and am known of mine. John 10:14

The great I AM, Jesus, is the Good Shepherd, who knows His, and are known of His.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, [and] one shepherd. John 10:16

Which "good shepherd" gave "His life for the sheep"? To whom does the "little flock" belong then, and whose "voice" "shall" "they" "hear"? It is the very voice of Jesus, calling them... "...follow me."

[please continue reading the whole context of Psalms 95... "...the LORD our maker..." is this Good Shepherd.]

Who saw us like "sheep without a shepherd" [1 Kings 22:17; 2 Chronicles 18:16; Mark 6:34] and came to "to seek and to save that which was lost" [Luke 19:10]?

Scripture hath said,

The LORD hath appeared of old unto me, [saying], Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Jeremiah 31:3

Who is it that even had "appeared of old", and has loveth us "with an everlasting love"? Who is it that with "lovingkindness" has "drawn thee"? It is Jesus Christ...

Look unto me, and be ye saved, all the ends of the earth: for I [am] God, and [there is] none else. Isaiah 45:22

And I, if I be lifted up from the earth, will draw all [men] unto me. John 12:32

Think about what is going to the "uttermost parts of the earth" and "all the ends of the earth" even now...

Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. Matthew 26:31

And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. Mark 14:27

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Hebrews 13:20

For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. 1 Peter 2:25

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 Peter 5:4

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. John 10:15

Who is it that is coming to gather all of His Sheep from the four corners of the earth, from the four winds of heaven and shall separate the sheep from the goats?

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Matthew 24:31

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth [his] sheep from the goats: Matthew 25:32

And he shall set the sheep on his right hand, but the goats on the left. Matthew 25:33

And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Mark 13:27

We are the sheep of His pasture... and we know His voice... He also calleth those of His sheep to "come out of her, my people"... The Shepherd calls you... do you belong to Him?

"seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us" [Acts 17:27;p], for He hath said, "lo, I am with you always" [Matthew 28:20;p]]

Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: Isaiah 42:5

And when he had said this, he breathed on [them], and saith unto them, Receive ye the Holy Ghost: John 20:22

My sheep hear my voice, and I know them, and they follow me: John 10:27

[see again Psalms 95, for whose voice to follow? "Follow me..." [Matthew 9:9, 16:24, 19:21; Mark 2:14, "his disciples follow him" 6:1, 8:34, 10:21, Luke 5:27, 9:23,59, 18:22; John 1:43, 10:27, 12:26, 13:36, 21:19, "follow thou me" 21:22; "follow the Lamb" Revelation 14:4]]

To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. John 10:3

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. John 10:4 ["...Every one that is of the truth heareth my voice." John 18:37]

Jesus is no hireling... but He is the Good and Great Shepherd of the Sheep...

Do we not desire to know the Truth [whom is Jesus], and to heed the voice [Psalms 95:7; Hebrews 3:7,15, 4:7, etc] and call of the LORD [YHVH] Jehovah God? We ought to know from these texts then, that it is Jesus Christ that calleth thee... do we hear Him, do we follow Him? For He is the Way, The Truth and the Life, that Good Shepherd...

He maketh me to lie down in green pastures: he leadeth me beside the still waters. Psalms 23:2

Question: Who is the God with us?

The LORD of hosts [is] with us; the God of Jacob [is] our refuge. Selah. Psalms 46:7

The LORD of hosts [is] with us; the God of Jacob [is] our refuge. Selah. Psalms 46:11

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Isaiah 7:14

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Matthew 1:23

...again “The LORD of Hosts”, this “God of Jacob”, even the “God with us” is Jesus.

And the LORD appeared unto him the same night, and said, I [am] the God of Abraham thy father: fear not, for I [am] with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. Genesis 26:24

And, behold, I [am] with thee, and will keep thee in all [places] whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done [that] which I have spoken to thee of. Genesis 28:15

And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. Genesis 31:3

I will go down with thee into Egypt; and I will also surely bring thee up [again]: and Joseph shall put his hand upon thine eyes. Genesis 46:4

And he said, Certainly I will be with thee; and this [shall be] a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. Exodus 3:12

[compare also to “...I send you forth as sheep...” Matthew 10:16; “...I send unto you prophets, and wise men, and scribes ...” Matthew 23:34; “...I send you forth as lambs...” Luke 10:3; “...so send I you.” John 20:21; “...I trust in the Lord Jesus to send Timotheus shortly unto you...” Philippians 2:19]

Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he [it is] that doth go with thee; he will not fail thee, nor forsake thee. Deuteronomy 31:6

There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, [so] I will be with thee: I will not fail thee, nor forsake thee. Joshua 1:5

Now, consider the New Testament usage of this...

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, [even] unto the end of the world. Amen. Matthew 28:20

For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. Acts 18:10

Notice the context that Paul quotes from the OT and to whom he directly equates it with...

[Let your] conversation [be] without covetousness; [and be] content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. Hebrews 13:5

So that we may boldly say, The Lord [is] my helper, and I will not fear what man shall do unto me. Hebrews 13:6

[see also "Then came she and worshipped him, saying, Lord, help me." Matthew 15:25]

Jesus Christ the same yesterday, and to day, and for ever. Hebrews 13:8

[see also Psalms 102:12-28, especially vs 27, from which Paul is quoting, the one who is "the same" even "yesterday", and to day and for ever" is the LORD [YHVH] God, which Paul equates with Jesus, the Son.]

Paul, directly citing the Old Testament, in the context of "I am with thee", which is the LORD God, and he [Paul] equates with "Jesus Christ the same..."

Question: Who is the Husband?

For thy Maker [is] thine husband; the LORD of hosts [is] his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. Isaiah 54:5

For [as] a young man marrieth a virgin, [so] shall thy sons marry thee: and [as] the bridegroom rejoiceth over the bride, [so] shall thy God rejoice over thee. Isaiah 62:5

Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion. Jeremiah 3:14

Surely [as] a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD. Jeremiah 3:20

I have likened the daughter of Zion to a comely and delicate [woman]. Jeremiah 6:2

The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, [departing] from the LORD. Hosea 1:2

Plead with your mother, plead: for she [is] not my wife, neither [am] I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; Hosea 2:2

And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. Matthew 9:15

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. Matthew 25:1

While the bridegroom tarried, they all slumbered and slept. Matthew 25:5

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Matthew 25:10

And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. Mark 2:19

But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. Mark 2:20

And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? Luke 5:34

But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. Luke 5:35

He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. John 3:29

But he that is joined unto the Lord is one spirit. 1 Corinthians 6:17

For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present [you as] a chaste virgin to Christ. 2 Corinthians 11:2

For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Ephesians 5:23

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. Revelation 19:7

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. Revelation 21:2

And **I** heard a great voice out of heaven saying, Behold, the tabernacle of God [is] with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, [and be] their God. Revelation 21:3

And there came unto **me** one of the seven angels which had the seven vials full of the seven last plagues, and talked with **me**, saying, Come hither, I will shew thee the bride, the Lamb's wife. Revelation 21:9

The entire Song Of Songs [Solomon] is one of the Love of God [Christ Jesus] for His Bride the Church/people [see also Revelation 12, the woman]. Consider also Revelation, the City, New Jerusalem, the symbol of God's People. 144,000 numerically given, 144 cubits in the walls, know ye not that you are living stones? [1 Peter 2:5; Revelation 3:12, etc], each of the stones in the walls the very stones upon the Breast of the Great High Priest, Christ Jesus, close to His heart... there is ever so much more to share upon it...

What do we notice? Jesus Christ is the Husband, the Bridegroom... YHVH God, the Son, the scriptures cannot be broken...

Question: Who is the Alpha and Omega, the First and the Last, the Beginning and the Ending, King of Kings, Lord of Lords, the Author and Finisher?

Who hath wrought and done [it], calling the generations from the beginning? I the LORD, the first, and with the last; I [am] he. Isaiah 41:4

Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I [am] the first, and I [am] the last; and beside me [there is] no God. Isaiah 44:6

Hearken unto **me**, O Jacob and Israel, my called; I [am] he; I [am] the first, I also [am] the last. Isaiah 48:12

According to scripture alone, who in these [above] passages is the "First and the Last"? It is YHVH - the LORD, but who is this YHVH LORD? It is Jesus...

And when **I** saw him, **I** fell at his feet as dead. And **he** laid his right hand upon **me**, saying unto **me**, Fear not; I am the first and the last: Revelation 1:17

[“Fear not...” [Genesis 15:1, 21:17, 26:24, 46:3; Joshua 8:1; Isaiah 41:13... etc... Matthew 14:27, 17:7, 28:10; Luke 8:50, 12:7...etc...]]

I [am] he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Revelation 1:18

And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; Revelation 2:8

According to scripture alone, who in these [above] passages is the "First and the Last"? It is Jesus

Christ who is "First and the Last".

Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send [it] unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. Revelation 1:11

[see "And I turned to see the voice that spake with me. ..." [Revelation 1:12]; "And in the midst of the seven candlesticks [one] like unto the Son of man ..." [Revelation 1:13]]

I am Alpha and Omega, the beginning and the end, the first and the last. Revelation 22:13

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, [and] the bright and morning star. Revelation 22:16

[if seeking the translation from the NWT, please notice where the quote marks [singles and doubles] actually begin and end here...and who it is that is speaking still from **verse 13** and on into **verse 16**...it is Jesus, who sent His angel, it is Jesus who is coming quickly, by His own admission and by John's.]

According to scripture alone, who in these [above] passages is the "Alpha and Omega, the beginning and the end, the first and the last"? It is Jesus Christ.

Behold, the Lord God will come with strong [hand], and his arm shall rule for him: behold, his reward [is] with him, and his work before him. Isaiah 40:10

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Matthew 16:27

Who is coming with the reward? It is Jesus Christ in all Glory, with His reward.

Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. Colossians 3:24

And, behold, I come quickly; and my reward [is] with me, to give every man according as his work shall be. Revelation 22:12

According to scriptures alone, who in these [above] passages is going to "come" and "reward"? Again it is Jesus Christ.

That thou keep [this] commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: 1 Timothy 6:14

Which in his times he shall shew, [who is] the blessed and only Potentate, the King of kings, and Lord of lords; 1 Timothy 6:15

These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him [are] called, and chosen, and faithful. Revelation 17:14

And he hath on [his] vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. Revelation 19:16

According to scripture alone, who in these [above] passages is "King of Kings" and "Lord of Lords"? Jesus Christ again.

Looking unto Jesus the author and finisher of [our] faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Hebrews 12:2

Verily Jesus, is "the Author and Finisher" of our faith.

Question: Who is the Alpha and Omega from the Beginning?

Genesis 1:1 in the Hebrew reveals the 3 persons.

Please go to **Genesis 1:1** with me since it is the very beginning of the Scriptures. It will set the stage and definition, for the entirety of the Bible, for it is the very first time the word is used.

There are multiples of 3 in this single text.

Here is that text, in both Hebrew and Greek, with and without notation.

In the beginning God created the heaven and the earth. **Genesis 1:1**

Genesis 1:1 ראשית ברא אלהים את השמים ואת הארץ:

Genesis 1:1 H776הארץ: H853ואת H8064השמים H853את H430אלהים H1254ברא H7225בראשית

I will simply ask one question with two parts.

Is the Hebrew word for "God" in **Genesis 1:1**, in the Plural or Singular, and if Plural is it in the Dual Plural or True Plural [Triple or greater] forms?

Ask anyone that reads or speaks or studies Hebrew, and they will tell us, that it is written in the Hebrew True Plural [3 or greater] and not the Dual Plural.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

בְּרֵאשִׁית	bə-rê-šît	in the beginning
בָּרָא	bā-rā	created
אֱלֹהִים	'ē-lō-hîm	God [true plural, 3 or more]

אֵת	’êṭ	- (untranslated aleph, tav)
הַשָּׁמַיִם	haš·šā·ma·yim	the heavens
וְאֵת	wə·’êṭ	- (untranslated vav, aleph, tav)
הָאָרֶץ	hā·’ā·reṣ	the earth
א	aleph	Aleph, first letter of Hebrew [Psalms 119:1]
ת	tav	Tav, last letter of Hebrew [Psalms 119:169]
ו	vav	Vav, sixth letter of Hebrew [Psalms 119:49]

This verifies who the Elohim is, the Father, the Word and the Holy Spirit, all of whom are witnessed in **Genesis 1**. The Hebrew letters, Aleph – Tav, are basically saying Alpha and Omega [first and last letters of Greek], the First and the Last [even as John, in the Greek so gives even in Revelation].

In the beginning was the Word, and the Word was with God, and the Word was God. John 1:1

The same was in the beginning with God. John 1:2

All things were made by him; and without him was not any thing made that was made. John 1:3

Forwards and backwards, positive and negative [forever sealed] reveal that Christ Jesus is God, the Creator. All things, even in the Jehovah’s Witness, Unitarian and Arian scriptures, for notice the very next verses and complete context:

[That] was the true Light, which lighteth every man that cometh into the world. John 1:9

He was in the world, and the world was made by him, and the world knew him not. John 1:10

He came unto his own, and his own received him not. John 1:11

The very people He [Jesus, the True Light] took out for Himself as seen in the OT, a peculiar and chosen nation.

For thou [art] an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that [are] upon the face of the earth. Deuteronomy 7:6

[See also John 6:70, 13:18, 15:16,19, “...have not I chosen you...”]

It was He that came unto His own, and He was in the World, and yet they [most] rejected Him.

Heaven and Earth is connected by this Vav of the Aleph [Alpha] and Tav [Omega]:

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. **Genesis 28:12**

Look unto me, and be ye saved, all the ends of the earth: for I [am] God, and [there is] none else. **Isaiah 45:22**

And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. **John 1:51**

And I, if I be lifted up from the earth, will draw all [men] unto me. **John 12:32**

Christ Jesus is the bridge, the Heavenly Ladder, which connects Heaven and Earth, for it was even He **[Deity and humanity]** which was suspended between Earth and Heaven upon the Cross, by the Nails **[that which pierces]**...

For a discussion of the Cross of Jesus Christ, Himself despising the shame, please consider the following sources, of which we may look at later if necessary in greater detail:

- [1] Genesis 1:1 [Hebrew text]**
- [2] Genesis 22, Abraham & Isaac & the Ram**
- [3] Genesis 37-50, Joseph in Egypt**
- [4] Exodus-Deuteronomy, etc in the Sanctuary system itself, which was directed by God**
- [5] Exodus 17, the battle of the Amalekites with Israel and Moses**
- [6] Isaiah 28:16-17**
- [7] Daniel 8-9, and context of Daniel 1-12**
- [8] Judges 16, Samson**
- [9] Habakkuk 3**
- [0] Psalms 22, and other OT witnesses**
- [1] Gospel witnesses**
- [2] Acts**
- [3] Various Epistles of Paul, Peter, John, etc**
- [4] Revelation 5**
- [5] Tacitus the Roman Historian, and various other historians, etc.**

Aleph in the old pictogram Hebrew looks like the Ox-Head, and also carries the meaning of first, strength, mighty. Christ Jesus is the Mighty Sacrifice.

A website of note:

http://www.hebrew4christians.com/Grammar/Unit_One/Aleph-Bet/Aleph/aleph.html

Tav in the old pictogram Hebrew looks like a Cross, a stick vertical, combined with a stick horizontal, again an image of Heaven and Earth and not only man's relationship to God, but also man's relationship to man, and it also carries the meaning of the sign, the mark or covenant, of which Christ Jesus is again the Sign given.

A website of note:

http://www.hebrew4christians.com/Grammar/Unit_One/Aleph-Bet/Tav/tav.html

And **the LORD** said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a **mark** upon the **foreheads of the men** that sigh and that cry for all the abominations that be done in the midst thereof. **Ezekiel 9:4**

Vav in the old pictogram Hebrew looks like a nail, a peg, pin or hook in a sure place, used in **Exodus 27:10-11**, as a peg, pin, nail or hook on the Pillars of the Tabernacle upon which were hung the curtains [or veils of the Tabernacle, Christ Jesus hung upon the Cross, His flesh the veil [By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; [Hebrews 10:20]]], it may also be seen in use in **Exodus 26:32,37, 27:10,11,17, 36:36,38, 38:10,11,12,17,19,28**:

And I will fasten him [as] a nail in a sure place; and he shall be for a glorious throne to his father's house. **Isaiah 22:23**

A website of note:

http://www.hebrew4christians.com/Grammar/Unit_One/Aleph-Bet/Vav/vav.html

Pictograms:

<http://kingdaughter.files.wordpress.com/2011/12/hebrewpictographchart1.gif>

The word נָח is used as a grammatical tool to identify the definite object of the verb, in other words, it is pointing to the active principle. Thus the active principle which Created the Heaven[s] and the Earth in **Genesis 1**, is GOD [Elohim], but even specifically the Word, the First and the Last letter, the Alpha and Omega, the Mighty Sacrifice who would die upon the Cross, pierced for all, connecting Heaven and Earth by Himself, Christ Jesus, God the Son.

It may also be seen as the words “ploughshare” or “coulter” in the KJV: **1 Samuel 13:20,21; Isaiah 2:4; Joel 3:10; Micah 4:3**.

Question: Who is it that gives Rest?

Jesus said:

Come unto me, all [ye] that labour and are heavy laden, and **I will give you rest**. Matthew 11:28

Take my yoke upon you, and **learn of me**; for I am meek and lowly in heart: and **ye shall find rest** unto your souls. Matthew 11:29

And he said, **My presence shall go [with thee]**, and **I will give thee rest**. Exodus 33:14

Jesus is Lord {LORD, YHVH, the Son} of the Sabbath, since He created it:

For **the Son of man is Lord even of the sabbath day**. Matthew 12:8

Therefore **the Son of man is Lord also of the sabbath**. Mark 2:28

And he said unto them, That **the Son of man is Lord also of the sabbath**. Luke 6:5

Thus the heavens and the earth were finished, and all the host of them. Genesis 2:1

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. Genesis 2:2

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. Genesis 2:3

And he said unto them, This *is that* which the LORD hath said, To morrow *is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. Exodus 16:23

Remember the sabbath day, to keep it holy. Exodus 20:8

Six days shalt thou labour, and do all thy work: Exodus 20:9

But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: Exodus 20:10

For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. Exodus 20:11

Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death. Exodus 31:15

Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death. Exodus 35:2

Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein*: it *is* the sabbath of the LORD in all your dwellings. Leviticus 23:3

Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. Deuteronomy 5:12

Six days thou shalt labour, and do all thy work: Deuteronomy 5:13

But the seventh day is the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou. Deuteronomy 5:14

And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day. Deuteronomy 5:15

Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land. Joshua 1:13

Until the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD'S servant gave you on this side Jordan toward the sunrising. Joshua 1:15

And the LORD gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand. Joshua 21:44

And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, *and* unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan. Joshua 22:4

And it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old *and* stricken in age. Joshua 23:1

But now the LORD my God hath given me rest on every side, *so that there is* neither adversary nor evil occurrent. 1 Kings 5:4

Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. 1 Kings 8:56

Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. 1 Chronicles 22:9

Is not the LORD your God with you? and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people. 1 Chronicles 22:18

For David said, The LORD God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever: 1 Chronicles 23:25

And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about. 2 Chronicles 15:15

So the realm of Jehoshaphat was quiet: for his God gave him rest round about. 2 Chronicles 20:30

Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land *is* yet before us; because we have sought the LORD our God, we have sought him, and he hath given us rest on every side. So they built and prospered. 2 Chronicles 14:7

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. Isaiah 11:10

And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, Isaiah 14:3

Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Isaiah 56:6

If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words: Isaiah 58:13

Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*. Jeremiah 6:16

Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness; *even* Israel, when I went to cause him to rest. Jeremiah 31:2

Their Redeemer is strong; the LORD of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon. Jeremiah 50:34

Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it. Hebrews 4:1

...let's pause here, and move to **1 Corinthians 12:3** for a brief moment, then stop by **Isaiah 40:3**, and then see the **New Testament quotations of Isaiah 40:3** and then consider **Hebrews 1**, and then we can come back to **Matthew 28:19**, in the three persons with the name/character YHVH and see that Jesus is indeed so named YHVH in the Old Testament.

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and [that] no man can say that Jesus is the Lord, but by the Holy Ghost. 1 Corinthians 12:3

1 Corinthians 12:3 διὸ γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν Πνεύματι Θεοῦ λαλῶν λέγει ἀνάθεμα Ἰησοῦν, καὶ οὐδεὶς δύναται εἰπεῖν **Κύριον** Ἰησοῦν εἰ μὴ ἐν Πνεύματι ἁγίῳ.

No man can say that **Christ Jesus is LORD**... but by the Holy Spirit... not only is Christ Jesus, Master and Teacher, He is indeed LORD and God, the Son, the very Shepherd of the Sheep.

The Greek word used in **1 Corinthians 12:3**, is the very same word that the LXX [Septuagint, Greek OT] uses, "**kurios**" [LORD].

Even as Isaiah 40:3 ["The voice of him that crieth in the wilderness, **Prepare ye the way of the LORD**, make straight in the desert a highway for our God."] seen being quoted in the four Gospels. '**YHVH**' is translated there by the Gospel writers, under direction of the HOLY SPIRIT, "**kurios**".

The Prophet Isaiah knew who was to come:

The voice of him that crieth in the wilderness, **Prepare ye the way of the LORD**, make straight in the desert **a highway for our God**. Isaiah 40:3

Isaiah 40:3 [LXX] φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἐτοιμάσατε τὴν ὁδὸν **κυρίου**, εὐθείας ποιεῖτε τὰς τρίβους **τοῦ θεοῦ** ἡμῶν·

Isaiah 40:3 קול קורא במדבר פנו דרך **יהוה** ישרו בערבה מסלה לאלהינו:

The word for "LORD" in Isaiah 40:3 is the Hebrew Tetragrammaton "יהוה", "YHWH/YHVH" or Jehovah...and directly quoted 4 times in the NT:

For this is he that was **spoken of by the prophet Esaias**, saying, The voice of one crying in the wilderness, **Prepare ye the way of the Lord**, make **his paths straight**. Matthew 3:3

οὗτος γὰρ ἐστὶν ὁ ρηθεὶς ὑπο ἡσαιοῦ τοῦ προφητοῦ λεγοντος φωνη βοωντος ἐν τῇ ἐρημῳ ετοιμασατε τὴν ὁδὸν **κυρίου** εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ Matthew 3:3 Stephens 1550 Textus Receptus

outoV gar estin o rhqeiv upo hsaïou tou profhtou legontoV fwnh bowntoV en th erhmw etoimasate thn odon **kuriou** euqeiaV poieite taV tribouV autou Matthew 3:3 Greek

The voice of one crying in the wilderness, **Prepare ye the way of the Lord**, make **his paths straight**. Mark 1:3

φωνη βοωντος ἐν τῇ ἐρημῳ ετοιμασατε τὴν ὁδὸν **κυρίου** εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ Mark 1:3 Greek

fwnh bowntoV en th erhmw etoimasate thn odon **kuriou** euqeiaV poieite taV tribouV autou Mark 1:3 Stephens 1550 Textus Receptus

As it is **written in the book of the words of Esaias the prophet**, saying, The voice of one crying in the wilderness, **Prepare ye the way of the Lord**, make **his paths straight**. Luke 3:4

ὡς γεγραπται ἐν βιβλῳ λογῶν ἡσαιοῦ τοῦ προφητοῦ λεγοντος φωνη βοωντος ἐν τῇ ἐρημῳ ετοιμασατε τὴν ὁδὸν **κυρίου** εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ Luke 3:4 Greek

wV gegraptai en biblw logwn hsaïou tou profhtou legontos fwnh bowntoV en th erhmw etoimasate thn odon **kuriou** euqeiaV poieite taV tribouV autou Luke 3:4 Stephens 1550 Textus Receptus

He said, I [am] the voice of one crying in the wilderness, **Make straight the way of the Lord**, as **said the prophet Esaias**. John 1:23

ἐφη ἐγὼ φωνη βοωντος ἐν τῇ ἐρημῳ εὐθυνατε τὴν ὁδὸν **κυρίου** καθὼς εἶπεν ἡσαιας ὁ προφητης John 1:23 Greek

efh egw fwnh bowntoV en th erhmw euqunate thn odon **kuriou** kaqwV eipen hsaiaV o

Go now with me to the **Book of Hebrews Chapter 1** if you will please...

Hebrews, like the Gospel of John, really demonstrates that Jesus Christ is YHVH God, the Son, showing His supremacy over all, over Moses, over Angels, over types and shadows, etc.

And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God **worship** him. [Hebrews 1:6]

But **unto the Son** [he saith], **Thy throne, O God, [is] for ever and ever**: a sceptre of righteousness [is] the sceptre of thy kingdom. [Hebrews 1:8]

Thou hast loved righteousness, and hated iniquity; **therefore God**, [even] thy God, hath anointed thee with the oil of gladness above thy fellows. [Hebrews 1:9]

In that verse [vs 9] we see the Father [thy God], the Son [therefore God] and even the Holy Spirit [oil of gladness, symbolized]... look closely...

Every Apostle and Disciple, and yea the whole Bible completely Agree on who Jesus is, that He is God. John declares it, Paul declares it, Thomas declares it [John 20:28, compare to Psalms 35:23 in the Greek], Stephen declare it, the Psalms declare it, the Prophets declare it, and Jesus declares it, the Holy Spirit declares it, and the Father declares it:

The author of Hebrews in Hebrews 1:8-9 is citing the OT from Psalms 45:6, so that we may know.

Thy throne, O God, [is] for ever and ever: the sceptre of thy kingdom [is] a right sceptre.
- Psalms 45:6

But **unto the Son [he saith], Thy throne, O God, [is] for ever and ever**: a sceptre of righteousness [is] the sceptre of thy kingdom. - Hebrews 1:8

God the Father, is addressing God the Son, signified in writing through David and Paul by God the Holy Spirit (the Author of Scripture), anointing Him with the Holy Spirit [symbolized by the "oil"].

Here is the TR. Greek:

o gronos sou o qeos eis ton aiwna tou aiwnos rabdos euquthtos h rabdos ths basileias sou
- Psalms 44:7 LXX (same as Psalms 45:6 KJV)

proV **de ton uion o gronoV sou o qeoV eiV ton aiwna tou aiwnoV** rabdos euquthtos h rabdoV thV basileiaV sou - Hebrews 1:8

Hebrews 1:8 is directly quoting the Psalms. "**sou o theos**" is "**O God**", and this said, "**unto the Son**" by the Father, signified in scripture by God the Holy Spirit. The Son sits upon the right hand of the Father.

Consider also the context in **Psalms 45**. Now we continue further in **Hebrews Chapter 1**, which the whole **Chapter 1** identifies Jesus' Deity, and **Chapter 2** deals with His humanity, the 2 natures.

And, **Thou, Lord, in the beginning** hast **laid the foundation of the earth; and the**

heavens are the works of thine hands: [Hebrews 1:10]

They shall perish; but **thou remainest**; and they all shall wax old as doth a garment; [Hebrews 1:11]

And as a vesture shalt thou fold them up, and they shall be changed: **but thou art the same**, and thy years shall not fail. [Hebrews 1:12]

Thou LORD, Jesus Christ, the same yesterday, today and forever... notice which passages that Paul is also drawing from the in the OT! What is being cited here? It is **Psalms 102:24-28!**

I said, **O my God**, take me not away in the midst of my days: thy years [are] throughout all generations. [Psalms 102:24]

Of old hast **thou laid the foundation of the earth**: and **the heavens [are] the work of thy hands**. [Psalms 102:25]

They shall perish, **but thou shalt endure**: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: [Psalms 102:26]

But **thou [art] the same**, and thy years shall have no end. [Psalms 102:27]

The children of thy servants shall continue, and their seed shall be established before thee. [Psalms 102:28]

Who is being spoken of in **Psalms 102**? It is **LORD, YHVH**, see **Psalms 102:1,12,15,16,19,21,22**.

With whom does the author of Hebrews directly say that those texts apply to? Jesus Christ. He truly is LORD [YHVH] God, the Son.

Jesus Christ the **same yesterday, and to day, and for ever**. [Hebrews 13:8]

Jesus' Divinity/Deity [being God] is compared to Melchizedek, who was,

"Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." [Hebrews 7:3]

For every house is builded by some [man]; but **he that built all things [is] God**. Hebrews 3:4

Further still in the **Book of Hebrews Chapter 13**:

"[Let your] conversation [be] without covetousness; [and be] content with such things as ye have: for **he hath said, I will never leave thee, nor forsake thee**. Hebrews 13:5

Go through out all of the OT, and even the NT, who is it that stated that He would never leave nor forsake them?

See also **Matthew 28:20**: "Teaching them to observe all things whatsoever I have commanded you: and, **lo, I am with you always**, [even] unto the end of the world. Amen."

So that we may boldly say, **The Lord [is] my helper**, and I will not fear what man shall do unto me. **Hebrews 13:6**

See “Hear, **O LORD**, and have mercy upon me: **LORD, be thou my helper**.” [Psalms 30:10] and “Behold, **God [is] mine helper: the Lord** [is] with them that uphold my soul.” [Psalms 54:4]

...but notice the context of **Hebrews 13:5,6,7... vs 8** with whom does the author of Hebrews equate as the LORD and God and Helper? Jesus Christ...

Jesus Christ the same yesterday, and to day, and for ever. **Hebrews 13:8**

...compare to:

Then **came she** and **worshipped him**, saying, **Lord, help me.** **Matthew 15:25**

This is a very serious matter, for if we refuse to acknowledge Jesus as YHVH God, the Son, our very existence is at stake, and eternal life is then upon the line:

I said therefore unto you, that ye shall die in your sins: for **if ye believe not that I am** [he], ye shall die in your sins. - John 8:24

...please notice that the English words “[he]” are added... and are not actually present in the Greek text... this means that Jesus stated, “...**ye shall die in your sins: for if ye believe not that I AM...**”

He is declaring that He is the “I AM” of the OT, and if they did not believe this, that they would die in their sins, for it is only YHVH God that can save from sin.

Consider carefully...

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and [that] **no man can say that Jesus is the Lord, but by the Holy Ghost.** 1 Corinthians 12:3

Take note of what that is actually saying... not merely speaking about a kingship, but Deity... that no man can say that Jesus Christ is the LORD, except by the Holy Spirit...

Will you accept Jesus as YHVH God, the Son, and seek the salvation that He is offering, by His own blood and life and sacrifice?

For whosoever shall **call upon the name of the Lord** shall be saved. Romans 10:13

[See also Genesis 4:26, 12:8, 26:25; Psalms 116:4,13,17; Zephaniah 3:9;]

When they heard *this*, they were **baptized in the name of the Lord Jesus.** Acts 19:5

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be saints*, with **all that in every place call upon the name of Jesus Christ our Lord**, both theirs and ours: 1 Corinthians 1:2

Moving back to **Matthew 28:19**, and there being three persons with the name/character YHVH, I will

ask yet one more question, How many LORD [YHVH] are there in these verses?

Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; Genesis 19:24

[Jesus, the LORD [YHVH] who came down with the two covering cherubs, the two angels that are beside the LORD, is standing upon the earth {Genesis 18-19, especially 18:25 "Judge of all the Earth"} and calling down fire from His Father above, the Holy Spirit being included by the Fire also]

The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well. 2 Timothy 1:18

[[A Psalm of David.]] The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Psalms 110:1

[Jesus [YHVH] speaking not only to David, but God the Father, speaking to the Son also [David being a type pointing to Christ], as seen in the NT, since the whole of Scripture testifies of the the Son [John 5:39]]

The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? Matthew 22:44

And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand, Luke 20:42

For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Acts 2:34

[[To the chief Musician upon Aijeleth Shahar, A Psalm of David.]] My God, my God, why hast thou forsaken me? *why art thou so far from helping me, and from the words of my roaring?* Psalms 22:1

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Matthew 27:46

And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? Mark 15:34

And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is not this a brand plucked out of the fire?* Zechariah 3:2

[Here we have all Three Persons]

What do you see? and consider the Hebrew itself, which declares YHVH in each instance in differing locations? Consider again:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of

the Son, and of the Holy Ghost: Matthew 28:19

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; Colossians 2:2

In whom are hid all the treasures of wisdom and knowledge. Colossians 2:3

[See also **Ephesians 5:20**, “Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ,”; see also **Colossians 3:17**, “And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.” see also **1 Thessalonians 3:11**, “Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.”]

"The name" is singular. YHVH, is the name/character they share, being one in purpose and mind, and all have, but there are three persons, all of whom are God.

Let us then consider what the Bible means by “one”:

In mentioning **1 Corinthians 12:3**, we can see from the text that Paul fully believed that no man could say “Jesus is Lord” [Gr.], meaning as God, Deity, without the aide of the Holy Spirit, whom guides into all truth.

“...and [that] no man can say that Jesus is the Lord, but by the Holy Ghost.” 1 Corinthians 12:3

1 Corinthians 12:3 διο^{G1352} CONJ γνωριζω^{G1107} V-PAI-1S υμιν^{G4771} P-2DP οτι^{G3754} CONJ ουδεις^{G3762} A-NSM-
N εν^{G1722} PREP πνευματι^{G4151} N-DSN θεου^{G2316} N-GSM λαλων^{G2980} V-PAP-NSM λεγει^{G3004} V-PAI-3S
αναθεμα^{G331} N-NSN ιησουν^{G2424} N-ASM και^{G2532} CONJ ουδεις^{G3762} A-NSM-N δυναται^{G1410} V-PNI-3S
ειπειν^{G3004} V-2AAN κυριον^{G2962} N-ASM ιησουν^{G2424} N-ASM ει^{G1487} COND μη^{G3361} PRT-N εν^{G1722} PREP
πνευματι^{G4151} N-DSN αγιω^{G40} A-DSN

“...no man can say, “Jesus is Lord [Kurios, the Greek translation of YHVH – LORD of the OT]”, but by the Holy Spirit.” This passage is literally saying, that no one can call Jesus – YHVH God [LORD], except it be by the Holy Spirit. Please refer back to **Hebrews 1**, of which Paul in Hebrews says is basic and foundational.

Christ Jesus, is truly LORD God, not the Father, neither the Holy Spirit, but the Son.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: **Matthew 28:19**

πορευθεντες^{G4198} V-AOP-NPM ουν^{G3767} CONJ μαθητευσατε^{G3100} V-AAM-2P παντα^{G3956} A-APN τα^{G3588} T-APN
εθνη^{G1484} N-APN βαπτιζοντες^{G907} V-PAP-NPM αυτους^{G846} P-APM εις^{G1519} PREP το^{G3588} T-ASN ονομα^{G3686} N-
ASN του^{G3588} T-GSM πατρος^{G3962} N-GSM και^{G2532} CONJ του^{G3588} T-GSM υιου^{G5207} N-GSM και^{G2532} CONJ
του^{G3588} T-GSN αγιου^{G40} A-GSN πνευματος^{G4151} N-GSN **Matthew 28:19**

"name" is singular. "the name", "the" [definite article, something specific, the name is the very Character of God, see **Exodus 34:5-8**] While the Father, and of the Son and of the Holy Ghost [Spirit] are plurality of persons. "the Father", "the Son" and "the Holy Ghost [Spirit]". "the" [tou] Definite articles along with "and" [kai].

Hear, O Israel: The LORD our God [is] **one** LORD: Deuteronomy 6:4

Deuteronomy 6:4 שמע^{H8085} ישראל^{H3478} יהוה^{H3068} אלהינו^{H430} יהוה^{H3068} : אחד^{H259}

The word "one" is unity [like multiple persons of a single family, or team, or husband and wife in marriage, separate beings, yet to be one in unity, togetherness]. The Hebrew is : '**Echad**, - and is **not** the Hebrew **yachid**, nor **bad**.

When this is given again in the New Testament, quoted by Jesus, we see a Greek word which is helpful:

And Jesus answered him, The first of all the commandments [is], Hear, O Israel; The Lord our God is one Lord: Mark 12:29

Mark 12:29 ο^{G3588} T-NSM δε^{G1161} CONJ ιησους^{G2424} N-NSM απεκριθη^{G611} V-ADI-3S αυτω^{G846} P-DSM οτι^{G3754} CONJ πρωτη^{G4413} A-NSF-S πασων^{G3956} A-GPF των^{G3588} T-GPF εντολων^{G1785} N-GPF ακουε^{G191} V-PAM-2S ισραηλ^{G2474} N-PRI κυριος^{G2962} N-NSM ο^{G3588} T-NSM θεος^{G2316} N-NSM ημων^{G1473} P-1GP κυριος^{G2962} N-NSM εις^{G1520} A-NSM εστιν^{G1510} V-PAI-3S

Notice again the translation of the word from Hebrew [YHWH] to Greek [Kurios], and also of the word used for “one” [Hebrew, '**Echad**] to “one” [Greek, eis].

This is the same way in which Marriage is given in **Genesis**, in the Gospels and by Paul, that there are 2 persons [male and female, and [3] God also] which come together in unity [togetherness], and this is how the word [one] is used in both the Hebrew and Greek:

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and **they** shall be **one** flesh. Genesis 2:24

Genesis 2:24 על^{H5921} כן^{H3651} יעזב^{H5800} איש^{H376} את^{H853} אביו^{H1} ואת^{H853} אמו^{H517} ודבק^{H1692} באשתו^{H802} והיו^{H1961} לבשר^{H1320} : אחד^{H259}

See how that “they” [multiple] are to be “one” [togetherness, unity of all but person]?

And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they **twain** shall be **one** flesh? Matthew 19:5

Matthew 19:5 και^{G2532} CONJ ειπεν^{G3004} V-2AAI-3S ενεκεν^{G1752} PREP τουτου^{G3778} D-GSN καταλειπει^{G2641} V-FAI-3S ανθρωπος^{G444} N-NSM τον^{G3588} T-ASM πατερα^{G3962} N-ASM και^{G2532} CONJ την^{G3588} T-ASF μητερα^{G3384} N-ASF και^{G2532} CONJ προσκολληθησεται^{G4347} V-FPI-3S τη^{G3588} T-DSF γυναικι^{G1135} N-DSF αυτου^{G846} P-GSM και^{G2532} CONJ εσονται^{G1510} V-FDI-3P οι^{G3588} T-NPM δυο^{G1417} A-NUI εις^{G1519} PREP σαρκα^{G4561} N-ASF μιαν^{G1520} A-ASF

Wherefore they are no more **twain**, but **one** flesh. What therefore God hath **joined together**, let not man put asunder. Matthew 19:6

Matthew 19:6 ωστε^{G5620} CONJ ουκετι^{G3765} ADV-N εισιν^{G1510} V-PAI-3P δυο^{G1417} A-NUI αλλα^{G235} CONJ

σαρξ^{G4561 N-NSF} **μια**^{G1520 A-NSF} ο^{G3739 R-ASN} ουν^{G3767 CONJ} ο^{G3588 T-NSM} θεος^{G2316 N-NSM} συνεζευξεν^{G4801 V-AAI-3S} ανθρωπος^{G444 N-NSM} μη^{G3361 PRT-N} χωριζετω^{G5563 V-PAM-3S}

And **they twain** shall be **one** flesh: so then **they** are no more **twain**, but **one** flesh. Mark 10:8

Mark 10:8 και^{G2532 CONJ} εσονται^{G1510 V-FDI-3P} οι^{G3588 T-NPM} δυο^{G1417 A-NUI} **εις**^{G1519 PREP} σαρκα^{G4561 N-ASF} **μιαν**^{G1520 A-ASF} ωστε^{G5620 CONJ} ουκει^{G3765 ADV-N} εισιν^{G1510 V-PAI-3P} δυο^{G1417 A-NUI} αλλα^{G235 CONJ} μια^{G1520 A-NSF} σαρξ^{G4561 N-NSF}

What? know ye not that he which is **joined** to an harlot is **one** body? for **two**, saith he, shall be **one** flesh. 1 Corinthians 6:16

1 Corinthians 6:16 η^{G2228 PRT} ουκ^{G3756 PRT-N} οιδατε^{G1492 V-RAI-2P} οτι^{G3754 CONJ} ο^{G3588 T-NSM} κολλωμενος^{G2853 V-PPP-NSM} τη^{G3588 T-DSF} πορνη^{G4204 N-DSF} εν^{G1520 A-NSN} σωμα^{G4983 N-NSN} εστιν^{G1510 V-PAI-3S} εσονται^{G1510 V-FDI-3P} γαρ^{G1063 CONJ} φησιν^{G5346 V-PAI-3S} οι^{G3588 T-NPM} δυο^{G1417 A-NUI} **εις**^{G1519 PREP} σαρκα^{G4561 N-ASF} **μιαν**^{G1520 A-ASF}

For this cause shall a man leave his father and mother, and shall **be joined** unto his wife, and **they two** shall be **one** flesh. Ephesians 5:31

Ephesians 5:31 αντι^{G473 PREP} τουτου^{G3778 D-GSN} καταλειπει^{G2641 V-FAI-3S} ανθρωπος^{G444 N-NSM} τον^{G3588 T-ASM} πατερα^{G3962 N-ASM} αυτου^{G846 P-GSM} και^{G2532 CONJ} την^{G3588 T-ASF} μητερα^{G3384 N-ASF} και^{G2532 CONJ} προσκολληθησεται^{G4347 V-FPI-3S} προς^{G4314 PREP} την^{G3588 T-ASF} γυναικα^{G1135 N-ASF} αυτου^{G846 P-GSM} και^{G2532 CONJ} εσονται^{G1510 V-FDI-3P} οι^{G3588 T-NPM} δυο^{G1417 A-NUI} **εις**^{G1519 PREP} σαρκα^{G4561 N-ASF} **μιαν**^{G1520 A-ASF}

"in the name" that name is "YHVH" [Jehovah] Exodus 6:3. A name they share, the character they share.

They are one in purpose, in mind, in character, but not in person. Consider that this is how Jesus Christ even spoke of Himself and the Father, along with Himself and the Disciples, and even with the disciples amongst themselves, togetherness in mind, in purpose, in harmony, but not in person:

I and [my] Father are **one**. John 10:30

John 10:30 εγω^{G1473 P-1NS} και^{G2532 CONJ} ο^{G3588 T-NSM} πατηρ^{G3962 N-NSM} εν^{G1520 A-NSN} εσμεν^{G1510 V-PAI-1P}

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be **one**, as we [are]. John 17:11

John 17:11 και^{G2532 CONJ} ουκ^{G3756 PRT-N} ετι^{G2089 ADV} ειμι^{G1510 V-PAI-1S} εν^{G1722 PREP} τω^{G3588 T-DSM} κοσμω^{G2889 N-DSM} και^{G2532 CONJ} ουτοι^{G3778 D-NPM} εν^{G1722 PREP} τω^{G3588 T-DSM} κοσμω^{G2889 N-DSM}

εισιν^{G1510 V-PAI-3P} και^{G2532 CONJ} εγω^{G1473 P-INS} προς^{G4314 PREP} σε^{G4771 P-2AS} ερχομαι^{G2064 V-PNI-1S}
πατερ^{G3962 N-VSM} αγιε^{G40 A-VSM} τηρησον^{G5083 V-AAM-2S} αυτους^{G846 P-APM} εν^{G1722 PREP} τω^{G3588 T-DSN}
ονοματι^{G3686 N-DSN} σου^{G4771 P-2GS} ους^{G3739 R-APM} δεδωκας^{G1325 V-RAI-2S} μοι^{G1473 P-1DS} ινα^{G2443 CONJ}
ωσιν^{G1510 V-PAS-3P} εν^{G1520 A-NSN} καθως^{G2531 ADV} ημεις^{G1473 P-1NP}

That they all may be **one**; as thou, Father, [art] in me, and I in thee, that they also may be **one** in us: that the world may believe that thou hast sent me. **John 17:21**

John 17:21 ινα^{G2443 CONJ} παντες^{G3956 A-NPM} εν^{G1520 A-NSN} ωσιν^{G1510 V-PAS-3P} καθως^{G2531 ADV} συ^{G4771 P-2NS} πατερ^{G3962 N-VSM} εν^{G1722 PREP} εμοι^{G1473 P-1DS} καγω^{G2504 P-INS-K} εν^{G1722 PREP} σοι^{G4771 P-2DS} ινα^{G2443 CONJ} και^{G2532 CONJ} αυτοι^{G846 P-NPM} εν^{G1722 PREP} ημιν^{G1473 P-1DP} εν^{G1520 A-NSN} ωσιν^{G1510 V-PAS-3P} ινα^{G2443 CONJ} ο^{G3588 T-NSM} κοσμος^{G2889 N-NSM} πιστευση^{G4100 V-AAS-3S} οτι^{G3754 CONJ} συ^{G4771 P-2NS} με^{G1473 P-1AS} απεστειλας^{G649 V-AAI-2S}

And the glory which thou gavest me I have given them; that they may be **one**, even as we are **one**: **John 17:22**

John 17:22 και^{G2532 CONJ} εγω^{G1473 P-INS} την^{G3588 T-ASF} δοξαν^{G1391 N-ASF} ην^{G3739 R-ASF} δεδωκας^{G1325 V-RAI-2S} μοι^{G1473 P-1DS} δεδωκα^{G1325 V-RAI-1S} αυτοις^{G846 P-DPM} ινα^{G2443 CONJ} ωσιν^{G1510 V-PAS-3P} εν^{G1520 A-NSN} καθως^{G2531 ADV} ημεις^{G1473 P-1NP} εν^{G1520 A-NSN} εσμεν^{G1510 V-PAI-1P}

Notice, the scriptures in several places, speaks to this unity, this togetherness of multiplicity:

[Be] **of the same mind** one **toward another**. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. **Romans 12:16**

That **ye may with one mind [and] one mouth** glorify God, even the Father of our Lord Jesus Christ. **Romans 15:6**

Now I beseech you, brethren, by the name of our Lord Jesus Christ, **that ye all speak the same thing**, and [that] there **be no divisions among you**; but [that] **ye be perfectly joined together in the same mind and in the same judgment**. **1 Corinthians 1:10**

Finally, brethren, farewell. Be perfect, be of good comfort, **be of one mind**, live in peace; and the God of love and peace shall be with you. **2 Corinthians 13:11**

Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that **ye stand fast in one spirit, with one mind striving together** for the faith of the gospel; **Philippians 1:27**

Fulfil ye my joy, that **ye be likeminded, having the same love, [being] of one accord, of one mind**. **Philippians 2:2**

I beseech Euodias, and beseech Syntyche, that **they be of the same mind in the Lord**. **Philippians 4:2**

Finally, **[be ye] all of one mind**, having **compassion one of another**, love as brethren, [be] pitiful, [be] courteous: **1 Peter 3:8**

It is written in **Ezekiel**:

And **I will give them one heart**, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: **Ezekiel 11:19**

Ezekiel 11:19 ונתתי^{H5414} לב^{H3820} להם^{H3820} **אחד**^{H259} ירוח^{H7307} חדשה^{H2319} אתן^{H5414} בקרבכם^{H7130} והסרתי^{H5493} לב^{H3820} האבן^{H68} מבשרם^{H1320} ונתתי^{H5414} לב^{H3820} להם^{H3820} בשר^{H1320}:

Even satan's forces shall be thus joined together in such unity of purpose:

These have one mind, and shall give their power and strength unto the beast. **Revelation 17:13**

Revelation 17:13 οὗτοι^{G3778 D-NPM} **μὴν**^{G1520 A-ASF} γινώσκουσιν^{G1106 N-ASF} ἐχουσιν^{G2192 V-PAI-3P} καὶ^{G2532} **τὴν**^{G3588 T-ASF} δύναμιν^{G1411 N-ASF} καὶ^{G2532 CONJ} **τὴν**^{G3588 T-ASF} ἐξουσίαν^{G1849 N-ASF} αὐτῶν^{G1438 F-3GPM} τῷ^{G3588 T-DSN} θηρίῳ^{G2342 N-DSN} διαδιδωσουσιν^{G1239 V-PAI-3P}

I pray that these texts are helpful to you in this present study, but we are not done yet, for there are many many more things to consider in the Scripture upon this subject, and in the next few emails, we shall be able to consider more of them, and going back to Genesis to look further into this “...let **us** make man in **our** image, after **our** likeness...” [for from Genesis 1:1, we know from the Hebrew 3 persons are involved, and we can even see it in the English also, by carefully reading], and in further emails still, we will come to the Gospel of John, the very Gospel which was written to demonstrate the Deity of Jesus, and come to study all of those “servant” and “greater” texts, and further still, and then we shall look at Michael Archangel, what the word “angel” means Biblically and we will also in addition reference the many powerful Protestant Reformers who understood him to be YHVH God the Son [also known as Jesus], we shall also see the false/counterfeit theology of the Roman system, from their own sources.

For your homework this time, if you will please... please read **Psalms 24** [all of it], **Psalms 68:18**; **Ephesians 4:8**; and **John 3:13** and answer the question, **Who hath Descended from Above All, and Who hath Ascended Above All, Whose name is above all, What is His name, Who is the LORD of Glory, and How shall we call Him?**

[1] **Who is the King of Glory that ascended into the hill of the LORD, and entered through the gates and everlasting doors of the Heavenly Holy City?**

[2] **Whom did the Patriarchs see literally standing upon the Earth if no man hath seen God the Father?**

[3] **What about the “firstborn” text of Colossians 1:15, doesn't that say that Jesus is the first-created?**

[4] What about Revelation 3:14, where it says that Jesus is, “...the beginning of the creation of God”, doesn't this mean that Jesus was created by the Father, and then all “other” things through Jesus?

[5] What about all of the texts which say that Jesus is the “only begotten Son” or “only begotten of the Father”, like Psalms 2:7; John 1:14,18, 3:16,18; Acts 13:33; Hebrews 1:5; 1 John 4:9, do not these mean that Jesus was at some point made/created or begotten, and is therefore not eternal, but had a beginning at some distant point in eternity past?

Question: Who is the King of Glory that ascended into the hill of the LORD, and entered through the gates and everlasting doors of the Heavenly Holy City?

[[A Psalm of David.]] The earth *is* the LORD'S, and the fulness thereof; the world, and they that dwell therein. Psalms 24:1

For he hath founded it upon the seas, and established it upon the floods. Psalms 24:2

Who shall ascend into the hill of the LORD? or who shall stand in his holy place? Psalms 24:3

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. Psalms 24:4

He shall receive the blessing from the LORD, and righteousness from the God of his salvation. Psalms 24:5

This *is* the generation of them that seek him, that seek thy face, O Jacob. Selah. Psalms 24:6

Lift up your heads, O ye gates; and be ye lift up, ye **everlasting** doors; and **the King of glory shall come in**. Psalms 24:7

Who *is* this King of glory? **The LORD strong and mighty, the LORD mighty in battle**. Psalms 24:8

Lift up your heads, O ye gates; even lift *them* up, ye **everlasting** doors; and **the King of glory shall come in**. Psalms 24:9

Who is this King of glory? **The LORD of hosts, he *is* the King of glory**. Selah. Psalms 24:10

According to **Psalms 24**, the “**King of Glory**” is verily “**The LORD [YHVH] of hosts**” Himself. Let us then see who this is, by the Scriptures themselves, for it must be Him who first descended, to then later ascend far above all:

Consider **Psalms 68:18-20**:

Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell among them. Psalms 68:18

Blessed *be* the Lord, *who* daily loadeth us *with benefits*, even the God of our salvation. Selah. Psalms 68:19

He that is our God is the God of salvation; and unto GOD the Lord *belong* the issues from death. Psalms 68:20

This is directly cited in the New Testament in reference to Jesus Christ, which ascended far above all principality and power in **Ephesians 4:8-10**:

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Ephesians 4:8

[See those of the special resurrection that Jesus took with him, found in Matthew]

(Now that he ascended, what is it but that he also descended first into the lower parts of the earth? Ephesians 4:9

He that descended is the same also that ascended up far above all heavens, that he might fill all things.) Ephesians 4:10

And then let us consider **John 3:11-13**:

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. John 3:11

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? John 3:12

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. John 3:13

And **Ephesians 1:20-23**:

Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly places, Ephesians 1:20

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: Ephesians 1:21

And hath put all things under his feet, and gave him *to be* the head over all things to the church, Ephesians 1:22

Which is his body, the fulness of him that filleth all in all. Ephesians 1:23

And **Revelation 12:5**:

And she brought forth **a man child**, who was **to rule all** nations with a rod of iron: and her **child was caught up** unto God, and *to* his throne. Revelation 12:5

And **Acts 1:9-11**:

And when he had spoken these things, while they beheld, **he was taken up; and a cloud received him out of their sight**. Acts 1:9

And while they looked stedfastly toward **heaven as he went up**, behold, two men stood by them in white apparel; Acts 1:10

Which also said, Ye men of Galilee, why stand ye gazing **up into heaven?** **this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.** Acts 1:11

See also **John 14:1-4**:

Let not your heart be troubled: ye believe in God, believe also in me. John 14:1

In my Father's house are many mansions: if *it were* not so, I would have told you. **I go to prepare a place for you.** John 14:2

And **if I go and prepare a place for you, I will come again, and receive you unto myself;** that where **I am, there ye may be also.** John 14:3

And **whither I go ye know, and the way ye know.** John 14:4

We see that it was The LORD [YHVH] the Son ['Jesus'] who descended, to later ascend, even as He has done in many other places and times before taking upon himself humanity.

Question: Whom did the Patriarchs see literally standing upon the Earth if no man hath seen the God the Father?

Well, the texts do not really say that no man hath seen the Father absolutely, for there is an exception clause [**“save he which is of God”**]:

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*. John 1:18

And **the Father himself**, which hath sent **me**, hath borne witness of **me**. **Ye have neither heard his voice at any time, nor seen his shape.** John 5:37

Not that any man hath seen the Father, save he which is of God, he hath seen the Father. John 6:46

[See also: “All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; **neither knoweth any man the Father, save the Son**, and **he to whomsoever the Son**

will reveal *him*." [Matthew 11:27]]

Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen. 1 Timothy 6:16

No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. 1 John 4:12

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 1 John 4:20

Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God. 3 John 1:11

Yet Scripture also says that those who have seen the Son, 'Jesus', hath also seen the Father, not the person of the Father, but the very same character of the Father that the Son also hath:

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. Genesis 32:30

And they will tell *it* to the inhabitants of this land: *for* they have heard that thou LORD art among this people, that thou LORD art seen face to face, and *that* thy cloud standeth over them, and *that* thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. Numbers 14:14

And Manoah said unto his wife, We shall surely die, because we have seen God. Judges 13:32

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Isaiah 6:1

Blessed *are* the pure in heart: for they shall see God. Matthew 5:8

And he that seeth *me* seeth *him* that sent *me*. John 12:45

If ye had known *me*, ye should have known my Father also: and from henceforth ye know *him*, and have seen *him*. John 14:7

Philip saith unto him, Lord, shew us the Father, and it sufficeth us. John 14:8

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen *me* hath seen the Father; and how sayest thou *then*, Shew us the Father? John 14:9

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; 1 John 1:1

(For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) 1 John 1:2

That which **we have seen and heard** declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with **the Father**, and with his **Son Jesus Christ**. 1 John 1:3

And speaking of the Resurrection, Job said:

And *though* after my skin *worms* destroy this *body*, **yet in my flesh shall I see God**: Job 19:26

It was the LORD [YHVH], the Son, who came down to see the Tower of Babel:

And **the LORD came down to see** the city and the tower, which the children of men builded. Genesis 11:5

And **the LORD said**, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Genesis 11:6

Go to, let us go down, and there confound their language, that they may not understand one another's speech. Genesis 11:7

So **the LORD scattered them** abroad from thence upon the face of all the earth: and they left off to build the city. Genesis 11:8

Therefore is the name of it called Babel; because **the LORD did there confound the language of all the earth: and from thence did the LORD scatter them** abroad upon the face of all the earth. Genesis 11:9

It was the the LORD [YHVH], the Son ['Jesus'], who appeared unto Abraham and stood next to him:

And **the LORD appeared unto Abram**, and said, Unto thy seed will I give this land: and there builded he an altar unto **the LORD, who appeared unto him**. Genesis 12:7

And when Abram was ninety years old and nine, **the LORD appeared to Abram**, and said unto him, **I am the Almighty God; walk before me**, and be thou perfect. Genesis 17:1

And **he left off talking with him**, and **God went up from Abraham**. Genesis 17:22

[Please read also **Genesis 18:1-33**, since three men came to Abraham, and two [Genesis 19] are classed as the created Angels, then the third is easily identified in the Scriptures as **“The LORD [YHVH, the Son]”**, yes even the **“Judge of all the earth”** [Genesis 18:25], which stood before Abraham, and later called fire [*literal fire, but representative, or also symbolically, YHVH The Holy Spirit*] down from **“the LORD [YHVH, the Father] out of Heaven”** [Genesis 19:24]]

And **the LORD appeared unto him** in the plains of Mamre: and he sat in the tent door in the heat of the day; Genesis 18:1

And he lift up his eyes and looked, and, **lo, three men stood by him**: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground, Genesis 18:2

And **the LORD said unto Abraham**, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Genesis 18:13

Is any thing too hard for **the LORD**? **At the time appointed I will return unto thee**, according to the time of life, and Sarah shall have a son. Genesis 18:14

And **the LORD said**, Shall I hide from Abraham that thing which I do; Genesis 18:17

For I know him, that he will command his children and his household after him, and they shall keep the way of **the LORD**, to do justice and judgment; that **the LORD** may bring upon Abraham that which he hath spoken of him. Genesis 18:19

And **the LORD said**, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; Genesis 18:20

I will go down now, and see whether they have done altogether according to the cry of it, **which is come unto me**; and if not, I will know. Genesis 18:21

And the men turned their faces from thence, and went toward Sodom: but **Abraham stood yet before the LORD**. Genesis 18:22

[The two 'men', the created Angels, left and went ahead of the third man, who was the LORD...]

That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not **the Judge of all the earth do right**? Genesis 18:25

And **the LORD said**, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. Genesis 18:26

And Abraham answered and said, Behold now, I have taken upon me to speak **unto the Lord**, which *am but* dust and ashes: Genesis 18:27

And he said *unto him*, Oh let not **the Lord** be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there. Genesis 18:30

And he said, Behold now, I have taken upon me to speak **unto the Lord**: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake. Genesis 18:31

And he said, Oh let not **the Lord** be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake. Genesis 18:32

And **the LORD went his way**, as soon as he had left communing with Abraham: and Abraham returned unto his place. Genesis 18:33

And he said, Men, brethren, and fathers, hearken; **The God of glory appeared unto our father Abraham**, when he was in Mesopotamia, before he dwelt in Charran, Acts 7:2

It was the the LORD [YHVH], the Son ['Jesus'], who appeared unto Isaac:

And **the LORD appeared unto him**, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: Genesis 26:2

Sojourn in this land, and **I will be with thee, and will bless thee**; for unto thee, and unto thy seed, I will give all these countries, and **I will perform the oath which I swore unto Abraham thy father**; Genesis 26:3

And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; Genesis 26:4

Because that **Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws**. Genesis 26:5

Then Isaac sowed in that land, and received in the same year an hundredfold: and **the LORD blessed him**. Genesis 26:12

And **the LORD appeared unto him the same night**, and said, **I am the God of Abraham thy father**: fear not, for **I am with thee**, and **will bless thee**, and multiply thy seed **for my servant Abraham's sake**. Genesis 26:24

And he builded an altar there, and **called upon the name of the LORD**, and pitched his tent there: and there Isaac's servants digged a well. Genesis 26:25

It was the the LORD [YHVH], the Son ['Jesus'], who appeared unto Jacob/Israel:

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. Genesis 28:12

[This is the reference to which Jesus in the New Testament referred to, when speaking about Himself, “And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and **the angels of God ascending and descending upon the Son of man**.” [John 1:21]]

And, behold, **the LORD stood above it**, and said, **I am the LORD God of Abraham thy father, and the God of Isaac**: the land whereon thou liest, to thee will I give it, and to thy seed; Genesis 28:13

And **Jacob was left alone; and there wrestled a man with him** until the breaking of the day. Genesis 32:24

And when he saw that **he prevailed not against him**, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as **he wrestled with him**. Genesis 32:25

And he said, Let me go, for the day breaketh. And he said, **I will not let thee go, except thou bless me**. Genesis 32:26

And he said unto him, What *is* thy name? And he said, Jacob. Genesis 32:27

And he said, Thy name shall be called no more Jacob, but Israel: **for as a prince hast thou**

power with God and with men, and hast prevailed. Genesis 32:28

And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. Genesis 32:29

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. Genesis 32:30

It was the the LORD [YHVH], the Son ['Jesus', the Highest Messenger of the Father], who appeared unto Moses:

Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, [even] to Horeb. Exodus 3:1

And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush [was] not consumed. Exodus 3:2

And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. Exodus 3:3

And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here [am] I. Exodus 3:4

[Compare to, "Abraham, Abraham..." [Genesis 22:11] and "Jacob, Jacob..." [Genesis 46:2] and "Moses, Moses..." [Exodus 3:4] and "Samuel, Samuel..." [1 Samuel 3:10] and "Simon, Simon..." [Luke 22:31] and "Martha, Martha..." [Luke 10:41] and "Lord, Lord..." [Matthew 7:21-22, 25:11; Luke 6:46, 13:25] and "Saul, Saul..." [Acts 9:4, 22:7, 26:14] and "My God, My God..." [Psalms 22:1; Matthew 27:46; Mark 15:34] and/or "Eli, Eli..." [Matthew 27:46] and/or "Eloi, Eloi..." [Mark 15:34] and "Jerusalem, Jerusalem..." [Matthew 23:37; Luke 13:34]]

And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest [is] holy ground. Exodus 3:5

Moreover he said, I [am] the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. Exodus 3:6

And the LORD said, I have surely seen the affliction of my people which [are] in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; Exodus 3:7

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Exodus 3:8

Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Exodus 3:9

Come now therefore, and **I will send thee** unto Pharaoh, that thou mayest bring forth **my people** the children of Israel out of Egypt. Exodus 3:10

And **Moses said unto God**, Who [am] I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? Exodus 3:11

And **he said**, Certainly **I will be with thee**; and this [shall be] a token unto thee, that **I have sent thee**: When thou hast brought forth the people out of Egypt, **ye shall serve God upon this mountain**. Exodus 3:12

And **Moses said unto God**, Behold, [when] I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, **What [is] his name? what shall I say unto them?** Exodus 3:13

And **God said unto Moses, I AM THAT I AM**: and **he said**, Thus shalt thou say unto the children of Israel, **I AM hath sent me unto you**. Exodus 3:14

And **God said moreover unto Moses**, Thus shalt thou say unto the children of Israel, **The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this [is] my name for ever, and this [is] my memorial unto all generations**. Exodus 3:15

Go, and gather the elders of Israel together, and say unto them, **The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me**, saying, **I have surely visited you**, and [seen] that which is done to you in Egypt: Exodus 3:16

And **I have said, I will bring you up out of the affliction** of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. Exodus 3:17

And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, **The LORD God of the Hebrews hath met with us**: and now let us go, we beseech thee, three days' journey into the wilderness, that we may **sacrifice to the LORD our God**. Exodus 3:18

And **I am** sure that the king of Egypt will not let you go, no, not by a mighty hand. Exodus 3:19

And **I will stretch out my hand**, and smite Egypt with all my wonders which **I will do** in the midst thereof: and after that he will let you go. Exodus 3:20

And **I will give this people favour** in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: Exodus 3:21

But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put [them] upon your sons, and upon your daughters; and ye shall spoil the Egyptians. Exodus 3:22

This is repeated in **Acts 7**:

And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. Acts 7:30

When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him, Acts 7:31

Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. Acts 7:32

Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. Acts 7:33

I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. Acts 7:34

This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush. Acts 7:35

[God the Father, sent the Son.]

He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. Acts 7:36

This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. Acts 7:37

This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us: Acts 7:38

To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt, Acts 7:39

It was the the LORD [YHVH], the Son ['Jesus'], who appeared unto Moses and the children of Israel [and His Glory surrounds Him]:

Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. Exodus 6:1

And God spake unto Moses, and said unto him, I am the LORD: Exodus 6:2

And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. Exodus 6:3

But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt. Exodus 13:18

And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: Exodus 13:21

And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: Exodus 14:19

And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, Exodus 14:24

And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud. Exodus 16:10

And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. Exodus 19:18

And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up. Exodus 19:20

And God spake all these words, saying, Exodus 20:1

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off. Exodus 20:18

And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. Exodus 20:19

And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. Exodus 20:20

And the people stood afar off, and Moses drew near unto the thick darkness where God was. Exodus 20:21

And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. Exodus 20:22

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Exodus 23:20

[We will come to consider the “angel” word a little later in its many uses, in that it never automatically means created, but for the moment, know that these texts reveal that the The LORD [YHVH], the Son is the Messenger of The LORD [YHVH], the Father.]

Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. Exodus 23:21

[Notice that this text does not say that He “cannot” pardon their sins, but that at this time He would not do so.]

But if thou shalt indeed **obey his voice**, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. Exodus 23:22

For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off. Exodus 23:23

O God, when **thou wentest forth before thy people**, when **thou didst march through the wilderness**; Selah: Psalms 68:7

The earth shook, the heavens also dropped **at the presence of God**: *even Sinai itself was moved at the presence of God, the God of Israel*. Psalms 68:8

Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: Exodus 24:9

And **they saw the God of Israel**: and *there was under his feet* as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness. Exodus 24:10

And **the glory of the LORD abode upon mount Sinai**, and the cloud covered it six days: and the seventh day **he called unto Moses out of the midst of the cloud**. Exodus 24:16

And **the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel**. Exodus 24:17

And it came to pass, as Moses entered into the tabernacle, **the cloudy pillar descended**, and **stood at the door of the tabernacle**, **and the LORD talked with Moses**. Exodus 33:9

And **the LORD spake unto Moses face to face, as a man speaketh unto his friend**. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. Exodus 33:11

And **Moses said unto the LORD**, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Exodus 33:12

Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* thy people. Exodus 33:13

And he said, **My presence shall go with thee, and I will give thee rest**. Exodus 33:14

And he said unto him, If **thy presence** go not *with me*, carry us not up hence. Exodus 33:15

For wherein shall it be known here that I and thy people have found grace in thy sight? *is it not*

in that **thou goest with us**? so shall we be separated, I and thy people, from all the people that *are* upon the face of the earth. Exodus 33:16

And **the LORD said unto Moses**, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. Exodus 33:17

And he said, I beseech thee, **shew me thy glory**. Exodus 33:18

And he said, **I will make all my goodness pass before thee**, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. Exodus 33:19

And he said, **Thou canst not see my face**: for there shall no man see me, and live. Exodus 33:20

And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock: Exodus 33:21

And it shall come to pass, while **my glory passeth by**, that I will put thee in a clift of the rock, and **will cover thee with my hand while I pass by**: Exodus 33:22

And **I will take away mine hand**, and **thou shalt see my back parts**: but **my face shall not be seen**. Exodus 33:23

And **the LORD descended in the cloud, and stood with him there**, and proclaimed the name of the LORD. Exodus 34:5

And **the LORD passed by before him**, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Exodus 34:6

Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*. Exodus 34:7

And **Moses made haste, and bowed his head toward the earth, and worshipped**. Exodus 34:8

And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for *it is* a stiffnecked people; and **pardon our iniquity and our sin**, and take us for thine inheritance. Exodus 34:9

And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and **the glory of the LORD appeared unto all the people**. Leviticus 9:23

And there came **a fire out from before the LORD**, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they shouted, and **fell on their faces**. Leviticus 9:24

Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the

holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be **cut off from my presence: I am the LORD**. Leviticus 22:3

But all the congregation bade stone them with stones. And **the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel**. Numbers 14:10

And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and **the glory of the LORD appeared unto all the congregation**. Numbers 16:19

And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, **the cloud covered it, and the glory of the LORD appeared**. Numbers 16:42

And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and **they fell upon their faces**: and **the glory of the LORD appeared unto them**. Numbers 20:6

The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; Deuteronomy 1:30

[See Joshua 5:14 again.]

And in the wilderness, where thou hast **seen how that the LORD thy God bare thee**, as a man doth bear his son, **in all the way that ye went, until ye came into this place**. Deuteronomy 1:31

Yet **in this thing ye did not believe the LORD your God**, Deuteronomy 1:32

Who went in the way before you, to search you out a place to pitch your tents *in*, **in fire by night**, to shew you by what way ye should go, and **in a cloud by day**. Deuteronomy 1:33

For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; **therefore shall thy camp be holy**: that he see no unclean thing in thee, and turn away from thee. Deuteronomy 23:14

And **the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle**. Deuteronomy 31:15

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. Isaiah 63:9

[The Son, is that messenger of the Father.]

But they rebelled, and **vexed his holy Spirit**: therefore he was turned to be their enemy, *and* he fought against them. Isaiah 63:10

Then he remembered the days of old, Moses, *and* his people, *saying*, Where is **he that brought**

them up out of the sea with the shepherd of his flock? where *is* he that put his holy Spirit within him? Isaiah 63:11

That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? Isaiah 63:12

That led them through the deep, as an horse in the wilderness, *that* they should not stumble? Isaiah 63:13

Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go. Nehemiah 9:12

Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: Nehemiah 9:13

And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant: Nehemiah 9:14

Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go. Nehemiah 9:19

Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst. Nehemiah 9:20

And what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods? 2 Samuel 7:23

For thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: and thou, LORD, art become their God. 2 Samuel 7:24

And what one nation in the earth *is* like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt? 1 Chronicles 17:21

For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God. 1 Chronicles 17:22

Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them. Psalms 99:6

He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance *that* he gave them. Psalms 99:7

Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions. Psalms 99:8

Now, some not desiring to believe that the LORD [YHVH], the Son actually came down upon the earth, a Testimony was left for these, so please take careful notice of what the unfaithful in the days of Moses would say, and what God did that they might believe in the context:

And Moses answered and said, But, **behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.** Exodus 4:1

That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. Exodus 4:5

It was the the LORD [YHVH], the Son ['Jesus'], who appeared unto Joshua, the son of Nun, even as the Ruler [Captain] of the Host of the LORD [YHVH: the Father], since Jesus is also known as Michael Archangel [The Highest Messenger of the Father; and we shall come to this a bit later, and study this also, but compare this to Moses at the burning bush in **Exodus 3:1-22**]:

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, **there stood a man over against him** with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries? Joshua 5:13

And he said, **Nay; but as captain of the host of the LORD am I now come.** And **Joshua fell on his face to the earth, and did worship,** and said unto him, What saith my lord unto his servant? Joshua 5:14

And **the captain of the LORD'S host** said unto Joshua, **Loose thy shoe from off thy foot; for the place whereon thou standest is holy.** And **Joshua did so.** Joshua 5:15

It was the the LORD [YHVH], the Son ['Jesus'], the Word, who appeared unto Samuel:

And **the LORD came, and stood,** and called **as at other times,** Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth. 1 Samuel 3:10

And **the LORD appeared again in Shiloh:** for **the LORD revealed himself to Samuel in Shiloh by the word of the LORD.** 1 Samuel 3:21

It was the the LORD [YHVH], the Son ['Jesus'], the Word, who appeared to David, even as the “messenger of the LORD [YHVH, the Father]”:

And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite. 2 Samuel 24:16

And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house. 2 Samuel 24:17

And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite. 2 Samuel 24:18

And David, according to the saying of Gad, went up as the LORD commanded. 2 Samuel 24:19

And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground. 2 Samuel 24:20

And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite. 1 Chronicles 21:25

And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders *of Israel, who were* clothed in sackcloth, fell upon their faces. 1 Chronicles 21:16

And **David said unto God**, *Is it not I that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for* these sheep, what have they done? let thine hand, I pray thee, **O LORD my God**, be on me, and on my father's house; but not on thy people, that they should be plagued. 1 Chronicles 21:17

Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite. 1 Chronicles 21:18

And David went up at the saying of Gad, which he spake in the name of the LORD. 1 Chronicles 21:19

And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat. 1 Chronicles 21:20

Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, **where [the LORD] appeared unto David his father**, in the place that David had prepared in the threshingfloor of Ornan the Jebusite. 2 Chronicles 3:1

It was the the LORD [YHVH], the Son ['Jesus'], the Word, who appeared unto Solomon:

In Gibeon **the LORD appeared to Solomon** in a dream by night: and **God said**, Ask what I shall give thee. 1 Kings 3:5

That **the LORD appeared to Solomon the second time**, as he had appeared unto him at Gibeon. 1 Kings 9:2

And **the LORD was angry with Solomon**, because his heart was turned from **the LORD God of Israel, which had appeared unto him twice**, 1 Kings 11:9

And **the LORD appeared to Solomon by night**, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. 2 Chronicles 7:12

It was the the LORD [YHVH], the Son ['Jesus'], as the “angel [messenger] of the LORD [YHVH, the Father]”, who appeared unto Joshua the Highpriest, and Satan was resisting Jesus, even as he had done with the body of Moses [Jude 1:9]:

And he shewed me Joshua the high priest **standing before the angel of the LORD**, and Satan standing at his right hand to resist him. Zechariah 3:1

And **the LORD said unto Satan, The LORD rebuke thee, O Satan**; even **the LORD that hath chosen Jerusalem rebuke thee**: *is not this a brand plucked out of the fire?* Zechariah 3:2

Now Joshua was clothed with filthy garments, and stood before the angel. Zechariah 3:3

And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him **he said**, Behold, **I have caused thine iniquity to pass from thee**, and **I will clothe thee with change of raiment**. Zechariah 3:4

And **I said**, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And **the angel of the LORD stood by**. Zechariah 3:5

And **the angel of the LORD protested unto Joshua, saying**, Zechariah 3:6

Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. Zechariah 3:7

Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH. Zechariah 3:8

For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day. Zechariah 3:9

In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree. Zechariah 3:10

It was the the LORD [YHVH], the Son ['Jesus'], who appeared unto Gideon as the “angel [messenger] of the LORD [YHVH, the Father]”:

And there came an angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide *it* from the Midianites. Judges 6:11

And the angel of the LORD appeared unto him, and said unto him, **The LORD is with thee**, thou mighty man of valour. Judges 6:12

And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites. Judges 6:13

And **the LORD looked upon him**, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? Judges 6:14

And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family *is* poor in Manasseh, and I *am* the least in my father's house. Judges 6:15

And **the LORD said unto him, Surely I will be with thee**, and thou shalt smite the Midianites as one man. Judges 6:16

And he said unto him, **If now I have found grace in thy sight**, then shew me a sign that thou talkest with me. Judges 6:17

Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set *it* before thee. And he said, I will tarry until thou come again. Judges 6:18

And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*. Judges 6:19

And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so. Judges 6:20

Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight. Judges 6:21

And when Gideon perceived that he *was* an angel of the LORD, Gideon said, **Alas, O Lord GOD! for because I have seen an angel of the LORD face to face**. Judges 6:22

And **the LORD said unto him, Peace be unto thee; fear not: thou shalt not die**. Judges 6:23

Then Gideon **built an altar there unto the LORD, and called it Jehovahshalom**: unto this day it *is* yet in Ophrah of the Abiezrites. Judges 6:24

And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it: Judges 6:25

And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down. Judges 6:26

Then Gideon took ten men of his servants, and did as the LORD had said unto him: and *so* it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night. Judges 6:27

But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him. Judges 6:34

And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, Judges 6:36

And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. Judges 6:39

And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground. Judges 6:40

It was the the LORD [YHVH], the Son ['Jesus'], who appeared unto Manoah and his wife as the “angel [messenger] of the LORD [YHVH, the Father]”:

And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years. Judges 13:1

And there was a certain man of Zorah, of the family of the Danites, whose name [was] Manoah; and his wife [was] barren, and bare not. Judges 13:2

And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou [art] barren, and bearest not: but thou shalt conceive, and bear a son. Judges 13:3

Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean [thing]: Judges 13:4

For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines. Judges 13:5

Then the woman came and told her husband, saying, A man of God came unto me, and his countenance [was] like the countenance of an angel of God, very terrible: but I asked him not whence he [was], neither told he me his name: Judges 13:6

But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean [thing]: for the child shall be a Nazarite to God from the womb to the day of his death. Judges 13:7

Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. Judges 13:8

And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband [was] not with her. Judges 13:9

And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the [other] day. Judges 13:10

And Manoah arose, and went after his wife, and came to the man, and said unto him, [Art] thou the man that spakest unto the woman? And he said, I [am]. Judges 13:11

And Manoah said, Now let thy words come to pass. How shall we order the child, and [how] shall we do unto him? Judges 13:12

And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware. Judges 13:13

She may not eat of any [thing] that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean [thing]: all that I commanded her let her observe. Judges 13:14

And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee. Judges 13:15

And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he [was] an angel of the LORD. Judges 13:16

And Manoah said unto the angel of the LORD, What [is] thy name, that when thy sayings come to pass we may do thee honour? Judges 13:17

And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it [is] secret? Judges 13:18

So Manoah took a kid with a meat offering, and offered [it] upon a rock unto the LORD: and [the angel] did wondrously; and Manoah and his wife looked on. Judges 13:19

For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on [it], and fell on their faces to the ground. Judges 13:20

But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he [was] an angel of the LORD. Judges 13:21

And Manoah said unto his wife, **We shall surely die, because we have seen God.** Judges 13:22

But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these [things], nor would as at this time have told us [such things] as these. Judges 13:23

And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him. Judges 13:24

And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol. Judges 13:25

It was the the LORD [YHWH], the Son ['Jesus'], who appeared unto Isaiah:

In the year that king Uzziah died **I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.** Isaiah 6:1

Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. Isaiah 6:2

And one cried unto another, and said, **Holy, holy, holy, is the LORD of hosts:** the whole earth *is* full of his glory. Isaiah 6:3

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Isaiah 6:4

Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for **mine eyes have seen the King, the LORD of hosts.** Isaiah 6:5

Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar: Isaiah 6:6

And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Isaiah 6:7

Also **I heard the voice of the Lord**, saying, **Whom shall I send**, and **who will go for us**? Then said I, Here *am* I; send me. Isaiah 6:8

It was the the LORD [YHVH], the Son ['Jesus'], who appeared unto Hananiah, Mishael and Azariah in the fiery furnace:

He answered and said, Lo, **I see four men** loose, walking in the midst of the fire, and they have no hurt; and **the form of the fourth is like the Son of God.** Daniel 3:25

It was the the LORD [YHVH], the Son ['Jesus'], who appeared unto Daniel [and Daniel saw both the Father and the Son in vision, Daniel 7:9-14,22,27, 12:1]:

Then I lifted up mine eyes, and looked, and behold **a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:** Daniel 10:5

His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. Daniel 10:6

And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Daniel 10:7

Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Daniel 10:8

Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. Daniel 10:9

And *one* said **to the man clothed in linen, which was upon the waters of the river,** How long *shall it be to* the end of these wonders? Daniel 12:6

And **I heard the man clothed in linen, which was upon the waters of the river,** when he held

up his right hand and his left hand unto heaven, and swear by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished. Daniel 12:7

It was the the LORD [YHWH], the Son ['Jesus'], who appeared unto Ezekiel:

And there was a voice from the firmament that *was* over their heads, when they stood, *and* had let down their wings. Ezekiel 1:25

And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and **upon the likeness of the throne was the likeness as the appearance of a man above upon it.** Ezekiel 1:26

And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. Ezekiel 1:27

As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* **the appearance of the likeness of the glory of the LORD.** **And when I saw it, I fell upon my face, and I heard a voice of one that spake.** Ezekiel 1:28

And **he said unto me,** Son of man, stand upon thy feet, and **I will speak unto thee.** Ezekiel 2:1

And the spirit entered into me when he spake unto me, and set me upon my feet, that **I heard him that spake unto me.** Ezekiel 2:2

And he said unto me, Son of man, **I send thee** to the children of Israel, **to a rebellious nation that hath rebelled against me:** they and their fathers have **transgressed against me,** *even* unto this very day. Ezekiel 2:3

For *they are* impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, **Thus saith the Lord GOD.** Ezekiel 2:4

But the house of Israel will not hearken unto thee; for **they will not hearken unto me:** for all the house of Israel *are* impudent and hardhearted. Ezekiel 3:7

And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, **Thus saith the Lord GOD;** whether they will hear, or whether they will forbear. Ezekiel 3:11

Then the spirit took me up, and **I heard behind me a voice of a great rushing, saying, Blessed be the glory of the LORD from his place.** Ezekiel 3:12

Then I arose, and went forth into the plain: and, **behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face.** Ezekiel 3:23

[It was prophesied that the rebuilt Temple would have greater glory than Solomon's Temple, and it was not more glorious in size or worth, but only because the rebuilt Temple would be visited by the LORD [YHWH] God, the Son Himself in the flesh of men, Jesus Christ - "The glory of

this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.” Haggai 2:9; see Matthew 12:6

In Ezekiel 11:23, “And the glory of the LORD went up from the midst of the city, and stood upon the mountain which *is* on the east side of the city.”, we see that which foreshadowed Jesus Himself leaving the Temple for good [their house is left to them desolate] and going out of the city of Jerusalem to the East and sitting upon the Mount of Olives, where He speaks in Matthew 24, Mark 13 and Luke 21 about the end of all things.]

[This same “glory of the LORD” is that which surrounds the LORD [YHVH], the Son, He which was in the Pillar of Cloud and Fire, in Exodus [Exodus 16:7,10, etc], in Daniel, in Acts, in Revelation, etc., see also James 2:1]

It was the the LORD [YHVH], the Son ['Jesus'], who appeared unto Saul/Paul and Ananias:

And as he journeyed, he came near Damascus: and suddenly there **shined round about him a light from heaven**: Acts 9:3

And he fell to the earth, and heard a voice saying unto him, **Saul, Saul, why persecutest thou me?** Acts 9:4

And he said, **Who art thou, Lord?** And **the Lord said, I am Jesus** whom thou persecutest: *it is* hard for thee to kick against the pricks. Acts 9:5

And he trembling and astonished said, **Lord**, what wilt thou have me to do? And **the Lord said** unto him, Arise, and go into the city, and it shall be told thee what thou must do. Acts 9:6

And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. Acts 9:7

And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus. Acts 9:8

And he was three days without sight, and neither did eat nor drink. Acts 9:9

And there was a certain disciple at Damascus, named Ananias; and to him said **the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.** Acts 9:10

And **the Lord said** unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth, Acts 9:11

And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight. Acts 9:12

Then Ananias answered, **Lord**, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: Acts 9:13

And here he hath authority from the chief priests to bind **all that call on thy name.** Acts 9:14

But **the Lord said unto him**, Go thy way: for **he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel**: Acts 9:15

For I will shew him how great things he must **suffer for my name's sake**. Acts 9:16

And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, **the Lord, even Jesus**, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. Acts 9:17

And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly **there shone from heaven a great light round about me**. Acts 22:6

And I fell unto the ground, and heard a voice saying unto me, **Saul, Saul, why persecutest thou me**? Acts 22:7

And I answered, Who art thou, **Lord**? And he said unto me, **I am Jesus of Nazareth, whom thou persecutest**. Acts 22:8

And **they that were with me saw indeed the light, and were afraid**; but they heard not the voice of him that spake to me. Acts 22:9

And I said, What shall I do, **Lord**? And **the Lord** said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. Acts 22:10

And when **I could not see for the glory of that light**, being led by the hand of them that were with me, I came into Damascus. Acts 22:11

And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*, Acts 22:12

Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. Acts 22:13

And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and **see that Just One**, and **shouldest hear the voice of his mouth**. Acts 22:14

For thou shalt be his witness unto all men of what thou hast seen and heard. Acts 22:15

And now why tarriest thou? arise, and be baptized, and wash away thy sins, **calling on the name of the Lord**. Acts 22:16

And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; Acts 22:17

And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning **me**. Acts 22:18

And I said, **Lord**, they know that I imprisoned and beat in every synagogue them that believed on thee: Acts 22:19

And when **the blood of thy martyr Stephen** was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. Acts 22:20

And he said unto me, Depart: for **I will send thee** far hence unto the Gentiles. Acts 22:21

At midday, O king, **I saw in the way a light from heaven, above the brightness of the sun, shining round about me** and them which journeyed with me. Acts 26:13

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, **Saul, Saul, why persecutest thou me?** *it is* hard for thee to kick against the pricks. Acts 26:14

And I said, Who art thou, **Lord?** And he said, **I am Jesus** whom thou persecutest. Acts 26:15

But rise, and stand upon thy feet: for **I have appeared unto thee** for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which **I will appear unto thee**; Acts 26:16

Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, Acts 26:17

To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Acts 26:18

It was the the LORD [YHVH], the Son ['Jesus'], who appeared unto John the Apostle to give the Revelation [and John, also saw the Father in Revelation 4:2-11, 5:1,7,13, and Jesus again, along with the Holy Spirit in Revelation 5:5-7,13, and Jesus again in Revelation 10:1-11, and throughout...]:

Behold, **he cometh with clouds; and every eye shall see him, and they also which pierced him**: and all kindreds of the earth shall wail because of him. Even so, Amen. Revelation 1:7

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Revelation 1:8

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. Revelation 1:9

I was in the Spirit on **the Lord's day** [the 7th Day Sabbath of the LORD thy God], and **heard behind me a great voice, as of a trumpet**, Revelation 1:10

Saying, **I am Alpha and Omega, the first and the last**: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. Revelation 1:11

And I turned **to see the voice that spake with me**. And being turned, I saw seven golden candlesticks; Revelation 1:12

And in the midst of the seven candlesticks *one* like unto **the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.** Revelation 1:13

His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; Revelation 1:14

And **his feet like unto fine brass, as if they burned in a furnace;** and **his voice as the sound of many waters.** Revelation 1:15

And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and **his countenance was as the sun shineth in his strength.** Revelation 1:16

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; **I am the first and the last:** Revelation 1:17

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Revelation 1:18

It was the LORD [YHVH, the Son] Jesus, the Word, “the Voice” of the Father, that appeared and walked in the Garden of Eden on Earth, and it was at His presence that Adam and Eve fled:

And they heard **the voice of the LORD God walking in the garden** in the cool of the day: and Adam and his wife **hid themselves from the presence of the LORD God** amongst the trees of the garden. Genesis 3:8

Question: What about the “firstborn” text of Colossians 1:15, doesn't that say that Jesus is the first-created?

Who is the image of the invisible God, **the firstborn** of every creature: Colossians 1:15

“Firstborn” can literally mean the one 'who was first to be born', as in **Genesis 10:15, 19:31,33,34,37, 22:21, 25:13, 27:19,32, 29:26, 35:23, 36:15, 38:6,7, 41:51, 43:33, 46:8, 48:14,18, 49:3; Exodus 4:23, 6:14, 11:5, 12:12,29, 13:2,13,15, 22:29, 34:20; Numbers 3:2,12,13,40,41,42,43,45,46,50, 8:16,17, 18:15, 33:4; Deuteronomy 21:15,16,17, 25:6; Joshua 6:26, 17:1; Judges 8:20; 1 Samuel 8:2, 14:49, 17:13; 2 Samuel 3:2; 1 Kings 16:34; 1 Chronicles 1:13,29, 2:3,13,25,27,42,50, 3:1,15, 4:4, 5:1,3, 6:28, 8:1,30,39, 9:5,31,36, 26:2,4; 2 Chronicles 21:3; Nehemiah 10:36; Psalms 78:51, 105:36, 135:8, 136:10; Micah 6:7; Matthew 1:25; Luke 2:7; Hebrews 11:28.**

However, **“First born”** also carries another definition, in that it also means **“the chief”, “set before”** [placed ahead of, or instead of], **“might”**, and **“beginning of strength”, “excellency of dignity”, “excellency of power”, “be greater”, “higher than the kings of the earth”, “the preeminence”**.

Genesis 14:16-20, [“The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.” and “And when **Joseph saw that his father laid his right hand upon the head of Ephraim,** it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.” and “And Joseph said unto his father,

Not so, my father: for this *is* the firstborn; put thy right hand upon his head.” and “And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but **truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.**” and “And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and **he set Ephraim before Manasseh.**”] and so we see that thought Manasseh was literally the “**firstborn**”, the preeminence went unto the younger, Ephraim, and so he was “**set ... before...**” Manasseh, and Ephraim would be the “**greater**”.

Genesis 49:3; 1 Chronicles 5:1, [“Reuben, thou *art* my **firstborn**, my **might**, and **the beginning of my strength, the excellency of dignity, and the excellency of power:**” Then see, “Now the sons of **Reuben the firstborn of Israel, (for he was the firstborn; but,** forasmuch as he defiled his father's bed, **his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.**”], and though we see that Reuben was literally the first to be born of Jacob/Israel, we see the words connected with “**firstborn**” in these texts is more than simply being first to be born, for though Reuben was this, he was still “**Unstable as water ...**” and would “**... not excel**” because of what he had done, and therefore that which would have been his by birthright, was “**given unto**” another, and was no longer “**to be reckoned after the birthright**”. Therefore the word “**firstborn**” was to mean more than simply first to be born, but was to carry with it all these, “**... might, and the beginning of my strength, the excellency of dignity, and the excellency of power**” and Reuben failed at this because of his actions.

Exodus 4:22, [“And thou shalt say unto Pharaoh, Thus saith the LORD, **Israel is my son, even my firstborn:**”] Israel is called “**firstborn**”, yet we can know by scripture that Esau, and not Jacob [Israel], was the literal firstborn [Genesis 25:25-26], but in this instance we are dealing with the spiritual matter, since Jacob was the one that overcame with God, and prevailed, and so given a new name. We can also know by scripture that Jesus is the True Israel [Hosea 11:1 and Matthew 2:15].

Numbers 3:41-45, 8:14-18, [“And thou shalt **take the Levites for me (I am the LORD) instead of all the firstborn among the children of Israel;** and the cattle **of the Levites instead of** all the firstlings among the cattle of the children of Israel.” and “And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.” and “And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.” and “And the LORD spake unto Moses, saying,” and “**Take the Levites instead of all the firstborn among the children of Israel,** and the cattle **of the Levites instead of** their cattle; and the Levites shall be mine: I *am* the LORD.” Then we see, “Thus shalt thou separate the Levites from among the children of Israel: and **the Levites shall be mine.**” and “And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering.” and “For **they are wholly given unto me from among the children of Israel; instead of** such as open every womb, **even instead of the firstborn of all the children of Israel,** have I taken them unto me.” and “For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.” and “And **I have taken the Levites for all the firstborn of the children of Israel.**”], and so we see that because the children of Israel rebelled, they forfeited their right as the 'firstborn', and so God took [“**taken ... for**”] the Levites “**instead of**” them.

Psalms 89:27, [“Also I will make him my firstborn, higher than the kings of the earth.”] David [Psalms 89:20] is called **"firstborn"**, yet we can know by scripture that David is actually the youngest [8th son] of Jesse [1 Samuel 16:10-11]. We can also see by the use in **Psalms 89:27** that **"firstborn"** is related to pre-eminence, in other words: **"higher than the kings of the earth"**. David was a type pointing to Christ [Luke 24:27; John 5:39]. Obviously the term **"firstborn"** in this instance does not actually mean first to be born, but rather **"pre-eminent, first over all, special, chosen, headship, of blessing, chief"** and it was God which would **"make"** it this way.

Jeremiah 31:9, [“They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.”] Ephraim is called **"firstborn"**, yet we can know by scripture that Manasseh was the literal **"firstborn"** of Joseph [Genesis 41:50-52], and yet God also called Israel his **"firstborn"** [“And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn.” [Exodus 4:22] and “When Israel was a child, then I loved him, and called my son out of Egypt.” [Hosea 11:1] and Hosea 11:1 is requoted in the New Testament referencing Jesus [“And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.” [Matthew 2:15]]].

1 Chronicles 26:10, [“Also Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he was not the firstborn, yet his father made him the chief;)]”] really shows this usage clearly: “...Simri the chief, (for [though] he was not the firstborn, yet his father made him the chief;)”, and we see that persons can be **"made"** **"firstborn"**, in other words **"the chief"** [the pre-eminent], without actually being the literally **"firstborn"**.

Even in **Job 18:12-13** [**"firstborn of death"**] and in **Isaiah 14:30** [**"firstborn of the poor"**], the term **"firstborn"** in these instances is also being used in a figurative sense. Like "disease and decay" or "chiefest of the poor", the most poorest of them.

So, in consider the word **"Firstborn"**, what does this mean when it refers to Jesus in **Colossians 1:15**?

Well, we must consider other texts [and immediate context] to determine that answer for the Bible is **"precept upon precept, line upon line"**.

The Greek word for **"first created"** is **"Protoktioti"**, but Paul [a Jew, raised a Pharisee] chooses carefully instead, by aide of the Holy Spirit Himself [2 Timothy 3:16; 2 Peter 1:21], the Greek word for the "chosen" headship connotation: **"Prototokos"** [**"Firstborn"**, see also Hebrews 1:6 **"first begotten into the world"**; Revelation 1:5 **"first begotten of the dead"**]. For we are to inherit all things through Jesus Christ, for notice: “For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.” 2 Corinthians 1:20

So when we consider again the usage in **Colossians 1:15**, let us look at the immediate **context** to see if Paul meant **"firstborn"** in the sense of **"headship and pre-eminence of promise"** or **"first created"**.

We go to **Colossians 1:18**:

"And **he is the head** of the body, the church: who is **the beginning**, the firstborn from the dead; that **in all** [things] he might have **the preeminence.**" Colossians 1:18

"head of the body...who is the beginning...have the preeminence."; Paul solves the issue for us, line upon line.

However, in the greater context of the whole of Scripture, Christ Jesus can be said to fulfill **both** meanings, in that not only is:

[1] He is the **"firstborn"** being **the preeminent one**, even as **Romans 9:5** says, ["Whose *are* the fathers, and of whom as concerning the flesh **Christ came, who is over all, God** blessed for ever. Amen."] and **Colossians 1:16** ["For **by him** were **all things created**, that are **in heaven**, and that are **in earth**, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: **all things were created by him, and for him:**"] and **Colossians 2:10** ["And ye are complete in him, which is the head of all principality and power:"] and **Ephesians 1:21-23** ["**Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:**" and "And hath put all *things* under his feet, and **gave him to be the head over all things** to the church," and "Which is his body, the fulness of him that filleth all in all."] and **Ephesians 3:9** ["And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who **created all things by Jesus Christ:**"] and Ephesians 4:15 ["But speaking the truth in love, may grow up into him in all things, **which is the head, even Christ:**"], and **Hebrews 7:26** ["For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made **higher than the heavens;**"] and **John 1:3** ["**All** things were made by him; and **without him was not any thing made that was made.**"], read and compare **John 1:1-3** and **1 John 1:1-3** [The Son is the **"Word of life"**, even the **"eternal life"** which was always **"with"** the Father] and ...

[2] He is also the **"firstborn"** of the Woman/Church, see **Isaiah 9:6** ["For **unto us a child is born, unto us a son is given:** and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."]; **Luke 12:11** ["For **unto you is born** this day in the city of David **a Saviour, which is Christ the Lord.**"], and **Revelation 12:1-5** ["And there appeared a great wonder in heaven; **a woman** clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:" and "And **she being with child cried, travailing in birth, and pained to be delivered.**" and "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." and "And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before **the woman which was ready to be delivered, for to devour her child as soon as it was born.**" and "And **she brought forth a man child, who was to rule all nations with a rod of iron:** and **her child was caught up unto God, and to his throne.**"] and especially **vs 13**, "And when the dragon saw that he was cast unto the earth, he persecuted **the woman which brought forth the man child.**"; and we which come after Christ Jesus, are the many other sons and daughters, **Hebrews 2:10** ["For it became him, for whom *are* all things, and by whom *are* all things, in bringing **many sons unto glory**, to make the captain of their salvation perfect through sufferings."]

After this, how can any say that The Son [Jesus] is created using that **"firstborn"** text?

Question: What about Revelation 3:14, where it says that Jesus is, "...the beginning of the creation of God", doesn't this mean that Jesus was created by the Father, and then all "other" things through Jesus?

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, **the beginning of the creation of God**; Revelation 3:14

The Greek text reads:

Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον· τάδε λέγει ὁ ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, **ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ**·

Thus, the Greek phrase for “...**the beginning of the creation of God**” is “...**ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ**”.

The Greek word underlying the English “**the beginning**” is “**ἡ ἀρχή**”, or Transliterated Greek, “**he archē**”.

The Greek word “**archē**” has several functions, as it can mean, “**beginning, origin [originator]; the person or thing that commences [begins something], the first person or thing in a series, or leader, that which by anything commences [begins], the active cause or origin [originator], the extremity of a thing, corners of a sail, the first place, the principality, rule or magistracy, whether of [Heavenly] angels or [fallen angels] devils, etc**” [Strong's Concordance; and/or Thayer's Greek Lexicon]

G746

ἀρχή

archē

Total KJV Occurrences: 59

beginning, 39

Matthew 19:4, Matthew 24:8 (2), Matthew 24:21, Mark 1:1, Mark 10:6, Mark 13:19, Luke 1:2, John 1:1-2 (2), John 2:11, John 6:64, John 8:25, John 8:44, John 15:27, John 16:4, Philippians 4:15 (2), Colossians 1:18, 2 Thessalonians 2:13, Hebrews 1:10, Hebrews 3:14, Hebrews 7:3, 2 Peter 3:4, 1 John 1:1, 1 John 2:7 (2), 1 John 2:13-14 (2), 1 John 2:24 (2), 1 John 3:8, 1 John 3:11, 2 John 1:5-6 (2), Revelation 1:8, Revelation 3:14, Revelation 21:6, Revelation 22:13

principalities, 6

Romans 8:38, Ephesians 3:10, Ephesians 6:12, Colossians 1:16, Colossians 2:15, Titus 3:1

first, 4

Acts 26:4, Hebrews 2:3, Hebrews 5:12, Jude 1:6

corners, 2

Acts 10:11, Acts 11:5

principality, 2

Ephesians 1:21, Colossians 2:10

began, 1

Hebrews 2:3

beginnings, 1

Mark 13:8

magistrates, 1

Luke 12:11

power, 1

Luke 20:20

principles, 1

Hebrews 6:1

rule, 1

1 Corinthians 15:24

We see that this same word is used in several ways, one of which means to be the “**beginning**” or the One who starts everything, or the Originator of all things [in other words, the One through whom all things created came into existence.],

And he said unto me, It is done. **I am** Alpha and Omega, **the beginning** [“**ἡ ἀρχὴ**”] and the end. I will give unto him that is athirst of the fountain of the water of life freely. Revelation 21:6

He that overcometh shall inherit all things; and **I will be his God**, and he shall be my son. Revelation 21:7

I am Alpha and Omega, **the beginning** [“**ἡ ἀρχὴ**”] and the end, the first and the last. Revelation 22:13

This is the very same person, The LORD [YHVH], the Son, who made/created/formed all things, even by His own mouth and hands:

And he answered and said unto them, Have ye not read, that **he which made them at the beginning** [“**ὁ ἀπὸ ἀρχῆς**”] **made them male and female**, Matthew 19:4

But from **the beginning** [“**ἀπὸ δε ἀρχῆς**”] of the creation **God made them male and female**. Mark 10:6

For *in* those days shall be affliction, such as was not **from the beginning** [**“απ αρχης”**] of the creation which **God created** unto this time, neither shall be. Mark 13:19

And, Thou, Lord, in the beginning [**και συ κατ αρχας κυριε**] hast **laid the foundation of the earth; and the heavens are the works of thine hands:** Hebrews 1:10

[**Hebrews 1:10** is being quoted from **Psalms 102:25**, “Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands.” and it is being directly applied to Jesus Christ, who is **“the same”** in **Hebrews 1:6-13, 13:8**, see also **Psalms 102:12,24-28**]

In the Gospel and Epistles of John, we read that Jesus, the Word, is the Person which created **“all things”** and was eternally **“with”** the Father, and that Jesus is indeed **“God”**, not the Father, neither the Holy Spirit, but the Son [Word, Logos, etc]:

In the beginning [**“εν αρχη”**] was **the Word**, and **the Word** was **with** God, and **the Word** was God. John 1:1

The same was **in the beginning** [**“εν αρχη”**] with God. John 1:2

All things were made by him; and **without him was not any thing made that was made**. John 1:3

That which was **from the beginning** [**“απ αρχης”**], which **we have heard**, which **we have seen with our eyes**, which **we have looked upon**, and **our hands have handled**, of **the Word of life**; 1 John 1:1

(For **the life was manifested**, and **we have seen it**, and bear witness, and shew unto you **that eternal life**, which **was with the Father**, and **was manifested unto us**;) 1 John 1:2

That which **we have seen and heard** declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with **the Father**, and with **his Son Jesus Christ**. 1 John 1:3

Additionally, there is no text in the Old or New Testaments which reads that Jesus created all 'other' things, and the underlying Hebrew/Aramaic and Greek may be directly consulted to verify this, for as with John, Paul again restates that Jesus created all things:

In whom we have **redemption through his blood**, *even* the forgiveness of sins: Colossians 1:14

Who is **the image of the invisible God**, the firstborn of every creature: Colossians 1:15

For **by him were all things created**, that are **in heaven**, and that are **in earth, visible and invisible**, whether *they be* thrones, or dominions, or principalities, or powers: **all things were created by him, and for him**: Colossians 1:16

And **he is before all things**, and **by him all things consist**. Colossians 1:17

And he is the head of the body, the church: **who is the beginning** [**“εστιν αρχη”**], the firstborn from the dead; that in all *things* he might have the preeminence. Colossians 1:18

When asked the question, did The Son have a beginning of days, the Scriptures resoundingly give us the answer through the type of Melchizedek, from the Father Himself and other texts, that 'No, He is Life Eternal.' [see also: 1 John 5:11]:

Without father, without mother, without descent, **having neither beginning of days**, nor end of life; but made **like unto the Son of God**; abideth a priest continually. Hebrews 7:3

Before the mountains were brought forth, or ever **thou hadst formed the earth and the world**, even **from everlasting to everlasting, thou art God**. Psalms 90:2

Thy throne is established of old: thou art from everlasting. Psalms 93:2

Thy throne, O God, is for ever and ever: the sceptre of thy kingdom *is* a right sceptre. Psalms 45:6

Thou, O LORD, remainest for ever; thy throne from generation to generation. Lamentations 5:19

But **unto the Son he saith, Thy throne, O God, is for ever and ever**: a sceptre of righteousness *is* the sceptre of thy kingdom. Hebrews 1:8

But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall **he** come forth unto **me** *that is* to be ruler in Israel; **whose goings forth have been from of old, from everlasting**. Micah 5:2

Therefore, from the Scriptures, we see that it was through 'Jesus', or the LORD [YHVH], the eternal Son, that all things created came into existence.

Question: What about all of the texts which say that Jesus is the “only begotten Son” or “only begotten of the Father”, like Psalms 2:7; John 1:14,18, 3:16,18; Acts 13:33; Hebrews 1:5, 5:5; 1 John 4:9, do not these mean that Jesus was at some point made/created or begotten into existence, and is therefore not eternal, but had a beginning at some distant point in eternity past?

And **the Word was made flesh**, and **dwelt among us**, (and **we beheld his glory**, the glory as of **the only begotten** [**“μονογενοῦς”**] **of the Father**,) full of grace and truth. John 1:14

No man hath seen **God** at any time; **the only begotten** [**“μονογενῆς”**] **Son**, which is in the bosom of **the Father**, **he** hath declared **him**. John 1:18

For God so loved the world, that he gave his **only begotten** [**“τὸν μονογενῆ”**] **Son**, that whosoever believeth in him should not perish, but have everlasting life. John 3:16

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of **the only begotten** [**“τοῦ μονογενοῦς”**] **Son of God**. John 3:18

In this was manifested the **love of God** toward us, because that **God sent his only begotten** [**“τον μονογενη”**] **Son** into the world, that we might live through **him**. 1 John 4:9

The words **“only begotten”** in **John 1:14, 18, 3:16,18; 1 John 4:9** come from the Greek **“monogenēs”**, and is also seen in other passages of the Scriptures:

Now when he came nigh to the gate of the city, behold, there was a dead man carried out, **the only son of his mother**, and she was a widow: and much people of the city was with her. Luke 7:12

For **he had one only daughter**, about twelve years of age, and she lay a dying. But as he went the people thronged him. Luke 8:42

And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon **my son: for he is mine only child**. Luke 9:38

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up **his only begotten son**, Hebrews 11:17

From this we can see that the word can mean **“only”** one [Luke 7:2, 8:42, 9:38], but it can also mean the special child of Promise, **“the beloved”** [Genesis 15:4-6, 17:4-8,15-19,21, 18:10-14, 21:1-3], as Isaac was [Hebrews 11:17-19], since Abraham already had through human effort/works, a previous son, Ishmael, through Hagar, Sarah's maid [Genesis 16:4,10,11,12,15,16, 17:20].

Therefore, was Isaac, Abraham's only son? Not in the sense of being an only child of Abraham, for we see that Ishmael was born unto him by Hagar [the bondwoman; Genesis 21:10; Galatians 4:23,30,31] and God does acknowledge him [Genesis 22:13], yet notice what God says of the special child of promise, Isaac [Genesis 22:12], the child of Abraham & Sarah [the free woman; Galatians 4:23,30,31]:

And he said, Take now **thy son, thine only** [Hebrew: “יחידך”; Transliterated Hebrew “yâchîyd”] **son Isaac**, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. Genesis 22:2

[Genesis 22:2, in the Greek LXX, reads, “καὶ εἶπεν Λαβὲ **τὸν υἱόν σου τὸν ἀγαπητόν, ὃν ἠγάπησας**, τὸν Ἰσαακ...”, which says, “And now take thy son, **thy son the beloved, whom ye have loved**, the Isaac...”]

And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing **thou hast not withheld thy son, thine only** [Hebrew: “יחידך”; Transliterated Hebrew “yâchîyd”] **son from me**. Genesis 22:12

[Genesis 22:12, in the Greek LXX, reads, “...καὶ οὐκ ἐφείσω τοῦ υἱοῦ σου **τοῦ ἀγαπητοῦ** δι’ ἐμέ.”, which says, “...and ye have not withheld thy son, **thy beloved**, from me.”]

And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and **hast not withheld thy son, thine only** [Hebrew: “יחידך”; Transliterated Hebrew “yâchîyd”] **son**: Genesis 22:16

[Genesis 22:16, in the Greek LXX, reads, “...καὶ οὐκ ἐφείσω τοῦ υἱοῦ σου **τοῦ ἀγαπητοῦ** δι’

ἐμέ.”, which says, “...and ye have not withheld thy son, **thy beloved**, from me.”]

We can see that Isaac was “**thy beloved**” [“**τοῦ ἀγαπητοῦ**”] son of Abraham, even as Christ Jesus is the “**my beloved**” [“**ὁ ἀγαπητός**”] of the Father, and that this is intimately connected with the phrase “**the only begotten**” [“**τον μονογενῆ**”]:

And lo a voice from heaven, saying, This is **my beloved** Son, in whom I am well pleased.
Matthew 3:17

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is **my beloved** Son, in whom I am well pleased; hear ye him. Matthew 17:5

And there came a voice from heaven, *saying*, Thou art **my beloved** Son, in whom I am well pleased. Mark 1:11

And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is **my beloved** Son: hear him. Mark 9:7

And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art **my beloved** Son; in thee I am well pleased. Luke 3:22

And there came a voice out of the cloud, saying, This is **my beloved** Son: hear him. Luke 9:35

Then said the lord of the vineyard, What shall I do? I will send **my beloved** son: it may be they will reverence *him* when they see him. Luke 20:13

For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is **my beloved** Son, in whom I am well pleased. 2 Peter 1:17

Further uses of the word “**μονογενῆ**” is also found in the Greek LXX:

Deliver my soul from the sword; **my darling** [Hebrew: “יְחִידִי”; Transliterated Hebrew “yâchîyd”; Greek LXX Psalms 21:21: “**τὴν μονογενῆ μου**”] from the power of the dog. Psalms 22:20

[This passage [Psalms 22:20] is quoted in the context of Psalms 22:1-31, [“[[To the chief Musician upon Aijeleth Shahar, A Psalm of David.]] **My God, my God, why hast thou forsaken me?** *why art thou so far from helping me, and from the words of my roaring?*” [Psalms 22:1], which is a reference to Jesus in Matthew 27:46; Mark 15:34]

Lord, how long wilt thou look on? rescue my soul from their destructions, **my darling** [Hebrew: “יְחִידִי”; Transliterated: “yâchîyd”; Greek LXX Psalms 34:17: “**τὴν μονογενῆ μου**”] from the lions. Psalms 35:17

[This passage [Psalms 35:17] also speaks of Christ Jesus and is similar to that of Psalms 22:20.]

Turn thee unto me, and have mercy upon me; for I **am desolate** [Hebrew: “יָחִיד”; Transliterated: “yâchîyd”; Greek LXX Psalms 24:16: “**με ὅτι μονογενῆς**”; in other words, 'all alone', or 'the

only one left'] and afflicted. Psalms 25:16

[This passage [Psalms 25:16], we can compare to Isaiah 63:3, “**I have trodden the winepress alone; and of the people there was none with me**: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.”]

In Greek LXX **Judges 11:34**, we further see that “**μονογενής**” even carries a definition of 'singularity', 'one and only':

And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and **she was his only** [Hebrew: “יחידה”; Transliterated Hebrew “yâchîyd”; Greek LXX: “**μονογενής**”] **child**; **beside her he had neither son nor daughter**. Judges 11:34

In **Zechariah 12:10**, we see the 2nd Advent of Jesus Christ foretold, and the word “**only**” and has a connection the word “**firstborn**” [Please see the study upon the “firstborn” texts]:

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and **they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only** [Hebrew: “יחידה”; Transliterated Hebrew “yâchîyd”] **son**, and shall be in bitterness for him, as one that is in bitterness **for his firstborn**. Zechariah 12:10

The related Greek word is “**γεγεννηκα**” in **Acts 13:33** and **Hebrews 1:5, 5:5** is co-related to the Hebrew “**yâlad**” in **Psalms 2:7**:

I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten [Hebrew: “ילדה”; Greek LXX: “**γεγεννηκα**”] **thee**. Psalms 2:7

God hath fulfilled the same unto us their children, in that **he hath raised up Jesus** again; as it is also written in the second psalm, **Thou art my Son, this day have I begotten** [“**γεγεννηκα**”] **thee**. Acts 13:33

And as concerning that **he raised him up from the dead, now no more to return to corruption**, he said on this wise, I will give you the sure mercies of David. Acts 13:34

Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption. Acts 13:35

For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: Acts 13:36

But he, whom God raised again, saw no corruption. Acts 13:37

Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: Acts 13:38

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Acts 13:39

Who being the brightness of **his** glory, and the express image of **his** person, and upholding all things by the word of **his** power, when he had by **himself** purged our sins, sat down on the right hand of the Majesty on high; Hebrews 1:3

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. Hebrews 1:4

For unto which of the angels said he at any time, **Thou art my Son, this day have I begotten** [**“γεγεννηκα”**] **thee**? And again, **I will be to him a Father**, and **he shall be to me a Son**? Hebrews 1:5

And again, when he bringeth in the firstbegotten [**“πρωτοτοκον”**] into the world, he saith, And let all the angels of God worship him. Hebrews 1:6

So also **Christ glorified not himself to be made an high priest**; but **he that said unto him, Thou art my Son, to day have I begotten** [**“γεγεννηκα”**] **thee**. Hebrews 5:5

And being made perfect, he became the author of eternal salvation unto all them that obey him; Hebrews 5:9

Called of God an high priest after the order of Melchisedec. Hebrews 5:10

Each of these passages tells us that **“begotten”** deals with that which came after the Sacrifice, the Resurrection, and deals with the **“purging of sins”**, **“the forgiveness of sins”**, being **“justified from all things”** and the Ascension of Christ Jesus into the Heavenly Holy Place to begin His ministration as our Great High Priest and as the King of the Throne of Grace [Hebrews 4:16], after the order of the King-priest Melchizedek.

Concerning **his Son Jesus Christ our Lord**, which was made of the seed of David according to the flesh; Romans 1:3

And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: Romans 1:4

Further in the Old Testament passages of **2 Samuel 7:11-14** and **1 Chronicles 22:9-13**, where in a prophecy about King Solomon [Peace], also points to Christ Jesus, the True Ruler of Peace [Isaiah 9:6]:

And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house. 2 Samuel 7:11

And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 2 Samuel 7:12

He shall build an house for my name, and I will stablish the throne of his kingdom for ever. 2 Samuel 7:13

I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 2 Samuel 7:14

Behold, **a son shall be born to thee, who shall be a man of rest;** and I will give him rest from all his enemies round about: for **his name shall be Solomon,** and I will give peace and quietness unto Israel in his days. 1 Chronicles 22:9

He shall build an house for my name; and **he shall be my son, and I will be his father;** and **I will establish the throne of his kingdom over Israel for ever.** 1 Chronicles 22:10

Now, my son, the LORD be with thee; and prosper thou, and **build the house of the LORD thy God, as he hath said of thee.** 1 Chronicles 22:11

Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God. 1 Chronicles 22:12

Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed. 1 Chronicles 22:13

Therefore, we can conclude that **“only begotten”** in reference to Christ Jesus, means **“my beloved”**, and means the original, un-adopted heir of the promise of peace [unlike us, though we are now **“many sons”** [Hebrews 2:10] through Christ Jesus, having received the **“Spirit of adoption”** [Romans 8:15] **“that we might receive the adoption of sons”** [Galatians 5:4], the **“adoption of children by Jesus Christ”** [Ephesians 1:5], the very **“appointed heir”** [Hebrews 1:2], being the **“seed, which is Christ”** [Galatians 3:16], **“Who being the brightness of his glory, and the express image of his person,** and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;” [Hebrews 1:3]. So, while The LORD [YHVH], the Son is eternal and without beginning in His Divinity/Deity, His humanity did have beginning.

Question: What about those texts wherein Jesus says that the “Father is greater than” himself?

My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. John 10:29

Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. John 14:28

The key is within Philippians 2 (see below), and a few other texts. Jesus, being in the “form of God” (YHVH Emmanuel), took upon Himself the “form of a Servant” (humanity) and “humbled **himself**”. Jesus voluntarily subjected Himself to the Father. This will even be the case in eternity – 1 Corinthians 15:28; Genesis 41:40 (type, “only in the throne”, not nature (God), not a matter of Eternal Deity, not ‘age’, etc). Jesus, coming in Humanity, is also our example unto the Father, for it was the character of the Father that Jesus came to show, by manifesting His name (character) unto all. Mankind was also made in “the image [and likeness] of God”. As a type, Adam the Figure, Male and Female, in Genesis. Both equal in Nature, but one (Body) in subjection to the Head. This is the way the Church is to be to

Christ, and Wife to Husband, and Christ to the Father – 1 Corinthians 11:3; Ephesians 5:23. None of this detracts from the eternal nature of Jesus, nor of His Deity, God, for He is YHVH Emmanuel – indeed God with us.

Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. John 13:16

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. John 15:20

For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth. Luke 22:27

Ye call me Master and Lord: and ye say well; for *so* I am. John 13:13

If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. John 13:14

For I have given you an example, that ye should do as I have done to you. John 13:15

For when God made promise to Abraham, because he could swear by no greater, he sware by himself, Hebrews 6:13

Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. Hebrews 6:14

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father. John 14:12

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. John 17:5

I *am* the LORD: that *is* my name: and my glory will I not give to another, neither my praise to graven images. Isaiah 42:8

For mine own sake, *even* for mine own sake, will I do *it*: for how should *my name* be polluted? and I will not give my glory unto another. Isaiah 48:11

If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Philippians 2:1

Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind. Philippians 2:2

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Philippians 2:3

Look not every man on his own things, but every man also on the things of others. Philippians 2:4

Let this mind be in you, which was also in Christ Jesus: Philippians 2:5

Who, being in the form of God, thought it not robbery to be equal with God: Philippians 2:6

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: Philippians 2:7

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Philippians 2:8

Wherefore God also hath highly exalted him, and given him a name which is above every name: Philippians 2:9

That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; Philippians 2:10

And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father. Philippians 2:11

And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD. Exodus 19:9

Then said I, Lo, I come: in the volume of the book *it is* written of me, Psalms 40:7

Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. Zechariah 2:10

Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Hebrews 10:7

Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. Hebrews 10:9

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the

law, Galatians 4:4

Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: Hebrews 10:5

"...the Lord of me and the God of me...", the "me" is Thomas [context].

Let us compare two texts:

23exegerqhti kurie kai proscas th krisei mou o qeos mou kai o kurios mou eis thn dikhn mou [Psalms 34:23 LXX same as Psalms 35:23 KJV; Psalms - Septuagint Psalms 34:23 LXX, same as Psalms 35:23 KJV]

kai apekriqh o qwmaV kai eipen autw o kurioV mou kai o qeoV mou John 20:28 [John 20 - 20:28 Greek Stephens 1550 Textus Receptus]

Do you see these two verses ? What do you see...

And Thomas answered and said unto him, My Lord and my God. The "him" is Jesus [context].

That Jesus claimed to be the "Son of God" means He is claiming equality with God the Fathers very Nature, ie His eternal power and Godhead.

...

John 20:28, another look...

It is normally stated in the Jehovah's Witness, Arian theology [a direct quote used when speaking with several] that the scripture of John 20:28

(And Thomas answered and said unto him, My Lord and my God.), is to have the following "explanations":

"Explanations proposed by them:

1. Thomas was surprised when he saw the Lord in their midst. "My God!" was just an expression, a "statement of surprise."
2. Thomas was actually addressing both the Father and the Lord Jesus Christ when he said, "My Lord and my God."
3. It is not a teaching text (non-didactic text); actually Thomas made a mistake when he said, "My Lord and my God."
4. Thomas could have been saying my master and judge. The word 'theos' is generic and has many meanings and can mean 'judge'."

It seems the author of the (above) statements automatically "excludes" [without even mentioning the 'possibility' for] the one singular explanation which fits perfectly and plainly with the scriptures (both

in local and global context), which is to say that "JESUS is GOD". Consider that. The possibility is not even listed, nor considered, but is automatically expunged silently without addressing it at all.

[As an example of like-mindedness: This would be the same kind of reasoning that some of the same people argue that the "days" in Genesis 1 and 2 have to be anything else other than literal days. Some will advocate millions of years, others will give somewhat shorter time frames (thousand(s)), but generally they will allow that the "days" in Genesis are speaking about "an unknown and unspecified exact time frame" and are "not meant to be taken literally". However, when later asked if these "timeframes" could then actually still reference a "24 hr period" [literal day] timeframe, they will always answer "no". How strange. They will argue any other "possibility" instead and will continually refuse to acknowledge even the one "possibility" which scripture is putting forth. Scripture is clear, however. The Days in Genesis are literal days and the earth is 6,000 years old, and numerous texts [including the findings of science] can attest to this, but that is for another thread.]

With this in mind, let us now look more closely at the offered "explanations" of John 20:28.

1a. Thomas exclaimed in "surprise" unto "HIM" [JESUS; verse 29, etc] "...my GOD..."

The "explanation" we are 'given' is that Thomas had an "outburst" and we are then furnished with several translations which place a single punctuation mark, being an "exclamation point", at the end of the words instead of a period.

Consider other well respected translations which use a "period" and not an "exclamation point":

KJV

20:28 And Thomas answered and said unto him, My Lord and my God.

ASV

20:28 Thomas answered and said unto him, My Lord and my God.

Darby's ET

20:28 Thomas answered and said to him, My Lord and my God.

Douay Rheims

20:28 Thomas answered, and said to him: My Lord, and my God.

Noah Webster Bible

20:28 And Thomas answered and said to him, My Lord and my God.

So, while there are translations that do indeed use an "exclamation mark" there are just as many which use a "period"; even one using a semicolon. But, even if so, does this easily close the case for either side at this point? No. The Greek manuscripts had no such punctuation for either case:

Stephens 1550 TR

kai apekriqh o qwmaV kai eipen autw o kurioV mou kai o qeoV mou

Scrivener 1894 TR

kai apekriqh o qwmaV kai eipen autw o kurioV mou kai o qeoV mou

Byzantine Majority

kai apekriqh qwmaV kai eipen autw o kurioV mou kai o qeoV mou

Alexandrian

apekriqh qwmaV kai eipen autw o kurioV mou kai o qeoV mou

Hort and Westcott

apekriqh qwmaV kai eipen autw o kurioV mou kai o qeoV mou

Will majority then decide? No. Let us now consider something new. Let us look to the following two sentences, using the differing punctuation and recompare with what the scripture reveals above:

"JESUS is the annointed KING and MESSIAH." (Simply a true statement, a profession of that which is true.)

"JESUS is the annointed KING and MESSIAH!" (An exclamation of excitement of the profound truth.)

Now the question then is, "Which of the two sentences is saying anything that is not true?" Neither. They are both saying that which is true in different means. One sentence merely records a statement about the facts, and the other records those same facts as brought about by excitement. So, just because we will either choose the "period" or the "exclamation" it does not alter the facts of that which is true in the statement. Thomas said, "my LORD and my GOD" unto JESUS...

Since there is no punctuation in the Greek manuscripts, if someone wants to have an "exclamation" in the place where others put a "period" in this instance, so be it, but there should never be any doctrinal theology of scripture that should ever be hanging upon something so insignificant as an added punctuation. Either way, in reverence and understanding (It is JESUS.), or even in awesome excitement (It is JESUS!).

Another example would be the statement of "JESUS CHRIST." This is saying that which is true. Others today will even use the same words in swearing/expletive [which will not be repeated or demonstrated, "Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain." Exodus 20:7], but does even doing that, alter that which is true in the expletive? No, it does not, for JESUS is still CHRIST, whether one is simply acknowledging HIM as HE is in reverence, or merely fact, or even taking HIS name in vain as many people do.

1b. Thomas exclaimed in "surprise" unto "HIM" [JESUS; verse 29, etc] "...my GOD..."

The second part to this is that Thomas did not merely blurt out, "...my GOD!" as the first "explanation" seems to give to us [even assuming for the exclamation point], but rather, what he [Thomas] did say was this... "...my LORD and my GOD!". [Quoting part of a scripture is sometimes very dangerous to do. See Luke 4:10]

Let us consider this thought a moment longer. Thomas, at first, after hearing the reports of JESUS being alive and resurrected, denied those reports [John 20:25] flat out, for his faith was lacking. It was not till 8 days later [John 20:26] that Thomas was then suddenly face to face with the Bodily Resurrected JESUS CHRIST, and being offered to directly place his [Thomas'] own hands and fingers into the very wounds of JESUS. JESUS submitted to the very test Thomas had asked for days earlier.

A little speculation and a question, Would this not have moved him [Thomas] to tears, joy, reverence, excitement, awe and fear? We can only guess intelligently about it. So again, "period" or "exclamation", take your pick, but Thomas was suddenly in the presence of the risen SAVIOUR, looking directly at the very wounds in HIS hands and side, and suddenly no longer "doubting" but believing!

So, in response to JESUS standing before him in such a manner, Thomas, with a new revelation that JESUS was indeed Risen, proclaims unto JESUS, "my LORD and my GOD". NOTICE that Thomas was not so overly excited as to miss out on formulating a complex sentence/exclamation/thought, which means direct, involved and contemplative thought took place. It is not as if it is recorded in the same way as if anyone were to simply blurt out, "OUCH!" or "YEOW!", which would be something that takes very little cognitive ability, but rather what Thomas says, would be akin to anyone exclaiming "That really, really hurts and smarts!" Clearly cognitive reasoning much more than that of "OW!"

Look again. Thomas begins first with "...my LORD..." and then continues with the combining word "...and..." and follows up with "...my GOD". A deep and complex thought formulated into words and not something 'right off of the top of the head', not a 'knee-jerk' reaction, but rather total realization.

...

2. "Thomas was actually addressing both the Father and the Lord Jesus Christ..." [being first "My Lord" - Jesus there below and then "My GOD" to the Father above.]

This "explanation" directly overlooks the nearest immediate context and violates it. The nearest context and scripture reveals that, "And Thomas answered and said unto him...".

"...said unto HIM..." Thomas was not addressing multiple individuals in this passage. The "HIM" is singular and not plural (A.). The "HIM" is referring directly back to JESUS [verses 26-27, 29] who was right then standing before him [Thomas] and submitting to be "handled" so that Thomas would believe that HE [JESUS] was indeed resurrected and risen.

(A.) "(GNT-TR+) καιG2532 CONJ απεκριθηG611 V-ADI-3S οG3588 T-NSM θωμαςG2381 N-NSM καιG2532 CONJ επενG3004 V-2AAI-3S αυτωG846 P-DSM οG3588 T-NSM κυριοςG2962 N-NSM μουG1473 P-1GS καιG2532 CONJ οG3588 T-NSM θεοςG2316 N-NSM μουG1473 P-1GS" [E-Sword App. on John 20:28 KJV, Greek Translation with Helps]

Let us also notice the word "answered". To whom was Thomas directly answering [replying to]? It was to "HIM", which by context is JESUS who had just spoken directly to Thomas about his [Thomas'] unbelief.

(Some may come to the conclusion from that, that a question must first be asked in order to receive or to be "answered", but this is not so. An "echo" can "answer". A person replying to a statement made by someone else can "answer" in return, a rebuttal for example, etc. JESUS answered the Devil in the wilderness in rebuttals. The scriptures reveal that people "answer" all of the time when no question was immediately asked. In fact the secondary definition of "answer" is: "2. to begin to speak, but always where something has preceded (either said or done) to which the remarks refer" [Strong's Concordance])

...

John 20:28, Part 2...

"Explanations proposed:

1. Thomas was surprised when he saw the Lord in their midst. "My God!" was just an expression, a "statement of surprise."
2. Thomas was actually addressing both the Father and the Lord Jesus Christ when he said, "My Lord and my God."
3. It is not a teaching text (non-didactic text); actually Thomas made a mistake when he said, "My Lord and my God."
4. Thomas could have been saying my master and judge. The word 'theos' is generic and has many meanings and can mean 'judge'."

[For consideration of 1. and 2., see Part 1]

3a. "It is not a teaching text (non-didactic text)..."

This part of the "explanation" ignores this passage:

All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness: 2 Timothy 3:16

[While the (above) text, when originally written was then primarily speaking of the OT, we know today that it also encompasses the whole Bible, OT and NT. Even Peter "then" acknowledges that Paul's writings were "scripture": As also in all [his] epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as [they do] also the other scriptures, unto their own destruction. 2 Peter 3:16] Thus the text [John 20:28] is a "teaching" text and profitable for "doctrine", "reproof", "correction" and "instruction in righteousness" when we look at the whole context of it. Since scripture reveals that we are to worship GOD the Creator in many places, we must know that scripture reveals this to indeed be JESUS CHRIST, and the voice of the Apostle Thomas [who once doubted], exclaims before all "My Lord and My God"... will any others also release their doubt, confess their error and exclaim with him the same?

3b."...actually Thomas made a mistake when he said, "My Lord and my God.""

This remaining "explanation" ignores the many texts (a few examples to follow) upon which JESUS immediately censured HIS Apostles and Disciples, for saying, thinking or doing foolish things or transgressing in HIS presence. For instance:

But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. Matthew 16:23 [See also Mark 8:33]

He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Matthew 17:25

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? Matthew 26:53

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Luke 24:25

In this particular instance Thomas was "Doubting" and Unbelieving. JESUS was saddened at his [Thomas'] unbelief and commented on it for future generations:

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed [are] they that have not seen, and [yet] have believed. John 20:29

If Thomas were indeed actually making such a grievous "a mistake" and/or blaspheming/taking the name of the LORD in vain, falsely addressing JESUS as GOD when as claimed HE is not, then JESUS would have immediately corrected the "wayward" apostle and set him straight [for there are many passages which deal with a persons' speech and how it should be rightfully conducted, Matthew 5:19; Colossians 4:6; Titus 2:8, etc]. In this particular instance in regards to this "explanation" the "argument from silence" gives more than enough evidence that JESUS did not need to censure the statement/exclamation that Thomas made directly to and about JESUS for it was true and deserving of who JESUS is [HE is both LORD and GOD]. Also, JESUS had no issue with immediately telling Satan of his error. [Matthew 4:10; Luke 4:8] Since JESUS would know that such a statement from Thomas (if being in error as claimed, "mistake", etc) if gone unchecked would lead to many others later on repeating what Thomas declared outright and so sin, HE would have corrected the matter then and there for all to see (including we who follow after now), but JESUS "accepts" the statement as it is directed and given, even as HE received worship from Moses [Exodus 3] and Joshua [Joshua 5], "And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest [is] holy ground." Exodus 3:5, now notice who this "he said" is in the following, "Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground." Acts 7:33

4. "Thomas could have been saying my master and judge. The word 'theos' is generic and has many meanings and can mean 'judge'."

This "explanation" begins with a "could have been" with no evidence to support such an assertion. But let us look at it anyway in all fairness and give it the benefit despite the doubt.

First, let us begin by looking at the word definition of "Theos":

"1) a god or goddess, a general name of deities or divinities

2) the Godhead, trinity

a) God the Father, the first person in the trinity

b) Christ, the second person of the trinity

c) Holy Spirit, the third person in the trinity

3) spoken of the only and true God

a) refers to the things of God

b) his counsels, interests, things due to him

4) whatever can in any respect be likened unto God, or resemble him in any way

a) God's representative or viceregent

1) of magistrates and judges

AV — God 1320, god 13, godly 3, God-ward + 4214 2, misc 5 [Strong's Concordance]

Looking at another source (please be patient with the sources, as there is a point to be made), "Theos" is:

"God:

(A) in the polytheism of the Greeks, denoted "a god or deity," e.g., Act 14:11; 19:26; 28:6; 1Cr 8:5; Gal 4:8.

(B)(a) Hence the word was appropriated by Jews and retained by Christians to denote "the one true God." In the Sept. theos translates (with few exceptions) the Hebrew words Elohim and Jehovah, the former indicating His power and preeminence, the latter His unoriginated, immutable, eternal and self-sustained existence.

In the NT, these and all the other Divine attributes are predicated of Him. To Him are ascribed, e.g., His unity, or monism, e.g., Mar 12:29; 1Ti 2:5; self-existence, Jhn 5:26; immutability, Jam 1:17; eternity, Rom 1:20; universality, Mat 10:29; Act 17:26-28; almighty power, Mat 19:26; infinite knowledge, Act 2:23; 15:18; Rom 11:33; creative power, Rom 11:36; 1Cr 8:6; Eph 3:9; Rev 4:11; 10:6; absolute holiness, 1Pe 1:15; 1Jo 1:5; righteousness, Jhn 17:25; faithfulness, 1Cr 1:9; 10:13; 1Th 5:24; 2Th 3:3; 1Jo 1:9; love, 1Jo 4:8, 16; mercy, Rom 9:15, 18; truthfulness, Tts 1:2; Hbr 6:18. See GOOD, No. 1 (b).

(b) The Divine attributes are likewise indicated or definitely predicated of Christ, e.g., Mat 20:18, 19; Jhn 1:1-3; 1:18, RV, marg.; 5:22-29; 8:58; 14:6; 17:22-24; 20:28; Rom 1:4; 9:5; Phl 3:21; Col 1:15; 2:3; Tts 2:13, RV; Hbr 1:3; 13:8; 1Jo 5:20; Rev 22:12, 13.

(c) Also of the Holy Spirit, e.g., Mat 28:19; Luk 1:35; Jhn 14:16; 15:26; 16:7-14; Rom 8:9, 26; 1Cr 12:11; 2Cr 13:14.

(d) Theos is used

(1) with the definite article,

(2) without (i.e., as an anarthrous noun). "The English may or may not have need of the article in translation. But that point cuts no figure in the Greek idiom. Thus in Act 27:23 ('the God whose I am,' RV) the article points out the special God whose Paul is, and is to be preserved in English. In the very

next verse (ho theos) we in English do not need the articles" (A. T. Robertson, Gram. of Greek, NT, p. 758).

As to this latter it is usual to employ the article with a proper name, when mentioned a second time. There are, of course, exceptions to this, as when the absence of the article serves to lay stress upon, or give precision to, the character or nature of what is expressed in the noun. A notable instance of this is in Jhn 1:1, "and the Word was God;" here a double stress is on theos, by the absence of the article and by the emphatic position. To translate it literally, "a god was the Word," is entirely misleading. Moreover, that "the Word" is the subject of the sentence, exemplifies the rule that the subject is to be determined by its having the article when the predicate is anarthrous (without the article). In Rom 7:22, in the phrase "the law of God," both nouns have the article; in ver. 25, neither has the article. This is in accordance with a general rule that if two nouns are united by the genitive case (the "of" case), either both have the article, or both are without. Here, in the first instance, both nouns, "God" and "the law" are definite, whereas in ver. 25 the word "God" is not simply titular; the absence of the article stresses His character as lawgiver.

Where two or more epithets are applied to the same person or thing, one article usually serves for both (the exceptions being when a second article lays stress upon different aspects of the same person or subject, e.g., Rev 1:17). In Tts 2:13 the RV correctly has "our great God and Savior Jesus Christ." Moulton (Prol., p.84) shows, from papyri writings of the early Christian era, that among Greek-speaking Christians this was "a current formula" as applied to Christ. So in 2Pe 1:1 (cp. 1:11; 3:18).

In the following titles God is described by certain of His attributes; the God of glory, Act 7:2; of peace, Rom 15:33; 16:20; Phl 4:9; 1Th 5:23; Hbr 13:20; of love and peace, 2Cr 13:11; of patience and comfort, Rom 15:5; of all comfort, 2Cr 1:3; of hope, Rom 15:13; of all grace, 1Pe 5:10. These describe Him, not as in distinction from other persons, but as the source of all these blessings; hence the employment of the definite article. In such phrases as "the God of a person," e.g., Mat 22:32, the expression marks the relationship in which the person stands to God and God to him.

(e) In the following the nominative case is used for the vocative, and always with the article; Mar 15:34; Luk 18:11, 13; Jhn 20:28; (Act 4:24 in some mss.); Hbr 1:8; 10:7.

(f) The phrase "the things of God" (translated literally or otherwise) stands for

(1) His interests, Mat 16:23; Mar 8:33;

(2) His counsels, 1Cr 2:11;

(3) things which are due to Him, Mat 22:21; Mar 12:17; Luk 20:25. The phrase "things pertaining to God," Rom 15:17; Hbr 2:17; 5:1, describes, in the Heb. passages, the sacrificial service of the priest; in the Rom. passage the Gospel ministry as an offering to God.

(C) The word is used of Divinely appointed judges in Israel, as representing God in His authority, Jhn 10:34, quoted from Psa 82:6, which indicates that God Himself sits in judgment on those whom He has appointed. The application of the term to the Devil, 2Cr 4:4, and the belly, Phl 3:19, virtually places these instances under (A)." [Vine's Expository]

As can be witnessed the greek word "Theos" is used over 1,300 times as GOD. The main definitions refer to GOD, and it is only in the last and fourth use or definition and finally sub category [in Strong's

Concordance] that it can also reference a "judge" [in Vine's, again as last subcategory]. The word is not so "generic" as will usually be stated and is more specific than allowed for. If we consider the septuagint [LXX] and the Greek text there, the number dramatically increases for its translated use as "GOD" [simply begin with Genesis 1:1 and continue until Malachi...].

However, let us consider that "Theos" has the possibility to mean "judge", and even go further and consider the possibility in John 20:28. Does this alter who JESUS is? Absolutely not. So, even if JESUS is being called "my LORD and my JUDGE" then scripture is crystal clear, For GOD alone is our JUDGE:

Arise, O God, judge the earth... Psalms 82:8;p

...God judge the world? Romans 3:6;p

...for God [is] judge himself... Psalms 50:6;p

But God [is] the judge... Psalms 75:7;p

...God shall judge the righteous and the wicked... Ecclesiastes 3:17;p

...to God the Judge of all... Hebrews 12:23;p

...whoremongers and adulterers God will judge. Hebrews 13:4;p

JESUS CHRIST is our JUDGE:

...for we shall all stand before the judgment seat of Christ. Romans 14:10;p

For we must all appear before the judgment seat of Christ...2 Corinthians 5:10;p

And yet if I judge, my judgment is true... John 8:16;p

For the Father judgeth no man, but hath committed all judgment unto the Son: John 5:22

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. Revelation 14:7
[See also Genesis 2:2-3; Exodus 20:8-11; John 14:15; Exodus 20:6; Colossians 1:16-17, John 1:3, etc.]

The only "explanation" that was not accounted for, is verily, the one that reveals what scripture plainly states in that JESUS truly is "my LORD and my GOD.!" Amen.

...yet even the Watchtowers NWT says to Worship JESUS (line upon line)...

"7 saying in a loud voice: "FEAR God and give him glory, because the hour of the judgment by him has arrived, and so worship the One who made the heaven and the earth and sea and fountains of

waters.”” Revelation 14:7

Some then Go to Proverbs and try to say “wisdom” was created, and they then equate that to JESUS...

Let us consider "**wisdom**":

The **LORD possessed me in the beginning of his way, before his works of old.** Proverbs 8:22;

The word [“possessed”] in the Hebrew is “qanah” “קנה” and it means “got, possessed, bought, to cause to possess, originating with GOD” (Strong's Concordance) and the Gesenius's Lexicon [under “beginning” “re'shiyth” “ראשית”] states that “...Prov. 8:22 [this is rather to be compared with h arch thV ktisewV tou qeou, Rev. 3:14, i.e. Christ, head of creation, not spoken of as a creature]...”.

The word “**before**” in the Hebrew is “qodem” “קדם” and means “that which is before, or from the east” (Strong's Concordance).

The word “**works**” in the Hebrew is “miph'al” “מפעל” and means “work or thing made” (Strong's Concordance),

... so the passage states that YHVH GOD had already from eternity, before HIS works or creations, Wisdom, and it was uncreated.

See also:

The **LORD by wisdom hath founded the earth**; by understanding hath he established the heavens. Proverbs 3:19;

In the beginning was the Word, and **the Word was with God**, and the Word was God. John 1:1;

The **same was in the beginning with** God. John 1:2;

And **he is before all things**, and **by him** all things consist. Colossians 1:17.

Proverbs 8 is discussing "**wisdom**" [a feminine noun], which is designated as "**she**" throughout even the very beginning in the first verses of **Chapter 8 of Proverbs**:

Doth not **wisdom** cry? and understanding put forth **her** voice? Psalms 8:1

She standeth in the top of high places, by the way in the places of the paths. Proverbs 8:2

She crieth at the gates, at the entry of the city, at the coming in at the doors. Proverbs 8:3

"**She**" dwells with others...

I wisdom dwell with prudence, and find out knowledge of witty inventions. Proverbs 8:12

Looking back into Proverbs Chapters 1, 2, 3, 4 and 7 we find that "wisdom" is again called "she", "her" and also called "My sister", and even "understanding" is called "kinswoman" and "instruction" called "her", and in other passages like Psalms 85:10-13 we find that "Mercy and truth are met together; righteousness and peace have kissed [each other]." Psalms 85:10, etc:

Wisdom crieth without; she uttereth her voice in the streets: Proverbs 1:20

If thou seekest her as silver, and searchest for her as [for] hid treasures; Proverbs 2:4 [see vs 2, "...incline thine ear unto wisdom..."]

She [is] more precious than rubies: and all the things thou canst desire are not to be compared unto her. Proverbs 3:15 [see vs 13, "...findeth wisdom..."]

Length of days [is] in her right hand; [and] in her left hand riches and honour. Proverbs 3:16

Her ways [are] ways of pleasantness, and all her paths [are] peace. Proverbs 3:17

She [is] a tree of life to them that lay hold upon her: and happy [is every one] that retaineth her. Proverbs 3:18

Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Proverbs 4:6 [see vs 5, "...get wisdom..." and vs 7 "wisdom...get wisdom..."]

Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. Proverbs 4:8

She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee. Proverbs 4:9

Say unto wisdom, Thou [art] my sister; and call understanding [thy] kinswoman: Proverbs 7:4

According to the text of Proverbs 8 itself, GOD was the one who was creating the Heavens and the Earth, and by the Scriptures themselves, we know that CHRIST JESUS HIMSELF created all things [Isaiah 45:12; Psalms 95:5; Job 9:8; Jeremiah 10:12; John 1:3; Ephesians 3:9; Colossians 1:16; etc], for it was by HIS wisdom [which was always with HIM] that they were created.

How will you say "wisdom" was created? With what "wisdom" was "wisdom" created?

But where shall wisdom be found? and where [is] the place of understanding? Job 28:12

Whence then cometh wisdom? and where [is] the place of understanding? Job 28:20

GOD has always possessed wisdom.

Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: Daniel 2:20

Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, [be] unto our God for ever and ever. Amen. Revelation 7:12

Let us look past Proverbs 8 and continue into Proverbs 9, looking at "wisdom" who hath "maidens":

Wisdom hath builded her house, she hath hewn out her seven pillars: Proverbs 9:1

She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. Proverbs 9:2

She hath sent forth her maidens: she crieth upon the highest places of the city, Proverbs 9:3

Whoso [is] simple, let him turn in hither: [as for] him that wanteth understanding, she saith to him, Proverbs 9:4

Even JESUS CHRIST HIMSELF, speaks on "wisdom" and "her children":

The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children. Matthew 11:19

But wisdom is justified of all her children. Luke 7:35

CHRIST JESUS, I AM, YHWH - GOD the SON, hath made the Earth by HIS Wisdom:

The LORD by wisdom hath founded the earth; by understanding hath he established the heavens. Proverbs 3:19

O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. Psalms 104:24

To him that by wisdom made the heavens: for his mercy [endureth] for ever. Psalms 136:5

He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. Jeremiah 10:12

He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. Jeremiah 51:15

Who knoweth not in all these that the hand of the LORD hath wrought this? Job 12:9 [combined with...]

With him [is] wisdom and strength, he hath counsel and understanding. Job 12:13 [and yet still...]

With him [is] strength and **wisdom**: the deceived and the deceiver **[are] his**. Job 12:16

How can Christ Jesus witness of GOD the Father, who being eternal, everlasting, having life within Himself, unborrowed, underived, etc, if Christ Jesus is not also eternal, everlasting, having life within himself, underived, unborrowed, etc, and same for the Holy Spirit. How can Jesus Christ be the True Witness, if there was ever such an existence for which He was not witness of? How can He be sure of the Character of the Father? How could we then trust His witness? He would only have partial witness, and He also would not be enough of a witness. All of the above texts are specifically relevant to the distortion of the Watchtower and Tract Society's theology. Scripture declares, by God Himself, that there must of necessity be established in the mouth of Two or Three Witnesses. For how can Christ Jesus know of the eternity of the Father, lest He Himself also was such, and same for the Holy Spirit?

The point being, that since "wisdom" is shown to not have been created, but to always have been, therefore it is eternal with GOD, it reveals to the Watch Tower and Tract Society which teaches that "wisdom" was created, for they teach that "wisdom" there is Jesus, and since they teach "wisdom" is Jesus, he is uncreated using the scriptures alone.

The True Light:

Brother, what you have declared by that passage is that Jesus is God, even YHVH the Son, for Jesus said of Himself, that He is the Light, and John stated that Jesus is the True Light that lights every man:

In him was life; and **the life was the light of men**. John 1:4

And the light shineth in darkness; and the darkness comprehended it not. John 1:5

There was a man sent from God, whose name *was* John. John 1:6

The same came for a witness, to bear witness of the Light, that all *men* through him might believe. John 1:7

He was not that Light, but *was sent* to **bear witness of that Light**. John 1:8

That was **the true Light**, which **lighteth every man that cometh into the world**. John 1:9

Then spake **Jesus** again unto them, saying, **I am the light of the world**: he that **followeth me** shall not walk in darkness, but shall have the light of life. John 8:2

As long as I am in the world, **I am the light of the world**. John 9:5

Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. John 11:9

Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. John 12:35

While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. John 12:36

I am come a light into the world, that whosoever believeth on me should not abide in darkness. John 12:46

For thou wilt light my candle: the LORD my God will enlighten my darkness. Psalms 18:28

[[*A Psalm* of David.]] The LORD *is* my light and my salvation; whom shall I fear? the LORD *is* the strength of my life; of whom shall I be afraid? Psalms 27:1

For with thee *is* the fountain of life: in thy light shall we see light. Psalms 36:9

And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; Isaiah 10:17

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but **the LORD shall be unto thee an everlasting light**, and thy God thy glory. Isaiah 60:19

Thy sun shall no more go down; neither shall thy moon withdraw itself: for **the LORD shall be thine everlasting light**, and the days of thy mourning shall be ended. Isaiah 60:20

Wherefore he saith, Awake thou that sleepest, and arise from the dead, and **Christ shall give thee light**. Ephesians 5:14 [Paul is quoting again the OT, wherein it is the LORD, YHVH that gives Light]

This then is the message which we have heard of him, and declare unto you, that **God is light**, and in him is no darkness at all. 1 John 1:5

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and **the Lamb is the light** thereof. Revelation 21:33

[1] **Mat 1:23** Behold, a virgin shall be with child, and shall bring forth a son, and they shall **call his name Emmanuel**, which being interpreted is, **God with us**.

[2] **Isa 9:6** For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, **The mighty God, The everlasting**

Father, The Prince of Peace.

[3] **Luk 7:16** And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That **God hath visited his people**.

[4] **Joh 1:1** In the beginning was the Word, and the Word was with God, and **the Word was God**.

[5] **Joh 1:3** **All things were made by him; and without him was not any thing made that was made**.

[6] **Joh 1:10** **He was in the world, and the world was made by him**, and the world knew him not.

[7] **Joh 1:14** And **the Word became flesh**, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

[8] **Joh 1:18** No man hath seen God at any time; **the only begotten God**, which is in the bosom of the Father, he hath declared him.

[9] **John 10:30** **I and my Father are one**.

[10] **Joh 10:33** The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that **thou, being a man, makest thyself God**.

[11] **Joh 5:18** Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, **making himself equal with God**.

[12] **Joh 8:58** Jesus said unto them, Verily, verily, I say unto you, **Before Abraham was, I am**.

[13] **John 12:41** These things **said Esaias, when he saw his glory**, and spake of him.

[14] **Joh 14:9** Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **he that hath seen me hath seen the Father**; and how sayest thou then, Shew us the Father?

[15] **Joh 17:5** And now, O Father, glorify thou me with thine own self with **the glory which I had with thee before the world was**.

[16] **Joh 17:10** And **all mine are thine, and thine are mine; and I am glorified in them**.

[17] **Joh 20:28** **And Thomas answered and said unto him, My Lord and my God**.

[18] **Act 20:28** Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed **the church of God, which he [God] hath purchased with his own blood**.

[19] **Rom 9:5** Whose are the fathers, and of whom as concerning the flesh **Christ came, who is over all, God blessed for ever**. Amen.

[20] **2 Cor 4:4** In whom the god of this world hath blinded the minds of them which believe not, lest

the light of the glorious gospel of **Christ, who is the image of God**, should shine unto them.

[21] Col 1:14 In whom we have redemption through his blood, even the forgiveness of sins:

15 **Who is the image of the invisible God**, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

[22] Col 2:9 For **in him dwelleth all the fulness of the Godhead bodily**.

[23] Eph 3:9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

[24] Heb 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being **the brightness of his glory, and the express image of his person, and upholding all things by the word of his power**, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

[25] Heb 1:8 But unto the Son he [God] saith, **Thy throne, O God**, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, **Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands**:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

[26] Heb 3:3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some man; but he that built all things is God.

[27] Phi 2:6 **Who, being in the form of God**, thought it not robbery to be **equal with God**:

[28] 1 Tim 3:16 And without controversy great is the mystery of godliness: **God was manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

[29] 1 Tim 1:1 Paul, an apostle of Jesus Christ by the commandment of **God our Saviour, and Lord Jesus Christ**, which is our hope;

[30] 1 Tim 6:15 Which in his times he shall shew, who is **the blessed and only Potentate, the King of kings, and Lord of lords**;

[31] Tit 2:13 Looking for that blessed hope, and the glorious appearing of **the great God and our Saviour Jesus Christ**;

14 **Who gave himself** for us, that **he might redeem us** from all iniquity, and **purify unto himself a peculiar people**, zealous of good works.

[32] **2 Pet 1:1** Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of **God and our Saviour Jesus Christ**:

[33] **1 John 5:20** And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son **Jesus Christ. This is the true God, and eternal life.**

[34] **Rev 17:14** These shall make war with the Lamb, and **the Lamb** shall overcome them: for **he is Lord of lords, and King of kings**: and they that are with him are called, and chosen, and faithful.

[35] **Rev 19:16** And he hath on his vesture and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS.**

[36] **Rev 22:12** And, behold, **I come quickly; and my reward is with me, to give every man according as his work shall be.**

13 I am Alpha and Omega, the beginning and the end, the first and the last.

Scripture which identify the Holy Spirit as God

Act 5:3 But Peter said, Ananias, why hath Satan filled thine heart to **lie to the Holy Ghost**, and to keep back part of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast **not lied unto men, but unto God.**

This passage, Act 5:3-4, above, identifies the Holy Spirit as God by equating lying to the H.S. with lying to God.

Act 28:25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, **Well spake the Holy Ghost by Esaias the prophet unto our fathers,**

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

This passage Act 28:25-27, above, identifies the Holy Spirit as YHWH by saying the H.S. spoke words which were spoken by YHWH, in Isa 6:8-10, below.

Isa 6:8 Also I heard the voice of the Lord, **[יהוה/YHWH]** saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed

Heb 10:15 Whereof **the Holy Ghost** also is a witness to us: for **after that he had said** before,

16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;
17 And their sins and iniquities will I remember no more. [O.T. see יהוה/YHWH, Jer 31:33-34]

This passage, Heb 10:15-17, above, identifies the Holy Spirit as YHWH by saying words spoken by YHWH, in Jer 31:33-34, below, were spoken by the H.S.

Jer 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, [יהוה/YHWH] I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.
34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more

Heb 3:7 Wherefore (as **the Holy Ghost saith**, To day if ye will hear his voice,
8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:
9 When your fathers tempted me, proved me, and saw my works forty years.
10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. [O.T. יהוה/YHWH, Ps 95:10]
11 So I swear in my wrath, They shall not enter into my rest.) [O.T. יהוה/YHWH, Deu 1:34-35]

This passage, Heb 3:7-11, above, identifies the Holy Spirit as YHWH by saying words spoken by YHWH in Psa 95:10-11, and Deu 1:34-35, below, were spoken by the Holy Spirit.

Psa 95:10 Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:
11 Unto whom I swore in my wrath that they should not enter into my rest.

Deu 1:34 And the LORD [יהוה/YHWH] heard the voice of your words, and was wroth, and swore, saying,
35 Surely there shall not one of these men of this evil generation see that good land, which I swore to give unto your fathers,

The reference to "stamp" is taken from the Greek of Hebrews 1:3:

Hebrews 1:3 KJV - Who being the brightness of his glory, and the **express image** of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Hebrews 1:3 KJV - ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ **χαρακτήρ** τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,

Hebrews 1:3 KJV - οςG3739 R-NSM ωνG1510 V-PAP-NSM απαυγασμαG541 N-NSN τηςG3588 T-GSF δοξηςG1391 N-GSF καιG2532 CONJ **χαρακτηρ**G5481 N-NSM τηςG3588 T-GSF υποστασεωςG5287 N-GSF αυτουG846 P-GSM φερωνG5342 V-PAP-NSM τεG5037 PRT ταG3588 T-APN πανταG3956 A-APN τωG3588 T-DSN ρηματιG4487 N-DSN τηςG3588 T-GSF

δυναμεωςG1411 N-GSF αυτουG846 P-GSM διG1223 PREP εαυτουG1438 F-3GSM
καθαρισμονG2512 N-ASM ποιησαμενοςG4160 V-AMP-NSM τωνG3588 T-GPF αμαρτιωνG266
N-GPF ημωνG1473 P-1GP εκαθισενG2523 V-AAI-3S ενG1722 PREP δεξιαG1188 A-DSF
τηςG3588 T-GSF μεγαλωσυνηςG3172 N-GSF ενG1722 PREP υψηλοιςG5308 A-DPN

Strong's Concordance:

"χαρακτήρ", "charaktēr":

"[I] the instrument used for engraving or carving; [II] the mark **stamped** upon that instrument or wrought out on it; [A] a mark or figure burned in (Lev. 13:28) or **stamped** on, an impression; [B.] the exact expression (the image) of any person or thing, marked likeness, precise reproduction in every respect, i.e facsimile" - <https://www.blueletterbible.org/lang...gs=G5481&t=KJV>

The definition of "essentially", means that which is the very "essence", even inherently, in otherwords, in this case, Jesus is/has that which makes God, God.

The Free Dictionary:

"1. Constituting or being part of the nature or essence of something; inherent." - <http://www.thefreedictionary.com/essentially>

Webster's 1828 Dictionary:

"ESSEN'TIALLY, adv. By the constitution of nature; in essence;" - <http://1828.mshaffer.com/d/word/essentially>

HOLY SPIRIT:

Lastly, some have stumbled over the Holy Spirit being called "it". But so was Jesus, "holy thing", and even evil spirits were called "it", but that does not make them any less individual persons. A baby child can be called it. For the word "it" is simply a Neuter term like the word "child", "baby", "person" [mail-carrier, mail-person, flight-attendant]

[23] Michael is Jesus text:

Yea, the whole **Book of Daniel** is not about Prophecy [though it does marvelously contain it], not about Babylon [though it does contain it in several modes], not about Nebuchadnezzar or Kingdoms [though it does contain them], not even about Daniel or his three friends [though they are part of it], but rather the whole Book is about CHRIST JESUS, the very **"GOD/LORD/MOST HIGH GOD"** [throughout the **Book of Daniel**, ie see **Daniel 9:4**, compare to **Exodus 20:6 and John 14:15**, etc] of Daniel, Hananiah, Mishaël and Azariah, and even later in life, Nebuchadnezzar...and it reveals the Love of HIM who is ever loving, ever watchful, ever interested, ever faithful, ever among HIS people and ever working on our behalf...

JESUS is seen as the **"...Stone..."** in [Daniel 2:35,45]

JESUS is seen as "...the form of the fourth is like the Son of God." in [Daniel 3:25]

JESUS is seen as "...[one] like the Son of man came with the clouds of heaven,..." in [Daniel 7:13]

JESUS is seen as "...the Prince of the host..." in [Daniel 8:11]

JESUS is seen as "...the Prince of Princes..." in [Daniel 8:25]

JESUS is seen as "...MESSIAH the Prince..." and "...MESSIAH..." in [Daniel 9:25-26]

JESUS is seen as "...he..." who "...shall confirm the covenant ...with many..." in [Daniel 9:27]

JESUS is seen as "...a certain man clothed in linen, whose loins [were] girded with fine gold of Uphaz: His body also [was] like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude..." in [Daniel 10:5-6]

JESUS is seen as "...the prince of the covenant." [Daniel 11:22]

JESUS is seen as "...MICHAEL...", "...your Prince...", "...chief prince...", "...Great Prince which standeth for thy people..." in [Daniel 10:13,21, 12:1]

JESUS is seen as "...the man clothed in linen, which *was* upon the waters of the river..." [Daniel 12:6] and "... the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever..." [Daniel 12:7]

...and in the very life of Daniel Himself, consider the chapters inbetween, for Jesus is really seen in Chapter 6, through Daniel in typology, and as Cyrus [he whose name means, the Glory of a Blazing Furnace, coming from the East, with a great and mighty army of immortals and drying up the Euphrates, delivering His [Jesus] people out of Babylon]; and in Daniel 9, the very answer to Daniels prayer [verily right in the middle of it] which was not merely immediate deliverance, but deliverance for us all, for the Cross of Christ Jesus, His Life and Sacrifice was given as the answer to all our prayers, the hope of redemption; and a great deal more, etc...

MICHAEL ARCHANGEL and JESUS

To quickly go to a section, just highlight the section title and enter into the “find” field and search, and it will automatically jump you to that section, though, as a recommendation to all who read this for the first time, to read it through as is, without jumping, and then jump in further studies as needed, thank you!

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- [2] The Basic Definitions
- [3] The Basic Definitions as applied to Jesus

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- [10] Questions and Answers; about Michael Archangel/Jesus Texts
- [10A] Question 1: Did MICHAEL/JESUS need help in fighting against Satan who was interfering with the Kings of Persia?
- [10B] Question 2: Is not Gabriel the "Angel of HIS Presence"?
- [10C] Question 3: Is the SON of GOD, JESUS/MICHAEL, ever referred to as an "Angel" directly in the scripture [as Messenger of the FATHER, not a created being of the Heavenly Host]?
- [10D] Question 04: How is it known that it was CHRIST JESUS/MICHAEL that Daniel saw in the vision of Daniel 10?
- [11] The Word "Angel"
- [12] Blasphemy of multiple Michaels?
- [13] Blasphemy of multiple Archangels?

[1] Locating The Main Texts on Michael Archangel:

Let us first gather the texts which **specifically** name Michael Archangel, or Archangel or Michael, and a little later we shall look much more closely at them:

There are only **3 Old Testament** passages that directly name Michael:

But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, **Michael**, one of the chief princes, came to help me; and I remained there with the kings of Persia. (**Daniel 10:13**)

But I will shew thee that which is noted in the scripture of truth: and [there is] none that holdeth with me in these things, but **Michael** your prince. (**Daniel 10:21**)

And at that time shall **Michael** stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation [even] to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. (**Daniel 12:1**)

There are only **2 New Testament** passages that directly name Michael:

Yet **Michael the archangel**, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. (**Jude1:9**)

And there was war in heaven: **Michael and his angels** fought against the dragon; and the dragon fought and his angels, (**Revelation 12:7**)

There is **1 additional New Testament** passage that directly speaks of the Archangel:

For the Lord himself shall descend from heaven with a shout, with the voice of **the archangel**, and with the trump of God: and the dead in Christ shall rise first: (**1 Thessalonians 4:16**)

Let us now look at what these and other words mean in the basic definitions.

[2] The Basic Definitions:

Michael: Hebrew: “Miyka'el” “מִיכָאֵל”; meaning: “who is like GOD” [Strong's Concordance] or “who is like unto GOD?” [Gesenius's Lexicon]; from Hebrew: “miy” “מִי”; meaning: “who” and “kiy” “כִּי”; meaning: “that”, “yea”, “surely” and “'el” “אֵל”; meaning: “GOD”, “YHVH” [Strong's Concordance]. [God's Amen, Jesus who is the Amen [yes] of God, all promises in Him, etc.]

Greek: “Michaēl” “Μιχαήλ”; meaning: “who is like GOD” [Strong's Concordance] or “who is like GOD?” [Thayer's Lexicon]. So, the definition can also be described as: “who surely [is] GOD”, “who that [is] GOD” and/or “[HE] who [is] what GOD [is]”, see and compare: **Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; (Hebrews 1:3).**

Archangel: Greek: “archaggelos” “ἀρχάγγελος”; meaning: “archangel”, “Chief of Angels” [Strong's Concordance] [Thayer's Lexicon]; from Greek: “archō” “ἀρχω”; meaning: “to be Chief”, “Leader”, “Ruler” and “aggelos” “ἄγγελος”; meaning: “a messenger”, “envoy”, “one who is sent”, “an angel [of the Heavenly Host]”, “messenger from GOD” [Strong's Concordance] [Thayer's Lexicon]. So, the definition can rightly be concluded to mean “Chief or Ruler over those who are sent” or “Chief or Highest messenger” or “ruler over angels [messengers]”.

Apostle: Greek: “apostolos” “ἀπόστολος”; meaning: “delegate”, “messenger”, “one sent forth” [Strong's Concordance] [Thayer's Lexicon]. So, the definition can rightly be said to mean “One who is sent forth”. [see **Hebrews 3:1**, Christ Jesus called “the Apostle”, He being the Heavenly Apostle [“the sent forth”] of the Father]

WORD: Greek: “logos” “λόγος”; meaning: “of speech”, “a word”, “sayings of GOD” [Strong's Concordance] or “collection of things put together in thought” [Thayer's Lexicon]. So, the definition can rightly be said to also mean “the WORD”, “the Message”, “that which is said by GOD”, “the thoughts of GOD towards us” [see **John 1:1**, etc, Christ Jesus called “the Word”]

Does each of the above apply to Christ Jesus? They do. Let us see how in the scriptures.

[3] The Basic Definitions as applied to Jesus:

Jesus is called "the Word" in **John 1:1**, and "the Word" signifies "the Logos". The Word was sent into the world **John 1:1-18**; etc. The greatest message of the love of GOD, the SON of the FATHER.

In the beginning was the Word, and the Word was with God, and the Word was God. **John 1:1**

He was in the world, and the world was made by him, and the world knew him not. **John 1:10**

He came unto his own, and his own received him not. **John 1:11**

Jesus is called "the Apostle" in **Hebrews 3:1** and "the Apostle" signifies "the sent". CHRIST JESUS was sent into the world by the FATHER, the greatest messenger of the Love of GOD, the SON of the FATHER.

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. (**John 3:11**)

And no man hath ascended up to heaven, but he that came down from heaven, [even] the Son of man which is in heaven. (**John 3:13**)

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (**John 3:16**)

For God sent not his Son into the world to condemn the world; but that the world through him might be saved. (**John 3:17**)

Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence [him] when they see him. (**Luke 20:13**)

Notice this text [**Luke 20:13**] carefully in its context, for it clearly shows that God had sent messengers, prophets, etc, but finally and at the last, sends the highest messenger, His own Son, to declare unto us the character of God, and by this we may know that Jesus is the highest messenger from the Father.

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. (**John 5:30**)

But I have greater witness than [that] of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. (**John 5:36**)

And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. (**John 5:37**)

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. (**John 6:39**)

I am one that bear witness of myself, and the Father that sent me beareth witness of me. (**John**

8:18)

Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. (John 8:42)

Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? (John 10:36)

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. (John 12:49)

And we have seen and do testify that the Father sent the Son [to be] the Saviour of the world. (1 John 4:14)

Now, let us see if Jesus is anywhere called "Prince", "Chief", "Captain", "Ruler" and "Messenger", etc directly:

“Messiah the Prince”, “the Prince of the Host”, “Prince of Princes”, "the great prince which standeth for the children of thy people", "Prince of Life", "a Prince and Saviour", "Jesus Christ...Prince of the Kings of the Earth" and “Prince of Peace”, etc:

Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [shall be] seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. (Daniel 9:25)

Yea, he magnified [himself] even to the prince of the host, and by him the daily [sacrifice] was taken away, and the place of his sanctuary was cast down. (Daniel 8:11)

And through his policy also he shall cause craft to prosper in his hand; and he shall magnify [himself] in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. (Daniel 8:25)

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (Isaiah 9:6)

And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. (Acts 3:15)

Him hath God exalted with his right hand [to be] a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. (Acts 5:31)

And from Jesus Christ, [who is] the faithful witness, [and] the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, (Revelation 1:5)

So who then is "the Prince" on the side of Good? It is Christ Jesus. Is there then an opposing side, such as a “prince” of evil, a usurping “prince”, a false claimant, one who has said in their heart "I will be like the Most High"?

Yes, and these passages will be seen in the coming studies of the scriptures. We shall recognize that there is a Great Controversy between these two...

But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. (Daniel 10:13) [this passage to be discussed in greater detail a little later]

But I will shew thee that which is noted in the scripture of truth: and [there is] none that holdeth with me in these things, but Michael your prince. (Daniel 10:21) [this passage to be discussed in greater detail a little later]

And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation [even] to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. (Daniel 12:1) [this passage to be discussed in greater detail a little later]

And he said, Nay; but [as] captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? (Joshua 5:14) [this passage to be discussed in greater detail a little later]

What about "Messenger"? Is Jesus ever directly called this? Yes.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. (Malachi 3:1)

Also consider for future study, remember, the word "angel" simply means "messenger" and the context always details its use, and in further study we shall see this in far greater detail:

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. (Isaiah 63:9) [this passage to be discussed in greater detail a little later]

[4] The Great Controversy; Michael vs Dragon [iow - Jesus vs Satan]:

The Great Controversy Book

<http://www.connectingwithjesus.org/media/GC.pdf>

Who is **MICHAEL ARCHANGEL** according to the Word of GOD?

Why do I, and others, including respected, even well-known protestant Bible commentators believe that the scriptures clearly reveal HIM to be none other than **CHRIST JESUS HIMSELF** before HIS coming to this earth in which he then clothed His divinity with humanity?

Does this mean that **CHRIST JESUS** is somehow not GOD THE SON [the **ETERNAL SELF-EXISTANT ONE**, HE in whom is **LIFE**, unborrowed, underived, uncreated]?

No, in no way.

Please understand, that this study in **no way** degrades the Deity, Divinity [GODHEAD] of **CHRIST JESUS**, but rather it reveals that HE has always been the True and Ever-Living GOD who has ever taken a personal interest in us and battled for Truth and Life.

Please continue with me as we look into the Scriptures upon this subject. Also please know that this subject is meatier than a great deal of subjects and takes some time to go through, and some have a more difficult time with it than others, for there are a great many misconceptions out there on it, but we shall look at what even the great protestant scholars believed and wrote.

Why is it important to know?

This subject touches upon the Great Controversy between **CHRIST JESUS** and Satan that has been ongoing even until now, and soon to come to an end...

Let us see this Great Controversy:

Notice this unbreakable [**John 10:35**] structure of identification:

The Great Controversy, The Cosmic Conflict:

[War in Heaven]

[JESUS]"Michael" [**Revelation 12:7;p**]

[Satan]"Dragon" [**Revelation 12:7;p**]

[continued in the Garden of Eden]

[JESUS]"blood of the lamb" [**Revelation 12:11;p**] being that "lamb slain from the foundation of the world" [**Revelation 13:8;p**; see **Genesis 3:21, 4:4, etc**]

[Satan]"that old serpent" [**Revelation 12:9;p, 12:14-15, 20:2**; see **Genesis 3:1,2,4,13,14**]

[continued in the Earth]

[JESUS]"brought forth the man [child]" [**Revelation 12:13;p**]

[Satan]"cast out into the earth" [**Revelation 12:9;p**], "the devil is come down" [**Revelation 12:12;p**]

[continued in the Wilderness Temptations and Ministry]

[JESUS]"his Christ" [**Revelation 12:10;p**]

[Satan]"called the Devil" [**Revelation 12:9;p**] and "Satan" [**Revelation 12:9;p**] and "Being forty days tempted of the devil" [**Luke 4:2, etc**]

[continued at The Cross]

[JESUS]"the power of his Christ" [Revelation 12:10;p]

[Satan]"the accuser of our brethren is cast down" [Revelation 12:10;p]

[continued from then even until to this day...]

[JESUS/Followers]"remnant of her seed" [Revelation 12:17;p; see also "the seed" Genesis 3:15; Galatians 3:16 and also Acts 9:4-5, 22:7-8, 26:14-15]

[Satan/Followers]"the dragon was wroth" [Revelation 12:17;p], "face of the serpent" [Revelation 12:14;p]; "the serpent" [Revelation 12:15;p]

[who is like unto these?]

JESUS/MICHAEL: "Who is like unto God?" [Exodus 15:11; 1 Kings 8:23; Psalms 71:19; see also Deuteronomy 33:26; 2 Chronicles 6:14; Job 36:22; Psalms 35:10, 86:8, 89:8, 113:5; Jeremiah 10:6-7; Micah 7:18]

Satan behind the power: "Who [is] like unto the beast?" [Revelation 13:4;p] [in this Revelation, there is an unholy 'trinity', the Dragon [Satan] takes the place of the Father, the 1st Beast takes the place of the Son [Greek] "Anti-Christos" or [Latin] "Vicarius Christi", and the 2nd Beast [aka, False Prophet, Harlot Daughters] takes the place of the Holy Spirit, causing fire to come down, it is a false and lying spirit, performs miracles, causes the deadly wound to be healed on the 1st Beast, a copy of the resurrection of Son, dying and yet coming to life again, etc]

[the whole world will wonder after one or the other]

JESUS/MICHAEL: "...behold, the world is gone after him." [John 12:19;p]

Satan behind the Beast: "...all the world wondered after the beast." [Revelation 13:3;p]; "But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians [shall be] at his steps." [Daniel 11:43]

[The Great Controversy; War]

JESUS/MICHAEL: "The LORD [is] a man of war: the LORD [is] his name." [Exodus 15:3]; "The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies." [Isaiah 42:13]; "Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?" [Luke 14:32]; "...the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him [are] called, and chosen, and faithful." [Revelation 17:14;p]; "And I saw heaven opened, and behold a white horse; and he that sat upon him [was] called Faithful and True, and in righteousness he doth judge and make war." [Revelation 19:11]

Satan behind the Beast: "...who is able to make war with him?" [Revelation 13:4;p]; "...These shall make war with the Lamb ..." [Revelation 17:14;p]; "And I saw the beast, and the kings of

the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.” [Revelation 19:19]

Look again at **Daniel 12:1** and see in the very New Testament Jesus own words, and see in the Days of Noah [Noe], the time when Probation for this world, and the Mercy and Grace of God are spurned for the last time, God will close the door of Probation for all time, and none more can ever again be saved, and those outside will be lost, though they will know it not, until it come suddenly upon them, and then they will say, “Lord, Lord... open unto us...”, and the most dreaded words will be heard, “I know thee not...”:

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation [even] to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. Daniel 12:1

When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Luke 13:25

But as the days of Noe [were], so shall also the coming of the Son of man be. Matthew 24:37

And as it was in the days of Noe, so shall it be also in the days of the Son of man. Luke 17:26

The earth also was corrupt before God, and the earth was filled with violence. Genesis 6:11

And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. Genesis 6:12

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Genesis 6:13

“But with thee will I establish my covenant; and thou shalt come into the ark...” Genesis 6:18;p

And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Genesis 7:1

“...as God had commanded him: and the LORD shut him in.” Genesis 7:16;p

I say, to all who read, get into the Ark, which is built of God... and remain there. This Ark is going through to the Kingdom... for God Himself will seal us in...

So, who is **MICHAEL** according to the very texts themselves?

It is none other than JESUS, GOD the SON, Uncreated Creator of Heaven and Earth and the Sea and all that in them is.

How so, one may say? Notice the contrasting titles and names for either Jesus or Satan, for **Revelation 12** seals the matter, permanently, but let us also consider many other texts so that there is no doubt whatsoever.

[5] The Two Princes:

There are two Main "princes" [rulers] ...

[1.] The Good [JESUS/MICHAEL, etc], the True and Everlasting "Prince" [GOD]

[2.] The Wicked [Satan/Dragon/Serpent/Devil, etc], the usurping "prince" [creature]

... let us look and see The Great Controversy still further:

[JESUS/MICHAEL]

"...the Prince of the Host..." [Daniel 8:11;p];

"...the Prince of Princes..." [Daniel 8:25;p];

"...Messiah the Prince..." [Daniel 9:25;p];

"...Michael, one of the Chief Princes..." [Daniel 10:13;p];

"...Michael your Prince..." [Daniel 10:21;p];

"...the prince of the covenant..." [Daniel 11:22;p];

"...Michael...the Great Prince..." [Daniel 12:1;p];

"...the Prince of Peace..." [Isaiah 9:6;p];

"...the Prince of Life..." [Acts 3:15;p];

"...a Prince and a Saviour..." [Acts 5:31;p];

"...Jesus Christ...Prince of the Kings of the Earth..." [Revelation 1:5;p].

MICHAEL is not "merely a Prince of GOD's People", but is called in many places the "Prince" [usually the word is "Sar" and means "Ruler, Prince, Chief", etc]:

...so, when considering the word in this light, "prince" means "ruler" or even "chief", then the language is more clear.

...and so CHRIST is also called all of those other Titles and names as well such as KING OF KINGS [Revelation 19:16] and this is not merely saying King of Kings of the Earth, but rather is saying HE is King over all Kings [compare with 1 Timothy 6:15, "Only Potentate"], KING OF THE JEWS [John 19:19], KING OF ISRAEL [John 1:49], the KING THAT COMETH [Luke 19:38] and LORD of LORD's [Revelation 17:14], the LORD FROM HEAVEN [1 Corinthians 15:47], the LORD OF ALL [Acts 10:36], the LORD OF PEACE [2 Thessalonians 3:16] etc, and so we see that Jesus is GOD [John 1:1, 8:58; Hebrews 1; etc], and King, and Lord and Father [Isaiah 9:6] and has children.

Now the opposing, usurper...

[Satan/Dragon/Serpent/Devil]

"...devils through the prince of the devils." [Matthew 9:34;p];

"...cast out devils, but by Beelzebub the prince of the devils." [Matthew 12:24;p];

"...Beelzebub, and by the prince of the devils casteth he out devil." [Mark 3:22;p];

"...the prince of this world..." [John 12:31;p];

"...the prince of this world..." [John 14:30;p];

"...the prince of this world is judged." [John 16:11;p];

"...the prince of the power of the air..." [Ephesians 2:2;p];
"...against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [places]..." [Ephesians 6:12;p];
"...thrones, or dominions, or principalities, or powers..." [Colossians 1:16;p];
"...principalities and powers..." [Colossians 2:15;p].

...even Satan [the accusing usrper] is designated "god of this world" [2 Corinthians 4:4], "king" [Revelation 9:11], "lord" [Baal] [Judges 2:13], a "father" of the wicked ones [John 8:44], his "children of disobedience" [Ephesians 2:2, 5:6; Colossians 3:6], "child of the devil" [Acts 13:10]...

There are many "princes" in the Scripture, and 'Jesus' is indeed "prince", though in Daniel 10:13, it reads, "one/first of the chief princes".

The word "one" in the Hebrew is "אֶחָד", "echad", and means "one [of number], or first [one of order; as in primary, beginning, foremost, etc], once, each, every" [Strong's Concordance].

The word "chief" in the Hebrew is "רִאשׁוֹן", "ri'shown", and means "first, primary, former, foremost, chief, etc" [Strong's Concordance].

The word "prince" in the Hebrew is "שָׂר", "sar", and means "prince, ruler, leader, chief, head, captain, chieftain, etc" [Strong's Concordance].

Thus it can mean "one of the chief leaders/princes/rulers", "first of the chief leaders/princes/rulers", etc. Would saying this of 'Jesus' mean He would not be God, the Son, less than Eternal Deity? No, for 'Jesus' truly is "Prince of Princes" [Daniel 8:25], and "Prince of the Kings of the Earth" [Revelation 1:5], making Him Chief of Princes, even First of the Chief Princes. Who then are the other Princes?

[1] The "princes" can be God's own people, since they were to be a Kingdom of Priests.

Exodus 19:6 KJV - And ye shall be unto me a **kingdom of priests**, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

1 Peter 2:9 KJV - But ye *are* a chosen generation, a **royal priesthood**, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Revelation 1:6 KJV - And hath made us **kings and priests** unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

Revelation 5:10 KJV - And hast made us unto our God **kings and priests**: and we shall reign on the earth.

[2] The "princes" can be a subdivision of God's own people, being the rulers of the priesthood:

Isaiah 43:28 KJV - Therefore I have profaned the **princes** of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

Ezra 8:24 KJV - Then I separated twelve of the **chief** of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

Ezra 8:29 KJV - Watch ye, and keep *them*, until ye weigh *them* before the **chief** of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

Ezra 10:5 KJV - Then arose Ezra, and made the **chief** priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

Etc.

[3] The “princes” can be referring to the various rulers of the nations/Kingdoms. 'Jesus'/Michael was in charge of His own people, hence He is called “your Prince” [Daniel 10:21], even the “Great Prince” [Daniel 12:1], since Israel [the peoples] were a royal nation of priests unto God. Other persons were in charge of the other nations, like Satan, or Alexander the Great, etc. The phrase in Daniel can be referring to all of these at the same time, for 'Jesus' is indeed ruler over His own people, He is indeed the Highest Mediator/Priest, and He is also “prince” among other vying “princes”, 'Jesus' is the only true Heir, and the others which seek to take His kingdom by force/deception, etc are but usurpers, counterfeits and pretenders to the throne.

So does the saying in Daniel 10:13 of “one/first of the chief princes” mean that Michael cannot be 'Jesus'? No, but instead further proves that it is only He who can fit that Scripture in its context.

[6] Revelation 12, The Texts:

...now going back to the text of **Revelation 12** itself [quoted E-Sword]:

Revelation 12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

Revelation 12:2 And she being with child cried, travailing in birth, and pained to be delivered.

Revelation 12:3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

Revelation 12:4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

Revelation 12:5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

Revelation 12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

Revelation 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

Revelation 12:8 And prevailed not; neither was their place found any more in heaven.

Revelation 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Revelation 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Revelation 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Revelation 12:12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Revelation 12:13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

Revelation 12:14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

Revelation 12:15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

Revelation 12:16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

Revelation 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

...what do we notice? We ought to take notice of a time line inherent in the text itself, though not exactly in direct chronological order.

The objection that Michael [**Archangel**] [**meaning: "Who is like unto God, the Highest Messenger"**] cannot be Christ [**Jesus**], because both names [**Michael and Jesus Christ**] are used simultaneously, and Christ is so used before, during and after in **Revelation 12**, thus, as is intimated by others objections, they thus have to be two separate individuals according to their held standard.

This reasoning, while it may appear admirable to defend Jesus from being downgraded to less

than being Creator [though there is no element of that being held here, since Jesus/Michael is God [the Son] [Uncreated Creator], as scripture and I so freely give'; Ask for JESUS is GOD study, a study from one end of scripture to the other], this, 'defense', is not without serious fault according to the text and context itself. In trying to admirably 'defend' Jesus' full Deity/Godhead by separating Him from being Michael, the text is then broken, and we know that the scriptures cannot be so broken [John 10:35]. Let us see:

Let us begin with the "Dragon", to set up this pattern in Revelation 12 of numerous names/titles for the same being, for therein, we see that "the Dragon" is known by several names/titles/etc. "Dragon" [Revelation 12:3,4,7,9,13,16,17], "serpent" [Revelation 12:9,14,15], "Devil" [Revelation 12:9,12], "Satan" [Revelation 12:9], "accuser of our brethren" [Revelation 12:10] and none of these are separate individuals being spoken of, for it is clear, that he [satan] has "angels" [Revelation 12:7,9], which are separate followers of and from him.

So, when we look at Christ Jesus in Revelation 12, we now see also numerous names/titles/etc. Look at Jesus, being called, this "child" [Revelation 12:2,4,5], "man child" [Revelation 12:5,13], "it" [Revelation 12:4], "Michael" [Revelation 12:7] whom also has "his angels" [Revelation 12:7], and is again called "Christ" [Revelation 12:10], "Lamb" [Revelation 12:11], "her seed" [Revelation 12:17], "Jesus Christ" [Revelation 12:17]. None of these are speaking of differing beings, except the "his angels", but are all speaking of Jesus in various ways, various names/titles, etc.

This Chapter [Revelation 12] is focused upon that Great Controversy between Christ Jesus [and those who follow Him] and Satan [and those who follow him].

We also see that Jesus is he "who was to rule all nations with a rod of iron" [Revelation 12:5] and has "testimony" [Revelation 12:17] as well.

We may also know that this text of Revelation 12 is written in such a fashion that it is a 'prophetic key' text, and gives the 'revelation' to certain terms:

Michael = Jesus Christ, etc

Dragon = Satan, etc

...and thus throughout the scriptures and in Revelation we can be sure that these two terms stand for these two persons. That way, when we go back to Genesis, or elsewhere and read "serpent", we understand that satan/devil was involved there, etc, or when we read the typological "Lamb" elsewhere we may understand that Jesus/Michael is involved there and so forth for the other terms.

Thus is Isaiah 28:10,13 and 1 Corinthians 2:13 fulfilled as we look at "precept" and "line", and "comparing spiritual things with spiritual", and scripture with scripture.

[7] Revelation 12, An Unbreakable Chiastic Structure

There is also inherently within the very texts of Revelation 12 a very specific structure, a chiastic structure/pattern [1,2,3,3,2,1, or A,B,C,C,B,A, etc] which also cannot be broken. A general simplistic view seen here:

Revelation 12:1-5 [A1] = Woman and Child

Revelation 12:6 [B1] = 1,260 days [years]

Revelation 12:7-9 [C1] = War between Michael and Satan in Heaven

Revelation 12:10 [D1] = Cross, Power of Christ, His Victory

Revelation 12:11 [D2] = Lamb, Blood of Christ, Their [overcoming saints] Victory in Him

Revelation 12:12 [C2] = Dragon permanently cast down to Earth fights against Jesus' body

Revelation 12:13-16 [B2] = Woman in Wilderness, for a time, and times, and half a time [aka, 3 1/2 times or 1,260 days [years]]

Revelation 12:17 [A2] = Woman and her seed

..in fact, just looking at the individual passage of **Revelation 12:7**, we can see another parallelism within this greater chiasm:

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, Revelation 12:7

Michael [A1] - Leader
his angels [B1] - Followers

Dragon [A2] - Leader
his angels [B2] - Followers

...but if we read out a little further on each side of this text, we come to know more of these two Leaders/Rulers, as has been shown above.

For those considering, please now go back and recompare/contrast:

Michael to Dragon, Lamb to Serpent, Christ Jesus to Satan [accuser], Man Child to Devil, Caught Up to Cast Out [come down], Rule All to Cast Down, etc...

So we notice that the Son is named Michael Archangel while in Heaven while warring with the Dragon before, and then so named Christ Jesus on earth, and later also as ascended.

[8] The Protestant Reformation, The Roman Doctrine, before moving on:

However, it must be said at the very beginning, none of these quotations were known of, until far after the HOLY SPIRIT had led in Bible study and prayer over this subject.

Also, for the remainder of the study, the scriptures shall be the only source book, as they should be, and I would ask all to hear and consider the matter and study yourself, but let these be given

so that all may know, that Truth can be known.

"He that answereth a matter before he heareth [it], it [is] folly and shame unto him." [Proverbs 18:13]

Let us look at those well respected commentators:

Ellen G. White (AD November 26, 1827 – AD July 16, 1915) was a prolific author and an American Christian pioneer. She, along with other Sabbatarian Adventist leaders, such as Joseph Bates and her husband James White, by the Holy Spirit, formed what is now known as the Seventh-day Adventist Church, the Prophetically foretold Remnant of Jesus.

Spiritual Gifts, Volume 4a, by Ellen G. White.

"... [Page 58] **Michael, or Christ**, with the angels that buried Moses, came down from Heaven, after he had remained in the grave a short time, and resurrected him, and took him to Heaven.

As Christ and the angels approached the grave, Satan and his angels appeared at the grave, and were guarding the body of Moses, lest it should be removed. As Christ and his angels drew nigh, Satan resisted their approach, but was compelled, by the glory and power of Christ and his angels to fall back. Satan claimed the body of Moses, because of his one transgression; but **Christ meekly referred him to his Father, saying, "The Lord rebuke thee."** Christ told Satan that he knew that Moses had humbly repented of this one wrong, and no stain rested upon his character, and his name in the heavenly book of records stood untarnished. Then Christ resurrected the body of Moses, which Satan had claimed. ..." [Page 58] - <http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=4aSG&lang=en&collection=2§ion=all&pageNumber=58>

Melito of Sardis (wrote AD 165 – AD 175, died c. AD 180) was the bishop of Sardis near Smyrna in western Anatolia.

Cureton's Spicilegium Syriacum, containing remains of Bardeson, Meliton, Ambrose and Mara Bar Serapion. Now first edited, with an English translation and notes, by the Rev. William Cureton, M.A. F.R.S. Chaplain in Ordinary to the Queen, Rector of St. Margaret's, and Canon of Westminster. London: Francis and John Rivington, St. Paul's Churchyard and Waterloo Place. 1855.

"... [Page 53] From Meliton the Bishop; On Faith.

We have made collections from the Law and the Prophets relative to those things which have been declared respecting our **Lord Jesus Christ**, that we may prove to your love, that He is perfect reason, the Word of God; who was begotten before the light; who was Creator together with the Father; who was the fashioner of man; who was all in all; who among the Patriarchs was Patriarch; who in the law was the Law; among the priests Chief priest; amongst kings Governor; among prophets the Prophet; **among the angels Archangel**; in

the Voice the Word; among spirits Spirit; in the Father the Son; in God God- the king forever and ever. For this was He who was pilot to Noah; who conducted Abraham; who was bound with Isaac, who was in exile with Jacob, who was sold with Joseph, who was **captain with Moses**; who was the divider of the inheritance with Jesus the Son of Nun, who in David and the prophets foretold his own sufferings, who was incarnate in the Virgin, who was born at Bethlehem, (33) who was wrapped in swaddling clothes in the manger, who was seen of the shepherd, who was glorified of the angels, who was worshipped of the Magi, who was pointed out by John, who assembled the Apostles, who preached the kingdom, who healed the maimed, who gave light to the blind, who raised the dead, who appeared in the temple, who was not believed on by the people, who was betrayed by [Page 53-54] Judas, who was laid hold on by the priests, who was condemned by Pilate, who was transfixed in the flesh, who was hanged upon the tree, who was buried in the earth, who rose from the dead, who appeared to the Apostles, who ascended to heaven, who sitteth on the right hand of the Father, who is the rest of those that are departed, the recoverer of those who were lost, the light of those who are in darkness, the deliverer of those who are captives, the guide of those who have gone astray, the refuge of the afflicted, the bridegroom of the Church, **the charioteer of the Cherubim, the captain of the angels**, God who is of God, the Son who is of the Father, Jesus Christ, the King for ever and ever. Amen. ..." [Pages 53-54] - <https://archive.org/stream/spicilegiumsyria00cureuoft#page/53/mode/1up> <https://archive.org/stream/spicilegiumsyria00cureuoft#page/54/mode/1up>

Speaking of **"the Angel Of The Lord"** ...

Roman Catholic Encyclopedia:

The Catholic Encyclopedia, an international work of reference on the Constitution, Doctrine, Disciple, and History of the Catholic Church, Edited by Charles G. Herbermann, Ph.D., LL.D. Edward A. Pace, Ph. D., D.D. Conde B. Pallen, Ph.D., LL.D. Thomas J. Shahan, D.D. John J. Wynne, S.J. Assisted by Numerous Collaborators ["... **fully 500 ... and 150 editorial assistants**" - To the Knights of Columbus and their Friends], Fifteen Volumes and Index, Volume 1 [Aachen - Assize], **Special Edition under the Auspices of the Knight of Columbus Catholic Truth Committee**; New York, The Encyclopedia Press, Inc., **Nihil Obstat**, November 1, 1907; Remy Lafort, S.T.D. Censor; **Imprimatur [Maltese Cross]** John Cardinal Farley, Archbishop of New York; Copyright, 1907 by Robert Appleton Company; Copyright, 1913 by the Encyclopedia Press, Inc.

"... [Page 479] We have had occasion to mention the Septuagint version more than once, and it may not be amiss to indicate a few passages where it is our only source of information regarding the angels. **The best known passage is Isaiah 9:6, where the Septuagint gives the name of the Messiah, as "the Angel of great Counsel"**. ...

... But while we read of "the Angels of God" meeting Jacob (Gen., XXXII, 1) we at other times read of one who is termed **"the Angel of God" par excellence**, e.g. Gen., XXXI, 11. ... the story in Gen., XIII, develops, **the speaker is always "the Lord"**. Thus in the account of **the Angel of the Lord**

who visited Gideon (Judges, VI), the visitor is alternately **spoken of as "the Angel of the Lord" and as "the Lord"**. Similarly, in Judges, XIII, the Angel of the Lord appears, and both Manue and his wife exclaim: "We shall certainly die because we have seen God." ... in the story of the Exodus it is **the Lord who goes before them in the pillar of a cloud** (Exod., XIII, 21), and the Septuagint makes no change (cf. also Num., XIV, 14, and Neh., IX, 7-20). ... When we turn to Exod., XXXIII, where God is angry with His people for worshipping the golden calf, it is hard not to feel that it is **God Himself who has hitherto been their guide**, but who now refuses to accompany them any longer. ... [Page 479-480]

... [Page 480] **The Massoretic text as well as the Vulgate of Exodus 3 and 19-20 clearly represent the Supreme Being as appearing to Moses in the bush and on Mount Sinai**; ... The person of **"the angel of the Lord"** finds a counterpart in the personification of Wisdom in the Sapiential books and in **at least one passage (Zechariah 3:1) it seems to stand for that "Son of Man" whom Daniel (7:13) saw brought before "the Ancient of Days"**. Zacharias says: "And the Lord showed me Jesus the high priest standing before the angel of the Lord, and Satan stood on His right hand to be His adversary". **Tertullian regards many of these passages as preludes to the Incarnation; as the Word of God adumbrating the sublime character in which He is one day to reveal Himself to men (cf. Against Praxeas 16; Against Marcion 2.27, 3.9, 1.10, 1.21-22).** ... **The earlier Fathers, going by the letter of the text, maintained that it was actually God Himself who appeared.** He who appeared was called God and acted as God. It was not unnatural then **for Tertullian, as we have already seen, to regard such manifestations in the light of preludes to the Incarnation, and most of the Eastern Fathers followed the same line of thought.** It was **held as recently as 1851 by Vandenbroeck, "Dissertatio Theologica de Theophaniis sub Veteri Testamento" (Louvain).** ...

... **St. Augustine** (Sermo vii, de Scripturis, P.G. V) when treating of the burning bush (Exodus 3) says: "... . . . **Some maintain that he is called both the Lord and the angel of the Lord because he was Christ, indeed the prophet (Isaiah 9:6, Septuagint Version) clearly styles Christ the 'Angel of great Counsel.'**"The saint proceeds to show that such a view is tenable though we must be careful not to fall into Arianism in stating it. ...

... As an instance of **how convinced some of the Fathers were in holding ...**, we may **note Theodoret's words (In Exod.): "The whole passage (Exodus 3) shows that it was God who appeared to him. But (Moses) called Him an angel in order to let us know that it was not God the Father whom he saw — for whose angel could the Father be? — but the Only-begotten Son, the Angel of great Counsel" (cf. Eusebius, Church History I.2.7; St. Irenaeus, Against Heresies 3:6). ...** [Roman Catholic Online Encyclopedia; Section "A", subsection "Angels", part "The term "angel" in the Septuagint"] - <http://www.newadvent.org/cathen/01476d.htm>
<https://archive.org/stream/catholicencyclop01herbuoft#page/479/mode/1up>
<https://archive.org/stream/catholicencyclop01herbuoft#page/480/mode/1up>

Augustine of Hippo (AD 13 November 354 – AD 28 August 430) was an early Christian theologian, philosopher and bishop of Hippo Regius (present-day Annaba, Algeria) located in the Roman province of Africa.

[**Latin**] Aurelii augustini de civitate dei primi libri incipiunt rubrice. by N. Jensen. 1475.

"... [**page 461**] Liber XVIII ... De triu, prophetaru vaticinio id est aggei zacharie et malachie. c. XXXV. ...

... Sacrificium autem iudeorum quibus dictum est: non est mihi voluntas in vobis: nec accipiam de manibus vestris munus: cessasse negare non possunt: quid adhuc expectant alium christum: quum hoc quod prophetatum legunt et impletum vident: impleri non potuerit nisi per ipsum? Dicit enim paulo post de ipso ex persona dei. Testamentum meum erat cum eo vitae et pacis: et dedi ei ut timore timeret me: et a facie nominis mei revereretur. Lex veritatis erat in ore ipsius: in pace dirigens ambulavit mecum: et multos convertit ab iniquitate: quoniam labia sacerdotis custodient scientiam: et legem inquirent ex ore eius quoniam angelus Domini omnipotentis est. Nec mirandum est quia omnipotentis dei angelus dictus est christus iesus. Sicut enim servus propter formam servi in qua venit ad homines: sic et angelus propter euangelium quod nuntiavit hominibus. Nam si graece ista interpretemur: et euangelium bona nuntiatio est et angelus nuntius. De ipso quippe iterum dicit. [**Page 461-462**]

Ecce mittam angelum meum: et prospiciet viam ante faciem meam: et subito veniet in templum suum Dominus quem vos quaeritis: et angelus testameti quem vos vultis: ecce venit dicit dominus omnipotens: et quis sustinebit diem introitus eius: aut quis resistet in adspectu eius: hoc loquitur et primum et secundum christi praenuntiavit adventum. Primum scilicet de quo ait. Et subito veniet in templum suum id est in carnem suam: de qua dixit in euangelio: solvite templum hoc et in triduo resuscitabo illud. Secundum vero ubi ait. Ecce venit dicit dominus omnipotens: et quis sustinebit diem introitus eius: aut quis resistet in adspectu eius: Quod autem dicit dominus quem vos quaeritis: et angelus testameti quem vos vultis: significavit utique etiam iudaeos secundum scripturas quas legunt christum quaerere et velle. Sed multi eorum quem quaesierunt et voluerunt venire non agnoverunt, excoecati in cordibus suis praecedentibus meritis suis. Quod sane hic nominat testamentum vel supra ubi ait testamentum meum erat cum eo: vel hic ubi eum dixit angelum testamenti: novum procul dubio testamentum debemus accipere: ubi sempiterna non vetus ubi temporalia sunt promissa: ..." [**Page 461-462; also combined/corrected with Page 204 in Google Books edition. 1825**] -

<https://archive.org/stream/augustinidecivitatedei00jensuoft#page/n461/mode/lup>

<https://archive.org/stream/augustinidecivitatedei00jensuoft#page/n462/mode/lup>

<http://books.google.com/books?>

[id=nG1XAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false](http://books.google.com/books?id=nG1XAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false)

[**English**] The City of God; Book XVIII; Chapter 35. - Of the Prophecy of the Three Prophets, Haggai, Zechariah, and Malachi.

"... their sacrifice has ceased, why do they still look for another **Christ**, when they read this in the prophecy, and see it fulfilled, which could not be fulfilled except through Him? And a little after he says of Him, in the person of God, "My covenant was with Him of life and peace: and I gave to Him that He might fear me with fear, and be afraid before my name. The law of truth was in His mouth: directing in peace He has walked with me, and has turned away many from iniquity. For the Priest's lips shall keep knowledge, and they shall seek the law at His mouth: for **He is the Angel of the Lord Almighty**." Malachi 2:5-7 Nor is it to be wondered at that **Christ Jesus is called the Angel of the Almighty God**. For just as He is called a servant on account of the form of a servant in which He came to men, so **He is called an angel** on account of the evangel which He proclaimed to men. For if we interpret these Greek words, evangel is "good news," and **angel is "messenger."** Again he says of Him, "Behold I will send mine angel, and He will look out the way before my face: and the Lord, whom you seek, shall suddenly come into His temple, even **the Angel of the testament**, whom you desire. Behold, He comes, says the Lord Almighty, and who shall abide the day of His entry, or who shall stand at His appearing?" But what he says, "The Lord whom you seek, and **the Angel of the testament** whom you desire," just means that even the Jews, according to the Scriptures which they read, shall **seek and desire Christ**. But many of them did not acknowledge that He whom they sought and desired had come, being blinded in their hearts, which were preoccupied with their own merits. Now what he here calls the testament, either above, where he says, "My testament had been with Him," or here, where he has called **Him the Angel of the testament**, we ought, beyond a doubt, to take to be the new testament, in which the things promised are eternal, and not the old, in which they are only temporal. ..." - <http://www.newadvent.org/fathers/120118.htm>

Irenaeus (AD early 2nd century – c. AD 202), was a Bishop of Lugdunum in Gaul, then a part of the Roman Empire (now Lyon, France) and considered by some to be an early church father, as well as being an apologist and theologian.

[Latin] Sancti Irenaei, Episcopi Lugdunensis, Libros quinque adversus haereses, textu Graeco in locis nonnullis locupletato, versione Latina cum codicibus claramontano ac arundeliano denuo collata, praemissa de placitis gnosticorum prolusione, fragmento necnon Graece, Syriace, Armeniace, commentatione perpetua et indicibus variis. W. Wigan Harvey, S.T.B. collegii regalis olim soctus. Tom. II. Cantabrigiae, Typis Academicis. 1857.

"... **[Page 21]** Vere igitur cum Pater sit Dominus, et Filius vere sit Dominus, merito Spiritus sanctus Domini appellatione signavit eos. Et iterum in eversione Sodomitarum Scriptura ait: Et pluit Dominus super Sodomam et Gomorrhham ignem et sulfur a Domino de coelo. Filium enim hic significat, qui et Abrahae collocutus sit, a Patre accepisse 3 potestatem judicandi Sodomitas propter iniquitatem eorum. ..." **[Page 21]** - <https://archive.org/stream/sanctiirenaeiep00harvgoog#page/n31/mode/1up>

[English] Irenaeus, bishop of Lyons: Against Heresies Book III, Chapter 6:

"... **[Page 145]** Since, therefore, the Father is truly Lord, and **the Son truly**

Lord, the Holy Spirit has fitly designated them by the title of Lord. And again, referring to the destruction of the Sodomites, the Scripture says, "Then **the Lord rained upon Sodom and upon Gomorrah fire and brimstone from** the Lord out of heaven." Genesis 19:24 **For it here points out that the Son, who had also been talking with Abraham, had received power to judge the Sodomites for their wickedness. ...**" [Page 145] -

<https://archive.org/stream/SaintIrenaeusAgainstHeresiesComplete/Saint%20Irenaeus%20Against%20Heresies%20Complete#page/n145/mode/1up>
<http://www.newadvent.org/fathers/0103306.htm>

[Latin]

"... [Page 22] 2. Nemo igitur alius, quemadmodum praedixi, Deus nominatur, aut Domine appellatur, nisi qui est omnium Deus et Dominus, qui et Moysi dixit: Ego sum, qui sum. Et sic dices filiis Israel: Qui est, misit me ad vos: et hujus Filius Jesus Christus Dominus noster, qui filios Dei facit credentes in nomen suum. Et iterum, loquente Filio ad Moysen: Descendi, inquit, [Page 22-23] eripere populum hunc. Ipse est enim qui descendit, et ascendit propter salutem hominum. ..." [Page 22-23] -

<https://archive.org/stream/sanctiirenaeiep00harvgoog#page/n32/mode/1up>
<https://archive.org/stream/sanctiirenaeiep00harvgoog#page/n33/mode/1up>

[English]

"... [Page 145] 2. Wherefore, as I have already stated, no other is named as God, or is called Lord, except Him who is God and Lord of all, who also said to Moses, "**I AM THAT I AM**. And thus shalt thou say to the children of Israel: He who is, hath sent me unto you;" and **His Son Jesus Christ our Lord**, who makes those that believe in His name the sons of God. And again, when **the Son speaks to Moses**, He says, "**I am** come down to deliver this people." **For it is He who descended and ascended for the salvation of men. ...**" [Page 145]

- <https://archive.org/stream/SaintIrenaeusAgainstHeresiesComplete/Saint%20Irenaeus%20Against%20Heresies%20Complete#page/n145/mode/1up>
<http://www.newadvent.org/fathers/0103306.htm>

[Latin] Irenaeus, bishop of Lyons: Against Heresies Latin: Book IV, Chapter XX [same as [English] Book IV, Chapter X]:

"... [Page 172] Si enim crederetis Moysi, crederetis et mihi: de me enim ille scripsit; scilicet quod insematus est ubique in Scripturis ejus Filius Dei; aliquando quidem cum Abraham loquens, cum eodem comesurus: aliquando cum Noe, dans ei measuras: aliquando [Page 172-173] autem quaerens Adam: aliquando autem Sodomitis inducens judicium: et rursus cum videtur, et in viam dirigit Jacob: et de rubo loquitur cum Moyse. Et non est numerum dicere in quibus a Moyse ostenditur Filius Dei ..." [Pages 172-173] -

<https://archive.org/stream/sanctiirenaeiep00harvgoog#page/n182/mode/1up>
<https://archive.org/stream/sanctiirenaeiep00harvgoog#page/n183/mode/1up>

[English] Irenaeus, bishop of Lyons: Against Heresies [English] Book IV, Chapter X

[same as Latin: Book IV, Chapter XX]:

“... [page 213] 1. ... "For if ye had believed Moses, ye would also have believed Me; for he wrote of Me;" [saying this,] no doubt, because **the Son of God is implanted everywhere throughout his writings: at one time, indeed, speaking with Abraham, when about to eat with him; at another time with Noah, giving to him the dimensions [of the ark]; at another; inquiring after Adam; at another, bringing down judgment upon the Sodomites; and again, when He becomes visible, and directs Jacob on his journey, and speaks with Moses from the bush.** And it would be **endless to recount [the occasions] upon which the Son of God is shown forth by Moses.** ...” [Page 213] - <https://archive.org/stream/SaintIrenaeusAgainstHeresiesComplete/Saint%20Irenaeus%20Against%20Heresies%20Complete#page/n213/mode/1up>
<http://www.newadvent.org/fathers/0103410.htm>

[Latin] Irenaeus, bishop of Lyons: Against Heresies, Book V, Chapter V, Section II

"... [Page 342] Hic est autem Filius Dei, quemadmodum Scriptura ait dixisse Nabuchodonozor regem: Nonne tres viros misimus in caminum? et ecce ego video quatuor deambulantes in medio ignis, et quartus similis est Filio Dei. ..." [Page 342] - <https://archive.org/stream/sanctiirenaei00harvgoog#page/n342/mode/1up>

[English] Irenaeus, bishop of Lyons: Against Heresies. Book V, Chapter V, Section II

“... [Page 287] Now this is **the Son of God**, as the Scripture represents Nebuchadnezzar the king as having said, Did not we cast three men bound into the furnace? And, lo, I do see four walking in the midst of the fire, and **the fourth is like the Son of God.** ..." [Page 287] - <https://archive.org/stream/SaintIrenaeusAgainstHeresiesComplete/Saint%20Irenaeus%20Against%20Heresies%20Complete#page/n287/mode/1up>
<http://www.newadvent.org/fathers/0103505.htm>

Titus Flavius Clemens (Greek: Κλήμης ὁ Ἀλεξανδρεύς; c. 150 – c. 215), known as **Clement of Alexandria** to distinguish him from the earlier Clement of Rome, was a Christian theologian who taught at the Catechetical School of Alexandria.

[Greek] Clementis Alexandrini Opera, ex Recensione Gulielmi Dindorfii; Vol. I. Protrepticus. Paedagogus. Oronii, e typographeo clarendoniano. 1869.

"... [Page 144] Τὸν κύριον αὐτὸν ὀνομάζει παιδίον, τοῦτο διὰ Ἡσαΐου θεσπίζον τὸ πνεῦμα "ἰδοὺ παιδίον ἐγεννήθη ἡμῖν, υἱὸς καὶ ἐδόθη ἡμῖν, οὗ ἡ ἀρχὴ ἐπὶ τοῦ ὤμου αὐτοῦ, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ μεγάλης βουλῆς ἄγγελος." ..." [Page 144] - <https://archive.org/stream/clementisalexand01clem#page/144/mode/1up>

[English] Ante-Nicene Christian Library, A Collection of all the works of the fathers of the Christian Church, prior to the Council of Nicea, edited by the Rev. Alexander Roberts, D.D., author of 'Discussions on the Gospels,' etc.; and James Donaldson, LL.D., author of

'A critical history of Christian literature and doctrine, from the death of the Apostles to the Nicene Council,' and rector of the Royal High School, Edinburgh. The First Four Volumes: -- The Apostolic Fathers, in One Volume; Justin Martyr and Athenagoras, in One Volume; Tatian, Theophilus, and the Clementine Recognitions, in One Volume; and Clement of Alexandria, Volume First, are now ready.

The Writings Of Clement Of Alexandria, The Instructor, Book I, Chapter V; All Who Walk According To Truth Are Children of God.

"... [Page 130] The Spirit calls the **Lord Himself** a child, thus prophesying by Esaias: "Lo, to us a child has been born, to us a son has been given, on whose own shoulder the government shall be; and **His name has been called the Angel of great Counsel.**" ..." [Page 130] -
<https://archive.org/stream/writingsofclemen01clem#page/130/mode/1up>
<http://www.newadvent.org/fathers/02091.htm>

Justin Martyr, also known as Saint Justin (c. AD 100 – AD 165), was an early Christian apologist, and is regarded as the foremost interpreter of the theory of the Logos in the 2nd century.[2] He was martyred, alongside some of his students, and is considered a saint by the Roman Catholic Church,[3] the Anglican Church,[4] and the Eastern Orthodox Church.[5] – Wikipedia

Chapter LXIII.[63] - How God Appeared to Moses.

Justinus' des Philosophen und Martyrers Apologien von P. Joannes Maria Pfattisch O.S.B. Zweite Auflage von P. Justus Schnurrer O.S.B. Oberstudiendirektor des Gymnasiums in Ettal; Text. Munster i. W. Verlag der Aschendorffschen Verlagsbuchhandlung. 1933.

[Greek]

"... [Page 97; internally page 69] 62. καὶ τὸ λουτρὸν δὴ τοῦτο ἀκούσαντες οἱ δαίμονες διὰ τοῦ προφήτου κεκηρυγμένον ἐνήργησαν καὶ ῥαντίζειν ἑαυτοὺς τοὺς εἰς τὰ ἱερὰ αὐτῶν ἐπιβαίνοντας καὶ προσιέναι αὐτοῖς μέλλοντας, λοιβὰς καὶ κνίσας ἀποτελοῦντας· τέλεον δὲ καὶ λούεσθαι ἐπιόντας πρὶν ἔλθειν ἐπὶ τὰ ἱερὰ, ἔνθα ἴδρυνται, ἐνεργοῦσι. καὶ γὰρ τὸ ὑπολύεσθαι ἐπιβαίνοντας τοῖς ἱεροῖς καὶ τοῖς αὐτοῖς τοὺς θρησκεύοντας κελεύεσθαι ὑπὸ τῶν ἱερατευόντων ἐκ τῶν συμβάντων Μωσεὶ τῷ εἰρημένῳ προφήτῃ μαθόντες οἱ δαίμονες ἐμιμήσαντο. κατ' ἐκεῖνο γὰρ τοῦ καιροῦ, ὅτε Μωσῆς ἐκελεύσθη κατελθὼν εἰς Αἴγυπτον ἐξαγαγεῖν τὸν ἐκεῖ λαὸν τῶν Ἰσραηλιτῶν, ποιμαίνοντος αὐτοῦ ἐν τῇ Ἀράβικῇ γῇ πρόβατα τοῦ πρὸς μητρὸς θείου, ἐν ἰδέᾳ πυρὸς ἐκ βάτου προσωμίλησεν αὐτῷ ὁ ἡμέτερος Χρῆστος καὶ εἶπεν· "Υπό- [Page 97-98; internally Page 69-70] λυσαι τὰ ὑποδήματά σου καὶ προσελθὼν ἄκουσον." ὁ δὲ ὑπολυσάμενος καὶ προσελθὼν ἀκήκοε κατελθεῖν εἰς Αἴγυπτον καὶ ἐξαγάγεῖν τὸν ἐκεῖ λαὸν τῶν Ἰσραηλιτῶν καὶ δύναμιν ἰσχυρὰν ἔλαβε παρὰ τοῦ λαλήσαντος αὐτῷ ἐν ἰδέᾳ πυρὸς Χριστοῦ καὶ κατελθὼν ἐξήγαγε τὸν λαὸν ποιήσας μεγάλα καὶ θαυμάσια, ἃ εἰ βούλεσθε μαθεῖν, ἐκ τῶν συγγραμμάτων ἐκείνου ἀκριβῶς μαθήσεσθε.

63. Ἰουδαῖοι δὲ πάντες καὶ νῦν διδάσκουσι τὸν ἄνω νόμαστον θεὸν λελαληκέναι τῷ Μωσεὶ. ὅθεν τὸ προφητικὸν πνεῦμα διὰ Ἡσαΐου τοῦ προμεμνημένου προφήτου ἐλέγχον αὐτούς, ὡς προεγράψαμεν, εἶπεν· "Ἐγὼ βοῦς τὸν

κτησάμενον καὶ ὄνος τὴν φάτνην τοῦ κυρίου αὐτοῦ, Ἰσραὴλ δέ με οὐκ ἔγνω καὶ ὁ λαὸς με οὐ συνῆκε." καὶ Ἰησοῦς δὲ ὁ Χριστὸς ὅτι οὐκ ἔγνωσαν Ἰουδαῖοι τί πατὴρ καὶ τί υἱός, ὁμοίως ἐλέγχων αὐτοὺς καὶ αὐτὸς εἶπεν· "Οὐδεὶς ἔγνω τὸν πατέρα εἰ μὴ ὁ υἱὸς οὐδὲ τὸν υἱὸν εἰ μὴ ὁ πατὴρ καὶ οἷς ἂν ἀποκαλύψῃ ὁ υἱός." ὁ λόγος δὲ τοῦ θεοῦ ἐστὶν ὁ υἱὸς αὐτοῦ, ὡς προέφημεν. καὶ ἄγγελος δὲ καλεῖται καὶ ἀπόστολος· αὐτὸς γὰρ ἀπαγγέλλει ὅσα δεῖ γνωσθῆναι, καὶ ἀποστέλλεται, μηνύσων, ὅσα ἀγγέλλεται, ὡς καὶ αὐτὸς ὁ κύριος ἡμῶν εἶπεν· "Ὁ ἐμοῦ ἀκούων ἀκούει τοῦ ἀποστελλαντός με." καὶ ἐκ τῶν τοῦ Μωσέως δὲ συγγραμμάτων φανερόν τοῦτο γενήσεται. Λέλεκται δὲ ἐν αὐτοῖς οὕτως· "καὶ ἐλάλησε Μωσεῖ ἄγ- **[Page 98-99; internally Page 70-71]** γελος θεοῦ ἐν φλογὶ πυρὸς ἐκ τῆς βάτου καὶ εἶπεν· Ἐγὼ εἰμι ὁ ὢν, θεὸς Ἀβραάμ, θεὸς Ἰσαάκ, θεὸς Ἰακώβ, ὁ θεὸς τῶν πατέρων σου. Κάτελθε εἰς Αἴγυπτον καὶ ἐξάγαγε τὸν λαόν μου." Τὰ δ' ἐπόμενα ἐξ ἐκείνων βουλόμενοι μαθεῖν δύνασθε· οὐ γὰρ δυνατόν ἐν τοῦτοις ἀναγράψαι πάντα. ἀλλ' εἰς ἀπόδειξιν γεγονόσιν οἶδε οἱ λόγοι, ὅτι υἱὸς θεοῦ καὶ ἀπόστολος Ἰησοῦς ὁ Χριστὸς ἐστὶ, πρότερον λόγος ὢν καὶ ἐν ἰδέᾳ πυρὸς ποτὲ φανείς, ποτὲ δὲ καὶ ἐν εἰκόνι ἀσωμάτων· νῦν δὲ διὰ θελήματος θεοῦ ὑπὲρ τοῦ ἀνθρωπείου γένους ἄνθρωπος γενόμενος ὑπέμεινε καὶ παθεῖν, ὅσα αὐτὸν ἐνήργησαν οἱ δαίμονες διατεθῆναι ὑπὸ τῶν ἀνοήτων Ἰουδαίων. Οἵτινες ἔχοντες ῥητῶς εἰρημένων ἐν τοῖς Μωσέως συντάγμασι· "καὶ ἐλάλησεν ἄγγελος τοῦ θεοῦ τῷ Μωσεῖ ἐν πυρὶ φλογὸς ἐν βάτῳ καὶ εἶπεν· Ἐγὼ εἰμι ὁ ὢν, ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαάκ καὶ ὁ θεὸς Ἰακώβ," τὸν τῶν ὅλων πατέρα καὶ δημιουργὸν τὸν ταῦτα εἰπόντα λέγουσιν εἶναι. ὅθεν καὶ τὸ προφητικὸν πνεῦμα ἐλέγχον αὐτοὺς εἶπεν· "Ἰσραὴλ δέ με οὐκ ἔγνω καὶ ὁ λαὸς με οὐ συνῆκε." καὶ πάλιν ὁ Ἰησοῦς, ὡς ἐδηλώσαμεν, παρ' αὐτοῖς ὢν εἶπεν· "Οὐδεὶς ἔγνω τὸν πατέρα εἰ μὴ ὁ υἱὸς οὐδὲ τὸν υἱὸν εἰ μὴ ὁ πατὴρ καὶ οἷς ἂν ὁ υἱὸς ἀποκαλύψῃ." Ἰουδαῖοι οὖν ἠγασάμενοι αἰεὶ τὸν πατέρα τῶν ὅλων λελαληκέναι τῷ Μωσεῖ, τοῦ λαλήσαντος αὐτῷ ὄντος υἱοῦ τοῦ θεοῦ, ὃς καὶ ἄγγελος καὶ ἀπόστολος κέκληται, δικαίως ἐλέγχονται καὶ διὰ τοῦ προφητικοῦ πνεύματος καὶ δι' **[Page 99-100; internally Page 71-72]** αὐτοῦ τοῦ Χριστοῦ, ὡς οὔτε τὸν πατέρα οὔτε τὸν υἱὸν ἔγνωσαν. Οἱ γὰρ τὸν υἱὸν πατέρα φάσκοντες εἶναι ἐλέγχονται μήτε τὸν πατέρα ἐπιστάμενοι, μηθ' ὅτι ἐστὶν υἱὸς τῷ πατρί τῶν ὅλων γινώσκοντες· ὃς λόγος καὶ πρωτότοκος ὢν τοῦ θεοῦ καὶ θεὸς ὑπάρχει. καὶ πρότερον διὰ τῆς τοῦ πυρὸς μορφῆς καὶ εἰκόνος ἀσωμάτου τῷ Μωσεῖ καὶ τοῖς ἑτέροις προφήταις ἐφάνη· ..."

[Pages 97-100; internally Pages 69-72] -

<https://archive.org/stream/MN41580uc...e/n97/mode/1up>

https://archive.org/stream/MN41580ucmf_1#page/n98/mode/1up

https://archive.org/stream/MN41580ucmf_1#page/n99/mode/1up

https://archive.org/stream/MN41580ucmf_1#page/n100/mode/1up

The First Apology of Justin Martyr addressed to the Emperor Antoninus Pius, prefaced by some account of the writings and opinions of Justin Martyr, by John Kaye, formerly Lord Bishop of Lincoln. Edinburgh, John Grant. 1912.

[English]

"... **[Page 50; Introduction by John Kaye]** With reference to the part borne by him in conducting the gospel economy, **He is styled, as we have already seen, the Minister, 1 and the Angel or Messenger of God. 2** ...

... [Page 50, notation 2, by John Kaye] 2 καὶ ἄγγελος καλεῖται καὶ ἀπόστολος· αὐτὸς γὰρ ἀπαγγέλλει ὅσα δεῖ γνωσθῆναι, καὶ ἀποστέλλεται μηνύων ὅσα ἀγγέλλεται. Apol. I. p. 95D (79). See p. 60 A (15). Dial. pp. 275 C, 276 D, 283 C, D. **μεγάλης βουλῆς ἄγγελον**, pp. 301 C, 321 A, 355 B, 356 C. In p. 251 B, we find an enumeration of the names given to Christ in Scripture. Βασιλεὺς, ἱερεὺς, θεὸς, κύριος, ἄγγελος, ἄνθρωπος, ἀρχιστράτηγος, λίθος, παιδίον. See also pp. 313 C, 327 C, 355 B. αἰώνιος ἡμῖν νόμος καὶ τελευταῖος ὁ χριστὸς ἐδόθη, pp. 228 B, 242 A, 261 C, 271 C, 346 C. ..." [Page 50, notation 2, by John Kaye] - <https://archive.org/stream/firstapologyofju00justuoft#page/n61/mode/1up>

"... [Page 77] LXXXI ... [Page 77-78] ... And whereas their adorers are commanded by priests to put off their shoes before they presume to enter the temples [Page 78-79] to worship these demons, 1 this is evidently done to mimic what they found commanded the prophet Moses; for while Moses was feeding the sheep of his father-in-law in Arabia, he was commanded to go down into Egypt, and to bring out the people of Israel; and our **Christ talked with him out of the bush in the appearance of fire**, and said, "Put off thy shoes, and come and hear" (Ex. III. 5). And accordingly he put off his shoes, and went and heard that he was to go down into Egypt, and conduct the Israelites from thence; and being appointed with prodigious power **by Christ Who conversed with him out of the bush of fire**, he went and brought the people out, doing great and astonishing actions; the particulars of which, if you have a mind to it, you may see in his own writings.

LXXXII. But all the modern Jews teach that it was the unnameable God who thus conversed with Moses, upon which account the prophetic Spirit, by the mouth of the prophet Isaiah, reprehends them in these words already quoted, "The ox knoweth the owner, and the ass his master's crib; but Israel doth not know me, My people hath not understood me" (Isa. I. 3). And because the Jews were ignorant what the Father and the Son were, **Jesus Christ Himself thus corrects them**, "No man knoweth the Father but the Son, nor the Son, but them to whom the Son will reveal Him" (Matt. XI. 27). But as I have said, **the Logos of God is His Son, and is also called Angel and Apostle; for He Himself did deliver; [Page 79-80] as an angel or messenger, 1 what the world was to know, and acted as an apostle, as one sent to interpret the divine will, as our Lord Himself has testified**, "He that heareth me, heareth Him that sent me" (Matt. X. 40). The same is also evident from the Mosaic writings, where we have these words, "And **the angel of God spake unto Moses in a flame of fire out of the midst of a bush**, and said, **I Am that I Am, the God of Abraham, the God of Isaac, and the God of Jacob, the God of your fathers**; go down into Egypt, and bring up My people from thence" (Ex. III. 2, 14, 15). If you are desirous of knowing what follows, I must refer you to the Scriptures themselves, for it is not possible to transcribe all into a discourse of this nature.

LXXXIII. But these words were spoken to demonstrate **the Son of God and Apostle to be our Jesus Christ, who is the pre-existing Logos; Who appeared sometimes in the form of fire, sometimes in the likeness of angels**, and in these last days was made man by the will of God for the salvation of

mankind, and was contented to suffer what the devils could inflict upon him by the infatuated Jews; who, notwithstanding they have these express words in the writings of Moses, "And **the angel of the Lord spake with Moses in a flame of fire out of the bush**, and said, **I Am that I Am, the Self-existent, the God of Abraham, the God of Isaac, and the God of Jacob**;" notwithstanding this, I say, they affirm these words to be spoken by God the Father and Maker of all things. For which oversight the prophetic Spirit thus charges them, "Israel hath not known me, My people have not understood me;" and as I have said, Jesus taxed them again for the same thing while He was amongst them, "No man hath known the [Page 80-81]

[[Page 80 notation 1, by John Kaye] 1 Christ is called the Angel (Exod. III. 2), but nowhere the Apostle (as Dr. Grabe observes), but in the Epistle to the Hebrews, III. I, from whence he justly concludes that this Epistle was known to, and approved by, Justin Martyr. **[end Page 80 notation 1, by John Kaye]]**

[Page 81] Father but the Son, nor the Son, but them to Whom the Son will reveal Him." The Jews therefore, for maintaining that it was the Father of the universe Who had the conference with Moses, when **it was the very Son of God Who had it, and Who is styled both Angel and Apostle**, are justly accused by the prophetic Spirit, and Christ Himself, for knowing neither the Father nor the Son; for they who affirm the Son to be the Father are guilty of not knowing the Father, and likewise of being ignorant that the Father of the universe has a **Son, Who being the Logos** and First-begotten of God is God. 1 And **He it is Who heretofore appeared to Moses and the rest of the prophets, sometimes in fire and sometimes in the form of angels ...**" **[Pages 77-81]** - <https://archive.org/stream/firstapologyofju00justuoft#page/77/mode/1up>
<https://archive.org/stream/firstapologyofju00justuoft#page/78/mode/1up>
<https://archive.org/stream/firstapologyofju00justuoft#page/79/mode/1up>
<https://archive.org/stream/firstapologyofju00justuoft#page/80/mode/1up>
<https://archive.org/stream/firstapologyofju00justuoft#page/81/mode/1up>
<https://www.ccel.org/ccel/schaff/anf01.toc.html>

Justin Martyr, Dialogue with Trypho:

S. Justini, Philosophi et Martyris cum Tryphone Judaeo Dialogus. Pars Altera, colloquium Secundi Diei Continens. edited, with a corrected text and English Introduction and Notes, by the Rev. W. Trollope, M.A. Pembroke College, Cambridge. Cambridge: printed by and for J. Hall, opposite the Pitt Press; and G. Bell, 186, Fleet Street, London. 1847.

[Greek]

"... CXIII. **[Page 99; internally Page 88]** ... Ὅτι γάρ Ἰησοῦς ἦν ὁ Μωσεῖ καὶ τῷ Ἀβραάμ καὶ τοῖς ἄλλοις ἀπλῶς πατριάρχαις φανείς καὶ ὁμιλήσας, τῷ τοῦ πατρὸς θελήματι ὑπηρετῶν, ἀπέδειξα· ὅς ..." **[Page 99; internally Page 88]** - <https://archive.org/stream/sjustiniphilosop00justuoft#page/n99/mode/1up>

[English] Ante-Nicene Christian Library: Translations of the Writings of the Fathers down

to A.D. 325. Edited by the Rev. Alexander Roberts, D.D., and James Donaldson, LL.D. Vol. II. Justin Martyr And Athenagoras. Edinburgh: T. And T. Clark, 38, George Street. 1847.

" ... [Page 240] Chap. CXIII. -- **Joshua was a figure of Christ.** ... [Page 241]

For **I have proved that it was Jesus who appeared to and conversed with Moses, and Abraham, and all the other patriarchs without exception, ministering to the will of the Father** ..." [Pages 240-241] -

[http://books.google.com/books?](http://books.google.com/books?id=mYBPAAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false)

[id=mYBPAAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false](http://books.google.com/books?id=mYBPAAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false)

<http://www.newadvent.org/fathers/01284.htm>

Furthermore, **Justin Martyr in Dialogue with Trypho, Chapter 56** also proves that one of the three Heavenly beings that came down to speak with Abraham & Sarah, is both **"Lord", "God"** and **"who is also called an Angel"** [being the Son, the messenger of the Father],

"... one of those three is God, and is called Angel, because, as I already said, He brings messages to those to whom God the Maker of all things wishes [messages to be brought], then in regard to Him who appeared to Abraham on earth in human form in like manner as the two angels who came with Him, and who was God even before the creation of the world ..." and also says,

"... He is the Lord who received commission from the Lord who [remains] in the heavens, i.e., the Maker of all things, to inflict upon Sodom and Gomorrha the [judgments] which the Scripture describes in these terms: 'The Lord rained down upon Sodom and Gomorrha sulphur and fire from the Lord out of heaven.'" in Chapter 56 -

<http://www.newadvent.org/fathers/01285.htm>

Again Justin Martyr says in Chapter 58,

"... It is again written by Moses, my brethren, that He who is called God and appeared to the patriarchs is called both Angel and Lord, in order that from this you may understand Him to be minister to the Father of all things ..." in Chapter 58 - <http://www.newadvent.org/fathers/01285.htm>

Again Justin Martyr says in Chapter 59,

"Permit me, further, to show you from the book of Exodus how this same One, who is both Angel, and God, and Lord, and man, and who appeared in human form to Abraham and Isaac, appeared in a flame of fire from the bush, and conversed with Moses. ..." in Chapter 59 -

<http://www.newadvent.org/fathers/01285.htm>

Again Justin Martyr says in Chapter 61,

"... now the Son, again Wisdom, again an Angel, then God, and then Lord

and Logos; and on another occasion He calls Himself Captain, when He appeared in human form to Joshua the son of Nave (Nun). For He can be called by all those names, since **He ministers to the Father's will ...**" in Chapter 61 - <http://www.newadvent.org/fathers/01285.htm>

Again Justin Martyr says in Chapter 126,

“Chapter 126. The various names of Christ according to both natures. **It is shown that He is God, and appeared to the patriarchs.**

But if you knew, Trypho, who **He is that is called at one time the Angel of great counsel, and a Man by Ezekiel, and like the Son of man by Daniel, and a Child by Isaiah, and Christ and God to be worshipped by David,** and **Christ** and a Stone by many, and Wisdom by Solomon, and Joseph and Judah and a Star by Moses, and the East by Zechariah, and the Suffering One and Jacob and Israel by Isaiah again, and a Rod, and Flower, and Corner-Stone, and Son of God, you would not have blasphemed Him who has now come, and been born, and suffered, and ascended to heaven; who shall also come again, and then your twelve tribes shall mourn. For if you had understood what has been written by the prophets, you would not have denied that He was God, Son of the only, unbegotten, unutterable God. **For Moses says somewhere in Exodus the following: 'The Lord spoke to Moses, and said to him, I am the Lord, and I appeared to Abraham, to Isaac, and to Jacob, being their God; and my name I revealed not to them, and I established my covenant with them.'** And thus again he says, **'A man wrestled with Jacob,' and asserts it was God; narrating that Jacob said, 'I have seen God face to face, and my life is preserved.'** And it is recorded that he called the place where He wrestled with him, appeared to and blessed him, the Face of God (Peniel). And **Moses says that God appeared also to Abraham near the oak in Mamre, when he was sitting at the door of his tent at mid-day. Then he goes on to say: 'And he lifted up his eyes and looked, and, behold, three men stood before him; and when he saw them, he ran to meet them.'** Genesis 18:2 **After a little, one of them promises a son to Abraham: 'Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, and I am old? Is anything impossible with God? At the time appointed I will return, according to the time of life, and Sarah shall have a son. And they went away from Abraham.'** Again he speaks of them thus: **'And the men rose up from thence, and looked toward Sodom.'** Genesis 18:16 **Then to Abraham He who was and is again speaks: 'I will not hide from Abraham, my servant, what I intend to do.'** Genesis 18:17

And what follows **in the writings of Moses** I quoted and explained:

From which **I have demonstrated that He who is described as God appeared to Abraham, to Isaac, and to Jacob, and the other patriarchs, was appointed under the authority of the Father and Lord, and ministers to His will.**

Then I went on to say what I had not said before:

And so, when the people desired to eat flesh, and Moses had lost faith in **Him, who also there is called the Angel**, and who promised that God would give them to satiety, **He who is both God and the Angel, sent by the Father, is described as saying and doing these things**. For thus the Scripture says: 'And the Lord said to Moses, Will the Lord's hand not be sufficient? You shall know now whether my word shall conceal you or not.' Numbers 11:23 And again, in other words, it thus says: 'But the Lord spoke unto me, You shall not go over this Jordan: the Lord your God, who goes before your face, He shall cut off the nations.'..." - in Chapter 126 - <http://www.newadvent.org/fathers/01289.htm>

Again Justin Martyr says in Chapter 127,

"... **Christ**, but [saw] Him who was according to His will His Son, being God, **and the Angel because He ministered to His will**; whom also it pleased Him to be born man by the Virgin; who also was fire **when He conversed with Moses from the bush**. ..." in Chapter 127 - <http://www.newadvent.org/fathers/01289.htm>

Again Justin Martyr says in Chapter 129,

"... And that **Christ being Lord**, and God the Son of God, and appearing formerly in power as Man, **and Angel, and in the glory of fire as at the bush, so also was manifested at the judgment executed on Sodom**, has been demonstrated fully by what has been said. ... **sent from the Father of all which appeared to Moses, or to Abraham, or to Jacob, is called an Angel because He came to men (for by Him the commands of the Father have been proclaimed to men)** ... And that this power which the prophetic word calls God, as has been also amply demonstrated, **and Angel** ..." in Chapter 129 - <http://www.newadvent.org/fathers/01289.htm>

Eusebius (AD 260/265 – AD 339/340); also called **Eusebius of Caesarea** and **Eusebius Pamphili**, was a Roman historian, of Greek descent, exegete and Christian polemicist. He became the Bishop of Early centers of Caesarea about the year 314 A.D - Wikipedia

Eusebius Pamphili, Bishop of Caesarea in Palestine, Hist. Eccles., I, ii, 7
Chapter 2. Summary view of the pre-existence and divinity of our Saviour and Lord Jesus Christ.

"... [Page 49; internally Page 15] Chapter II. Summary view of the pre-existence and Divinity of **our Lord and Saviour Jesus Christ ... the prince and leader of the spiritual and immortal host of heaven, the angel of the mighty council**, the agent to execute the Father's secret will, the maker of all things with the Father ... the Lord and God and King of all created things ... [Page 49; internally Page 15] - <https://archive.org/stream/ecclesiasticalh02boylgoog#page/n49/mode/1up>

"... [Page 50; internally Page 16] **The Lord God, therefore, appeared as a common man to Abraham, whilst sitting at the oak of Mamre.** And he, immediately falling down, although he plainly saw a man with his eyes, nevertheless **worshipped him as God, and entreated him as Lord.** He confesses, too, that he is **not ignorant who he is** in the words, **"Lord, the judge of all the earth, wilt not thou judge righteously?"** ..." [Page 50; internally Page 16] -

<https://archive.org/stream/ecclesiasticalh02boylgoog#page/n50/mode/1up>

"... [Page 51; internally Page 17] **Of Him, Moses obviously speaks as the second after the Father,** when he says, **"The Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord."** Him also again appearing to Jacob in the form of man, the sacred Scriptures call by the name of God, **saying to Jacob,** "Thy name shall no longer be called Jacob, but Israel shall be thy name, because thou hast prevailed with God." **Whence also Jacob called the name of that place the vision of God, saying, "I have seen God face to face, and my soul has lived."** To suppose these divine appearances the forms of subordinate angels and servants of God, is inadmissible; since, as often as any of these appeared to men, the Scriptures do not conceal the fact in the name, expressly saying that they were called not God nor Lord, but angels, as would be easy to prove by a thousand references. Joshua also, the successor of Moses, calls him as the ruler of celestial angels and archangels, of supernal powers, and as the power and wisdom of God, intrusted with the second rank of sovereignty and rule over all, **"the captain of the Lord's host,"** although **he saw him only in the form and shape of man.** For thus it is written: "And it came to pass when Joshua was by Jericho, that he lifted up his eyes, and **looked, and behold there stood a man over against him, with his sword drawn in his hand; and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries. And he said, Nay but as captain of the Lord's host am I now come. And Joshua fell on his face to the earth, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host, said unto Joshua, Loose thy shoe from off thy foot: for the place whereon thou standest is holy.**" Josh. V.

Here then you will perceive from the words themselves, that **this is no other than the one that also communicated with Moses.**" [Page 51; internally Page 17] -

<https://archive.org/stream/ecclesiasticalh02boylgoog#page/n51/mode/1up>

"... [Page 52; internally Page 18] Since the Scriptures in the same words, and in reference to the same one says, "When **the Lord saw that he drew near to see, the Lord called to him from the midst of the bush, saying, Moses, Moses.** And he answered, Here am I. But he said, Draw not nearer, loose thy shoes from off thy feet, for the place on which thou standest is holy ground. And he said to him, **I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob.**" ..." [Page 52; internally Page 18] -

<https://archive.org/stream/ecclesiasticalh02boylgoog#page/n52/mode/1up>
<http://www.newadvent.org/fathers/250101.htm>

Quintus Septimius Florens Tertullianus, anglicised as **Tertullian** (c. AD 160 – c. AD 225 AD),[1] was a prolific early Christian author from Carthage in the Roman province of Africa.[2] He is the first Christian author to produce an extensive corpus of Latin Christian literature. - Wikipedia

TERTULLIAN, AN ANSWER TO THE JEWS, (Adversus Iudaeos)

TRANSLATED BY THE REV. S. THELWALL.

CHAP. IX. -- OF THE PROPHECIES OF THE BIRTH AND ACHIEVEMENTS OF CHRIST

"... For **He who ever spake to Moses was the Son of God Himself**; who, too, **was always seen**.¹⁶⁹ ... the Spirit, ... calls the forerunner of Christ, John, a future "angel," through the prophet: "Behold, I send mine angel before Thy" - that is, Christ's - "face, who shall prepare Thy way before Thee."¹⁷³

169 Comp. Num. xii. 5-8. ...

173 Mal. iii. 1: comp. Matt. xi. 10; Mark i. 2; Luke vii. 27." -

<http://www.newadvent.org/fathers/0308.html>

Roman Catholic New American Bible with Footnotes [along with Douay Rheims]:

New American Bible for Catholics, footnotes:

The New American Bible - Revised Edition, 2011: Translated from the Original Languages with critical Use of All the Ancient Sources Including the Revised Psalms and the Revised new Testament, 2011, By Oxford University Press, Inc.

The New American Bible: **NIHIL OBSTAT**: Stephen J. Hartdegen, O.F.M., S.S.L.; Christian P. Ceroke, O. Carm., S.T.D.; **IMPRIMATUR**: [Cross] Patrick Cardinal O'Boyle, D.D. Archbishop of Washington July 27, 1970; The Revised New Testament: **NIHIL OBSTAT**: Stephen J. Hartdegen, O.F.M., S.S.L. Censor Deputatus; **IMPRIMATUR**: [Cross] James Cardinal Hickey, S.T.D., J.C.D. Archbishop of Washington August 27, 1986

Standard Print:

<http://books.google.com/books?id=r1-taawNEEYC&printsec=frontcover#v=onepage&q&f=false>

Large Print:

http://books.google.com/books?id=ydPhM5n2_dgC&printsec=frontcover#v=onepage&q&f=false

Genesis 16:7:

"... [Standard Print Page 48; Large Print Page 72] * [16:7] **The LORD's angel: a manifestation of God in human form**; in v. 13 the messenger is identified with God. See note on Ex 3:2. ..." [Standard Print Page 48; Large Print Page 72] - <http://www.usccb.org/bible/genesis/16#01016007-1>

Genesis 18:10:

"... [Standard Print Page 49; Large Print Page 73] * [18:10] **One of them: i.e., the Lord.** ..." [Standard Print Page 49; Large Print Page 73] - <http://www.usccb.org/bible/genesis/18#01018010-1>

Exodus 3:2:

"... [Standard Print Page 92; Large Print Page 136] * [3:2] **The angel of the LORD: Hebrew mal'ak or "messenger" is regularly translated angelos by the Septuagint, from which the English word "angel" is derived, but the Hebrew term lacks connotations now popularly associated with "angel"** (such as wings). Although angels frequently assume human form (cf. Gn 18–19), the term is also **used to indicate the visual form under which God occasionally appeared and spoke to people, referred to indifferently in some Old Testament texts either as God's "angel," mal'ak, or as God. Cf. Gn 16:7, 13; Ex 14:19, 24–25; Nm 22:22–35; Jgs 6:11–18.** ..." [Standard Print Page 92; Large Print Page 136] - <http://www.usccb.org/bible/ex/3:2#02003002-1>

Joshua 5:14:

"... [Standard Print Page 227; Large Print Page 335] * [5:14] **Commander: the leader of the heavenly army of the Lord of hosts is either the Lord** or an angelic warrior; if the latter, he is a messenger who speaks in the person of the one who sent him. I have come: the solemn **language of theophany**; cf., e.g., Ps 50:3; 96:13. ..." [Standard Print Page 227; Large Print Page 335] - <http://www.usccb.org/bible/joshua/5#06005014-1>

It is interesting that the Douay Rheims [Jesuit] Roman Catholic Bible, with Challoner's notation says that this "**Commander**" in Joshua 5:14 is named "**Michael**", and in Daniel 10:21, states that the "**guardian general**" of the Church is "**Michael**", and yet also recognizes that "**the leader of the heavenly army of the Lord of hosts**" can indeed be "**the Lord**", why then cannot "**the Lord**" be symbolized by the designation "**Michael**", which according to notation of Revelation 12:7 in the NAB means "**Who can compare with God?**", for is not Jesus Christ, God, the Son, the Chief Leader of all Angels or Highest Messenger of the Father, yea the Arch-Angel, yea the Apostle [Hebrews 3:1] of the Father Himself?:

Joshua 5:14 [Douay Rheims [Jesuit] Roman Catholic Bible with Challoner notation]:

"... [14] **Prince of the host of the Lord: St. Michael**, who is called prince of the people of Israel, Dan. 10. 21. ..." - <http://www.drbo.org/x/d?b=drb&bk=6&ch=5&l=14#x>

Daniel 10:21 [Douay Rheims [Jesuit] Roman Catholic Bible with Challoner notation]:

"... [21] **Michael your prince: The guardian general of the church of God.** ..." - <http://www.drbo.org/x/d?b=drb&bk=32&ch=10&l=21#x>

Revelation 12:7:

"... [Standard Print Page 2128; Large Print Page 2128] * [12:7–12] **Michael**, mentioned only here in Revelation, wins a **victory over the dragon. A hymn of praise follows.** ..." [Standard Print Page 2128; Large Print Page 2128] - <http://www.usccb.org/bible/revelation/12#74012007-1>

"... [Standard Print Page 2128; Large Print Page 2128] * [12:7] **Michael: the archangel, guardian and champion of Israel; cf. Dn 10:13, 21; 12:1; Jude 9. In Hebrew, the name Michael means “Who can compare with God?”; cf. Rev 13:4.** ..." [Standard Print Page 2128; Large Print Page 2128] - <http://www.usccb.org/bible/rev/12:7#74012007-2>

Hebrews 3:1:

"... [Standard Print Page 2051; Large Print Page 2051] **the apostle**, a **designation for Jesus** used only here in the New Testament (cf. Jn 13:16; 17:3), **meaning one sent as God’s final word to us (Heb 1:2)** ..." [Standard Print Page 2051; Large Print Page 2051] - <http://www.usccb.org/bible/hebrews/3#66003001-1>

Judges 6:22:

"... [Standard Print Page 369; Large Print Page 369] * [6:22] Ancient Israel thought that **seeing God** face to face meant mortal danger, **as Ex 33:20 indicates and as Gideon’s reaction here shows. Compare the reaction of Samson’s parents (13:22–23) when they realize they have been conversing with the Lord.** ..." [Standard Print Page 369; Large Print Page 369] - <http://www.usccb.org/bible/jgs/6:22#07006022-1>

Judges 13:

"... [Standard Print Page 370; Large Print Page 370] * [13:22] We will certainly die: **seeing God face to face was believed to be fatal, as explained in note on 6:22, where Gideon’s reaction is similar to that of Manoah here.** ..." [Standard Print Page 370; Large Print Page 370] - <http://www.usccb.org/bible/judges/13#07013017-1>

Malachi 3:1:

"... [Standard Print Page 1070; Large Print Page 1587] * [3:1] **My messenger**...before me: Mt 11:10 applies these words to John the Baptist; Mt 11:14 further identifies John as Elijah (see Mal 3:23). Some take God's messenger in v. 1a to be a person distinct from **"the lord" and "the messenger of the covenant" in v. 1b** ... Some consider **"the lord" and "the messenger of the covenant" to be divine** ..." [Standard Print Page 1070; Large Print Page 1587] - <http://www.usccb.org/bible/malachi/3#47003001-1>

Charles Buck (AD 1771 – AD 11 Aug 1815) was an English Independent minister.

A Theological Dictionary, containing Definitions of all religious terms; a comprehensive view of every article in the system of Divinity, an impartial account of all the principle denominations which have subsisted in the religious world from the birth of Christ to the present day; together with an accurate statement of the most remarkable transactions and events recorded in Ecclesiastical history. By the Rev. Charles Buck. 1830. -

<http://books.google.com/books?>

[id=OLOsng2pNkC&printsec=frontcover#v=onepage&q&f=false](http://books.google.com/books?id=OLOsng2pNkC&printsec=frontcover#v=onepage&q&f=false)

"... [Page 17] **ANGEL**, a spiritual intelligent substance, the first in rank and dignity among created beings. **The word angel (ἄγγελος) is Greek, and signifies a messenger. The Hebrew word מַלְאָךְ signifies the same.** Angels, therefore, in the proper signification of the word, **do not import the nature of any being, but only the office to which they are appointed, especially by way of message or intercourse between God and his creatures.** Hence the word is used differently in various parts of the Scripture, and signifies, 1. Human messengers, or agents of others. 2. Sam. II. 5. "David sent messengers (Heb. angels) to Jabesh Gilead." Prov. XIII. 17. Mark I. 2. James II. 25. - 2. Officers of the churches, whether prophets or ordinary ministers, Hag. I. 13. Rev. I. 20 - 3. **Jesus Christ, Mal. III. 1. Is. LXIII. 9.** ..." [Page 17] - [A](http://books.google.com/books?)

[http://books.google.com/books?](http://books.google.com/books?id=OLOsng2pNkC&printsec=frontcover#v=onepage&q&f=false)
[id=OLOsng2pNkC&printsec=frontcover#v=onepage&q&f=false](http://books.google.com/books?id=OLOsng2pNkC&printsec=frontcover#v=onepage&q&f=false)

"... [Page 23] **ARCHANGEL**, ... others, **not without reason, reckon it a title only applicable to our Saviour. Compare Jude IX. with Dan. XII. 1. 1 Thess. IV. 16.** ..." [Page 23] - <http://books.google.com/books?>
[id=OLOsng2pNkC&printsec=frontcover#v=onepage&q&f=false](http://books.google.com/books?id=OLOsng2pNkC&printsec=frontcover#v=onepage&q&f=false)

John Butterworth, minister (born AD 1727- died AD 1803)

A New Concordance to the Holy Scriptures. Being the Most Comprehensive and Concise of any before published. in which not only any word or passage of Scripture may be easily found, but the signification also is given of all proper names mentioned in the sacred Writings. By the Rev. John Butterworth, minister of the Gospel. A New Edition with Considerable improvements, by Adam Clarke, LL.D. London. 1812

"... [Page 34] **ANGEL**, s. **A messenger, or one sent of God**; and is applied, [1] To those noble, intellectual and spiritual beings, whom God makes use of as his ministers, to execute the orders of Providence, Heb. 1. 7, 14. Psal. 104. 4. [2]

To Christ, who is the messenger of the covenant, and brought the glad tidings of salvation to men, Zech. 1. 12. Mal. 3. 1. Rev. 10. 1. ... [Page 34] - <http://archive.org/stream/newconcordanceto00butt#page/n34/mode/1up>

"... [Page 40] ARACHANGEL, s. A prince of angels, or the chief angel. 1. Thess. 4. 16. Jude 9. ..." [Page 40] - <http://archive.org/stream/newconcordanceto00butt#page/n40/mode/1up>

"... [Page 401] MESSENGER, s. is applied, [1] To Jesus Christ, who published the tidings of salvation, Mal. 3. 1. ..." [Page 401] - <http://archive.org/stream/newconcordanceto00butt#page/n401/mode/1up>

"... [Page 402] MICHAEL, Who is like God? One of the names of Christ Jesus, Dan.: 10. 21. Jude 9. Rev. 12. 7. ..." [Page 402] - <http://archive.org/stream/newconcordanceto00butt#page/n402/mode/1up>

Alexander Cruden (AD May 31, 1699 – AD November 1, 1770); Latin, Greek and Biblical scholar

Cruden's Complete Concordance to The Old and New Testaments, By Alexander Cruden, M.A.; Morgan and Scott's Popular Edition of Cruden's Concordance; 1888.

"... [Page 12] ANGEL Signifies, A messenger, or bringer of tidings, and is applied [1] To those intellectual ... beings., whom God makes use of as his ministers to execute the orders of providence, Rev. 22. 8. [2] To Christ, who is the Mediator and Head of the church, Zech. 1. 12. Rev. 10. 1. ..." [Page 12] - <https://archive.org/stream/crudenscompletec00crud#page/12/mode/1up>

"... [Page 383] MESSENGER Signifies, One who carries message between party and party, Gen. 32. 3. | 50. 16. It is applied [1] To Christ Jesus, called the Messenger of the Covenant, Mal. 3. 1. Who, though he be one with the Father, yet humbled himself for our sakes, to be as a messenger from his Father, to declare his will to us, to confirm the covenant of grace by his death, to reveal this salvation, with the promise of the Holy Spirit to work true faith and repentance in our hearts. ..." [Page 383] - <https://archive.org/stream/crudenscompletec00crud#page/383/mode/1up>

Thomas Taylor (AD 15 May 1758 – AD 1 November 1835) was an English translator and Neoplatonist, the first to translate into English the complete works of Aristotle and of Plato, as well as the Orphic fragments.

A Concordance to the Holy Scriptures of The Old and New Testament: Also, The different Significations of many important Words, by which their Meaning is opened; and often seeming Contradictions reconciled. Likewise, a short Account of several Jewish Customs and Ceremonies, by which many Parts of Scripture are illustrated. To which is added, An Explication of the most material Names, especially of Persons, in the Old and New Testament; as also the Titles and Appellations given to Christ and his Church. By Thomas Taylor. The Third Edition. Printed For J. Mawman, (Successor to Mr. Dilly) in the Poultry, London: And by and for T. Wilson and R. Spence, in High-Ousegate, York. Anno 1801. -

<http://books.google.com/books?id=gd5UAAAcAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 22] **ANGEL Signifies A messenger or bringer of tidings, and is applied ... [2] To Christ**, who is the mediator and head of the church, Zech. 1. 12. Rev. 10. 1. ..." [Page 22]

"... [Page 24] **APOSTLE signifies, A messenger sent upon any special errand, Rom. 16. 7. 2 Cor. 8. 23. It is applied [1] To Christ Jesus ...**" [Page 24]

"... [Page 61] **CAPTAIN is a name applied ... [Page 61-62] ...To Christ Jesus** who is called the captain of salvation, Heb. 2. 10. ..." [Pages 61-62]

"... [Page 220] **MESSENGER signifies, One who carries messages between party and party, Gen. 32. 3.; 50. 16. It is applied [1] To Christ Jesus, Mal. 3. 1. ...**" [Page 220]

"... [Page 265] **PRINCE. This name is given, [1] To God, who is the supreme ruler and governor, Dan. 8. 11. [2] To Christ, who is called the Prince of Peace. Isa. 9. 6. ... He is called the prince of Life, Acts 3. 15. He is also called, the prince of the kings of the earth, Rev. 1. 5. He, as king, rules over all, even his greatest and most powerful enemies. [3] To the devil, John 12. 31. Mat. 4. 9. ...**" [Page 265]

"... [Page 405] **Titles given to Jesus Christ. ...**
Angel. Isa. 63.9. Mal. 3. 1. ...
Apostle, Heb. 3. 1. ...
Captain, Josh. 5. 14. Heb. 2. 10. ... [Page 405-406] ...
Messenger, Mal. 2. 7.; 3. 1. ...
Michael, Dan. 12. 1. Rev. 12. 7. ...
Prince, Acts 3. 15.; 5. 31. ..." [Pages 405-406]

Patrick Fairbairn (AD 28 January 1805 – AD 6 August 1874) was a Scottish minister and theologian.

Ezekiel, and the Book of his Prophecy: An Exposition. by Patrick Fairbairn, D.D., Professor of Theology in the Free Church College, Aberdeen, Author of "Typology of Scripture," etc. Second Edition. Edinburgh: T. and T. Clark, 38, George Street. London: Hamilton, Adams, and Co. Dublin: John Robertson, and Hodges and Smith. 1855.

"... [Page 95] Their approach was from the north, where also the different forms of idolatry had been seen by the prophet, and they stood beside the brazen altar, waiting to receive the command of Jehovah. It was there, as we said before, that the people's guilt lay unpardoned; and, according to the principle, "where the carcase is, there will the eagles be gathered together," from the same quarter must proceed the work of judgment. "While those ministers of Divine justice," says Hengstenberg excellently, 1 "tread beside the brazen altar, the glory of the

Lord moves toward them out of the holy of holies, and appears to them at the threshold of the temple. It imparts **to him who is clothed in linen the commission to preserve the pious**, to the others to destroy the ungodly without mercy. **Now, who is the one clothed in linen? No other than the angel of the Lord. This appears from Dan. X. 5, XII. 6, 7, where Michael, but another name for the angel of the Lord, is designated in the same way -- a remarkable agreement in two contemporary prophets. It is also evident from the subject itself. The clothing is that of the earthly high-priest; but the heavenly high-priest and intercessor is the angel of the Lord (Zech. I. 12).** He who was clothed in linen is not, however, to be regarded as solely engaged in the work of delivering the pious, not as standing in contrast with the six ministers of righteousness. These are rather to be considered as **subordinate to him**, as accomplishing the work of destruction only by his command, and **under his authority**. The punish- [Page 95-96]

[Page 95, notation] 1 Christology, on Amos IX. 1. [Page 95, notation]

[Page 96] ment proceeds from him no less than the prosperity. This appears even from general grounds. Both have the same root, the same object--the prosperity of the kingdom of God. ... **the judgment on this occasion belongs to the angel of the Lord. For all inferior angels are subordinate to him, the prince of the heavenly host, so that all they do is done by his command. ... The fire is an image of the Divine anger. The angel of the Lord is here, therefore, expressly designated as the one who executes the judgments of the Divine justice.--The importance of the transaction extends beyond the explanation of the passage before us. We have here the Old Testament foundation of the doctrine of the New, that all judgment has been committed to the Son**; and a remarkable example of the harmony of the two Testaments, which in recent times has been but too much overlooked. (Comp. Matt. XIII. 41, XXV. 31.) ... [Pages 95-96] -

<https://archive.org/stream/ezekielbookofhis00fairrich#page/95/mode/1up>
<https://archive.org/stream/ezekielbookofhis00fairrich#page/96/mode/1up>

The Imperial Bible-Dictionary, Historical, Biographical, Geographical, and Doctrinal: including the Natural History, Antiquities, Manners, Customs, and Religious Rites and Ceremonies mentioned in the Scriptures, and an account of the several Books of the Old and New Testaments; edited by the Rev. Patrick Fairbairn, D.D., author of "Typology of Scripture," "Commentary of Ezekiel," etc. Illustrated by numerous engravings, Volume I.; London: Blackie and Son, Paternoster Row; and Glasgow and Edinburgh. 1866.

"... [Page 87] **ANGELS** [in Greek ἄγγελος, and in Hebrew מַלְאָכִים, melakim]. Both the Greek and Hebrew terms originally import any kind of persons or agencies sent forth -- **messengers**; and they are occasionally employed **in Scripture in this original sense**, though usually, in such cases, the rendering in our English version is no angels, but messengers. (For ex. Job I. 14, 1 Sa. XI. 3.; Lu. IX. 52.) There are other passages, however, in which the rendering angels is sometimes preserved, but in which the reference still is to beings or agencies of an earthly kind, not to those possessed of angelic natures. ... **Of the same description are those passages in which the term is applied to**

prophets, as persons commissioned by God to deliver messages in his name; thus Haggai is called the Lord's angel, ch. I. 13. (messenger in English version), as is Messiah's forerunner in Mal. III. 1; and the epithet is even applied to Israel generally, with reference more especially to his prophetic calling, as appointed by God to be the light and benefactor of the world, Isa. XIII. 19. So, again, and with reference merely to another aspect of the delegated trust committed to the covenant-people, **there are passages in which the priesthood has the term applied to it;** as at Mal. II. 7, "The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the angel (English version, messenger) of the Lord of hosts." ... **[Page 87-88]**

... **[Page 88]** 3. Finally, **there is the angel, by way of eminence** -- one who, from the epithets applied to him, and the acts ascribed to him, appears to be **infinitely raised above all besides who bear the name of angel** -- designated sometimes "the angel of the Lord's presence," "the angel in whom his name is," "the angel of the covenant and Lord of the temple," "Michael the archangel," Is. LXIII. 9; Ex. XXIII. 21; Mal. III. 1; Jude 9, &c., and represented as offering up the prayers of God's people, discomfiting their enemies, and symbolically taking possession of the whole world as his proper heritage, Re. VIII. 3; XII. 7; X. 2. It is **uniformly but one being to whom such peculiar acts and designations are ascribed;** they are never spoken of as belonging to a company, or as shared by one in common with some others; and, as they clearly imply divine properties, and performances strictly mediatorial and redemptive, **they can be understood of none but the Lord Jesus Christ.** Precisely as he was called "the apostle and high-priest of our profession," from being in these respects the original and perfection of which others were but the copy; so in a sense altogether peculiar **he bore the name of angel, because he was, as no other could be, the delegate of Heaven to sinful men -- "He whom the Father sent" to reveal to them his counsel, and for ever establish the covenant of their peace.** ...

... the term **archangel** ... being used only **as the designation of a single personage -- whom we take to be the Messiah** ... " **[Pages 87-88]** - <https://archive.org/stream/theimperialbible01unknuoft#page/87/mode/1up>
<https://archive.org/stream/theimperialbible01unknuoft#page/88/mode/1up>

"... **[Page 106] APOSTLE [Gr. ἀπόστολος], one sent forth with any special message or commission.** ... **[Page 106,108]**

... **[Page 108]** The term **APOSTLE is once, though only once, in Scripture applied to our Lord;** in He. III. 1 he is called the "apostle and high-priest of our profession." It merely turns into **a personal designation the idea of his being the One emphatically sent by the Father to reveal his mind** and accomplish the work of reconciliation, comp. Jn. IV. 34; V. 23, &c. ... **[Pages 106,108]** - <https://archive.org/stream/theimperialbible01unknuoft#page/106/mode/1up>
<https://archive.org/stream/theimperialbible01unknuoft#page/108/mode/1up>

"... **[Page 120] ARCHANGEL. See ANGELS.** ..." **[Page 120]** -

<https://archive.org/stream/theimperialbible01unknuoft#page/120/mode/1up>

"... [Page 962] **Joshua** ... [Page 962-963]

... [Page 963] The general conviction of the Christian church has always been that **Joshua was very eminently a type of our Lord Jesus Christ ... Even in his office as captain of the Lord's host, Joshua did homage to him to whom this office rightfully belongs, whom he saw in vision as he was commencing his enterprise, Jos. V. 13 - VI. 2. ...** [Pages 962-963] -

<https://archive.org/stream/theimperialbible01unknuoft#page/962/mode/1up>

<https://archive.org/stream/theimperialbible01unknuoft#page/963/mode/1up>

"... [Page 990] JUDGES, THE BOOK OF ... [Page 990,992]

... [Page 992] Moses had been commissioned by **the Son of God, The Angel of the Covenant, who went before the people in all their marches, Ex. III. 1-6; XIII. 21; XIV. 19; &c.** ... Agreeably to this, the true grouping of the events in the time of the judges must be looked for in connection with the coming forth of **the Angel of the Covenant** ... [Pages 990,992] -

<https://archive.org/stream/theimperialbible01unknuoft#page/990/mode/1up>

<https://archive.org/stream/theimperialbible01unknuoft#page/992/mode/1up>

The Imperial Bible-Dictionary, Historical, Biographical, Geographical, and Doctrinal: including the Natural History, Antiquities, Manners, Customs, and Religious Rites and Ceremonies mentioned in the Scriptures, and an account of the several Books of the Old and New Testaments; edited by the Rev. Patrick Fairbairn, D.D., author of "Typology of Scripture," "Commentary of Ezekiel," etc. Illustrated by numerous engravings, Volume II.; London: Blackie and Son, Paternoster Row; and Glasgow and Edinburgh. 1866.

"... [Page 227] **MESSIAH (מָשִׁיחַ, Χριστός)** ... [Page 227-228]

... [Page 228] We have already shown, from the Psalms and four of the Prophets, that **the Messiah** was to be king of the house of David, and we might add several more references to the prophetic books, in which he is spoken of as a Branch (Zech. III. 8, referring to Jeremiah's prophecy about the Branch to be raised to David), a King, Is. XXXII. 1; Je. XXIII. 5; Zec. VI. 13; IX. 9; a Prince, Eze XXXIV. 21; a Ruler, Mi. V. 2; Is. IV. 4; a Shepherd, Mi. V. 4; Is. XL. 11; Je. XXIII. 4; Eze. XXXVII. 21; Zec. XI; and **he appears to be represented by Michael the Prince, Da. X. XII.** ... [Pages 227-228] -

<https://archive.org/stream/theimperialbible02unknuoft#page/227/mode/1up>

<https://archive.org/stream/theimperialbible02unknuoft#page/228/mode/1up>

"... [Page 234] **MICHAEL [who is like unto God?] 1. The name of a superhuman being, Da. X. 13,21; XII. 1; Jude 9; Re. XII. 7,** in regard to whom there have in general been two rival opinions, either that **he is the Lord Jesus Christ, the Son of God,** or that he is one of the so-called seven archangels. **We hold the former opinion, and very much on the grounds stated by old writers, and repeated by Hengstenberg in his Commentary on Revelation and in his Christology.** ... Hengstenberg (Christologie, band III.

abth. 2, s. 51,52) prefers to reckon the prince to be the abstraction of all the successive kings, the ideal king of Persia: and in the Old Testament age, he says, **Michael** appeared as yet only to be "one of the chief princes," comparing, Is. LIII. 12. Or though we hold that this prince of Persia was a common angel, the "one of the chief princes" **opposed to him, and higher than him, may quite well be the Son of God, "the Prince of the kings of the earth," "the King of kings and Lord of lords, "Re. I. 5; XIX. 16. This not only may be: it is the only view which seems to us natural, if the marginal translation be adopted, as we believe it ought to be, "Michael the first of the chief princes," answering to the description more fully given in the New Testament, "who is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist: and he is the head of the body, the church: who is the beginning, the first-born from the dead: that in all things he might have the pre-eminence." Col. I. 15-18.** And in the nature of this case this is the only help that was adequate to the necessity. This angel who talked with Daniel had already been withstood for a considerable time by the prince of the kingdom of Persia; but, **lo, Michael came to help him. Unless God had laid help really on one that was mighty, that mighty one the King of Israel, whose perpetually victorious course is celebrated in Ps. XLV., there might be a repetition of delays and even positive defeats. ...** [Page 234-235]

... [Page 235] **On one supposition alone could it be comforting and strengthening--if Michael is the Son of God,** who said to his disciples, "These things have I spoken unto you, that in me ye might have peace: in the world ye shall have tribulation: but be of good cheer, I have overcome the world." Jn. XVI. 33. This assurance did cheer Isaiah, Is. VIII. 9, 10, and Paul, Ro. VIII. 35-39, and John, 1 Jn. IV. 4; V. 4, 5; and **something immeasurable short of this would rather have added to Daniel's anxieties than removed them.** The third text is very near the conclusion of the angel's revelation to him. "And at that time shall **Michael** stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." **It would be easy to quote parallels to this text which refer to Christ:** for instance, those which speak of the unexampled trouble from which he is to deliver his people, and the Lamb's book of life in which their names are written. ... **that Michael is here called, ... "the great prince," because no other prince is worthy to be named in the same breath with him; as in fact he is that unlimited and everlasting ruler of whom the whole book of Daniel prophesies, at the coming of whose kingdom all its rivals were swept away, and no place was found for them.** (2) In Da. X. 5, 6 before this interpreting angel appears to Daniel, the prophet has the vision of **another being:** ... This language at once suggests to us other **descriptions of the Lord himself, as he appeared in somewhat of a human form to Daniel's older contemporary Ezekiel, Eze. I. X., and also as the great High-priest of the heavenly temple, Eze. IX. 2,**

compare Da. XII. 6, 7. Not less obvious is the resemblance of the description to that of the glorified Redeemer in Re. I. 13-15, compare also ch. X. 1; all the more that the effects of the visions were remarkably similar in the two cases of Daniel and of John. **A dispassionate consideration can scarcely fail to convince us that this being whom Daniel saw is the Lord Jesus Christ, the Son of God**, where the prophet knew who it was, as we do, or not. **But whom else can we suppose to be intended by Michael**; of whom the angel repeatedly speaks to him in the following discourse, of whom he yet gives no description, but takes for granted that he is sufficiently known already? The prophet's mind was full of the great vision he had just had, and **everything is simple enough on the supposition that it was Michael whom he had been seeing**; ...

... He was the Angel, the Angel of the Covenant, of whom so much had been said in the books of Moses (see ANGELS): who had appeared to Joshua as the Captain of the Lord's Host; who had come forth in the several critical times during the period of the Judges (see JUDGES): and whom after occasional later manifestations, was recognized by Isaiah, ch. LXIII. 9, as the Angel of the Lord's presence, who had ever been the instrument of saving Israel. ... To deny that this Angel of the Lord is the Son of God is to introduce confusion into the whole of the record of God's dealings with his ancient people; if on the contrary, we affirm their identity, then the supposition that he and Michael are one and the same is the simplest and most natural imaginable, as will appear all the more if we attempt to construct a different theory. And as we have already noticed the resemblance of the interpreting angel in the visions of Zechariah, and in this vision of Daniel: so we have **the Angel of the Lord, undoubtedly the Angel of the Covenant, in Zechariah, precisely as Michael here. ... And it is to be observed that this name, Michael, "Who is like God?" seems to be given in allusion to the expression in Ex. XV. 11, "Who is like unto thee, O Lord, among the gods?" amplified as this in Ps. LXXXIX. 6-8 ... Michael is certainly the fitting title of him who professed himself to be "equal with God," according to the understanding both of his apostles and of his enemies, Jn. V. 18; [Page 235-236]**

... [Page 236] Phi. II. 6. In contrast with this name Michael, and its use in the Revelation to be noticed immediately, Hengstenberg calls attention to the worship of the dragon and the apocalyptic beast, Re. XIII. 4; when his votaries asked, "Who is like unto the beast? Who is able to make war with him?" (5) The passage in Revelation, ch. XII. 7-9, undeniably refers to the same class of subjects as that in Daniel, and Michael is the same person in both. ... This victory is attributed in the hymn at ver. 10, 11, to Christ, as it is here to Michael. ...

... It is only fair to the advocates of the other view, to acknowledge a seeming support from Scripture which they derive from the remaining passage where **Michael** is named. It is written **in Jude 9**, ... Is it suitable to say of **the Eternal Son of God, the second person in the Trinity**, that he durst not reply to Satan? But entering no further than is unavoidable into the interpretation of this

confessedly difficult passage, **we reply that Michael designates him (as does also the title Angel, or Archangel), not simply in his divine essence, but in an official character of subordination, as the Messenger of Jehovah and the Captain of the Lord's host.** His not daring to rebuke the devil in a particular case is no more marvelous than **his living a life of prayer and dependence all the time he spent in this world; his not rebuking the devil, but saying, "The Lord rebuke thee,"** reminds us also of his replies to the temptations in the wilderness, which consisted of little more than passages of Scripture, out of three times twice entirely so. Nay, the opposition of Michael and the devil in this passage is without a parallel in Scripture, if Michael be a created angel: whereas it is a very common opposition indeed if Michael be Christ. And the reference of Jude to Zec. III. 1, 2, is undeniable; even if we do not admit the identity of meaning, we must allow that the apostle's language took its shape from that of the prophet. Now, in Zechariah, it is the angel of the Lord who confronts Satan, and we have already given or referred to reasons for holding that this angel is Christ. And as it often happens that "the Angel of the Lord" passes into "the Lord" himself in the course of narratives in the Old Testament, so in this instance; "The Lord said unto Satan, the Lord rebuke thee, O Satan: even the Lord that hath chosen Jerusalem rebuke thee:" impressing on us the conviction that Michael is himself Jehovah in a certain subordinate relation to Jehovah; namely, the Son sent by the Father, and acting as his servant. ...

... --Michael the archangel-- who, in our opinion, is the Lord Jesus Christ, the Son of God, the Head of the elect angels, as well as of his redeemed people. ..." [Pages 234-236] -

<https://archive.org/stream/theimperialbible02unknuoft#page/234/mode/1up>
<https://archive.org/stream/theimperialbible02unknuoft#page/235/mode/1up>
<https://archive.org/stream/theimperialbible02unknuoft#page/236/mode/1up>

Prophecy viewed in respect to its distinctive nature, its special function, and proper interpretation. by Patrick Fairbairn, D.D. principal of the Free Church College, Glasgow; Author of "Typology of Scripture," "Ezekiel and the Book of His Prophecy," Etc. Second Edition. Edinburgh: T. and T. Clark, 38, George, Street. London: Hamilton, Adams, and Co. Dublin: John Robertson and Co. 1865.

"... [Page 344; Internally Page 325] 1. We have taken no special notice of the conflict in the heavenly places being, in chap. XII. 7, 8, ascribed to **Michael** and his angels; **holding it to have been virtually settled by Ode (De Angelis, p. 1032, sq.), Vitringa, Hengstenberg, etc., on the passage, that Michael is but another name for Christ -- a name given Him in special connection with this great conflict to indicate the certainty of His success, grounded on his divine nature, for it means, Who is like God?"** [Page 344; Internally Page 325] - <https://archive.org/stream/prophecyviewedi00fairgoog#page/n344/mode/1up>

William Baxter Godbey (AD June 3, 1833 - AD September 12, 1920) was a Wesleyan evangelist.

"... 7. In this graphic description of the war in heaven, **Dr. Clarke (as in Daniel 12:1) identifies Michael with Christ. "The Angel of the Covenant," so frequently mentioned in the Old Testament, is believed be the incarnate Christ. ...**" [Page 62] - <http://www.studylight.org/commentaries/ges/view.cgi?bk=65&ch=12>
<http://www.enterhisrest.org/history/wg-rev.pdf>

Matthew Pool[e] – (AD 1624 – AD 1679) was an English Nonconformist theologian.

Annotations upon The Holy Bible: Wherein the Sacred Text is Inserted, and Various Readings Annexed, Together with the Parallel Scriptures; The More Difficult Terms in each Verse are Explained, Seeming Contradictions Reconciled, Questions and Doubts Resolved, and the Whole Text Opened. By Matthew Pool, in Three Volumes, Volume I., New York; 1853 (Poole, and Non-conformist brethren first published in 1683) -
<http://books.google.com/books?id=xNwXAQAIAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 120] **EXODUS III. ... 2 And c the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush**: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

c Deut. 33.

16.

Is. 63. 9.

Acts 7. 30

The angel of the LORD; not a created angel, but the Angel of the covenant, Christ Jesus, who then and ever was God, and was to be man, and to be sent into the world in our flesh, **as a messenger of God**. And these ... were **presages or forerunners of his more solemn mission and coming, and therefore he is fitly called an Angel**. That **this Angel was no creature, plainly appears by the whole context, and specially by his saying, I am the Lord**, &c. And it is a vain pretense to say that the angel, as God's ambassador, speaks in God's name and person; for what ambassador of any king in the world did ever speak thus, I am the king, &c? Ministers are God's ambassadors, but if any of them should say, I am the Lord, they would be guilty of blasphemy, and so would any created angel be too, for the same reason. ...

... Draw not nigh hither; keep thy distance; whereby he checks his curiosity and forwardness, and works him to the greater greater reverence and humility.

Compare Exod. XIX. 12, 21.; Josh. V. 15. Put off thy shoes L this he requires as an act and token, 1. Of his reverence to the Divine Majesty, then and there eminently present. 2. Of his humiliation for his sins, whereby he was unfit and unworthy **to appear before God**; for this was a posture of humiliation, **2 Sam. XV. 30; Isa. XX. 2, 4; Ezek. XXIV. 17, 23. 3.** Of purification from the filth of his feet, or ways, or conversation, that he might be more fit **to approach to God**. See **John XIII. 10; Heb. X. 22. 4.** Of his submission and readiness to obey God's will, for which reason slaves used to be barefooted. **Holy ground; with a relative holiness at this time, because of my**

special presence in it. ..." [Page 120]

"... [Page 417] JOSHUA V. ... 14 And he said, Nay; not as || captain of the host of the LORD am I now come. And Joshua r fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

|| Or, prince.

See Ex. 23.

20. Dan. 10.

13, 21. & 17.

1. Rev. 12. 7.

& 19. 11. 14.

r Gen. 17. 3.

He said, Nay, I am neither Israelite nor Canaanite. **Captain of the host of the Lord**; either, 1. Of all creatures in heaven and earth, which are God's hosts. Or, 2. Of the angels, who are called the host of heaven, 1 Kings XXII. 19; 2 Chron. XVIII. 18; Luke II. 13. Or, 3. Of the host or people of Israel, which are called the Lord's host, Exod. XII. 41. **The sense is, I am the chief Captain of this people**, and will conduct and assist thee and them in this great undertaking. **Now this person is none other than Michael the Prince, Dan. X. 12; XII. 1; not a created angel, but the Son of God, who went along with the Israelites in this expedition, 1 Cor. X. 4; not surely as an underling, but as their Chief and Captain.** And this appears, 1. **By his acceptance of adoration here. which a created angel durst not admit of, Rev. XXII. 8,9. 2. Because the place was made holy by his presence, ver. 15, which was God's prerogative, Exod. III. 5. 3. Because he is called the Lord, Heb. Jehovah, Josh. VI. 2. What saith my Lord unto his servant? I acknowledge thee for my Lord and Captain, and therefore wait for thy commands, which I am ready to obey. ..."** [Page 417]

"... [Page 487] Judges XII, XIII. ... 3 And the d angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son.

d ch. 6. 12.

Luke 1. 11,

13, 28, 31.

The angel of the Lord; the Son of God, oft so called in the Old Testament, as may be gathered from ver. 18, yet distinguished from the Lord, because he appeared here as it were in the form of a servant, as a messenger sent from God, and was really a distinct person from God the Father. ..." [Page 487]

Annotations upon The Holy Bible: Wherein the Sacred Text is Inserted, and Various Readings Annexed, Together with the Parallel Scriptures; The More Difficult Terms in each Verse are Explained, Seeming Contradictions Reconciled, Questions and Doubts Resolved, and the Whole Text Opened. By Matthew Pool, in Three Volumes, Volume II., New York; 1853 (Poole, and Non-conformist brethren first published in 1683) -

<http://books.google.com/books?>

[id=mN0XAQAIAAJ&printsec=frontcover#v=onepage&q&f=false](http://books.google.com/books?id=mN0XAQAIAAJ&printsec=frontcover#v=onepage&q&f=false)

"... [Page 841] DANIEL X. ... 13 a But the prince of the Kingdom of Persia withstood me one and twenty days: but lo, b Michael, || one of the chief princes, came to help me; and I remained there with the kings of Persia.

a ver. 20.

b ver. 21.

ch. 12. 1.

Jude 9.

Rev. 12. 7.

|| Or, the first

... as Michael and the devil strove, **Rev. XII. 7. ... Michael: this we take to be Christ. 1. His name signifies, who is like God. 2. He is the first in dignity above all the angels, Heb. I. 4-7, &c., called archangel, and the church's prince, ver. 21. 3. The chief champion of his church**, helping Gabriel not as his fellow, but as his general. Thus we see what care God takes of his church's safety against their potent enemies, by doubling their succours, (when he could do it, if he pleased, without means,) thereby to consult his own glory in this world by defeating the counsels and breaking the powers of the mightiest enemies, after he had given them rope to do their worst. ..." [Page 841]

"... [Page 842] DANIEL X. ... 21 But I will shew thee that which is noted in the scripture of truth : and there is none that + holdeth with me in these things, m but Michael your prince.

+ Heb. strengtheneth himself.

m ver. 13. Jude 9. Rev. 12. 7.

In the scripture of truth, i.e. in the peremptory decree and purpose of God, more authentic and unalterable than the laws of the Medes and Persians. ... **Michael your prince; Jesus Christ alone is the Champion and Protector of his church, and that all-sufficient**, when all the princes of the earth besides deserted or opposed it. **For it cannot be meant of angels in any sound sense, as popish interpreters would have it, thereby to countenance their angel worship ...**" [Page 842]

"... [Page 848] DANIEL XII. ... 6 And one said to p the man clothed in linen, which was || upon the waters of the river, q How long shall it be to the end of these wonders?

p ch. 10. 5.

|| Or, from above.

q ch. 8. 13

To the man clothed in linen; to Michael, chap. X. 5; Christ, who seemed to stand between the banks, i.e. in the air above the waters, or upon them. Matt. XIV. 25; upon many people, say some, Rev. X. 2. ..." [Page 848]

"... [Page 1025] MALACHI ... CHAP III. ... **The messenger of the covenant; the Angel of the covenant, not Elias, but Christ, the Messiah**, in whose blood the covenant of grace was confirmed, for whose sake it is performed to us. ..." [Page 1025]

Verse are Explained, Seeming Contradictions Reconciled, Questions and Doubts Resolved, and the Whole Text Opened. By Matthew Pool, in Three Volumes, Volume III., New York; 1853 (Poole, and Non-conformist brethren first published in 1683) -

<http://books.google.com/books?id=uN0XAQAIAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 945] JUDE ... 9 ... **Yet Michael the archangel : either this is understood of Christ, the Prince of angels, who is often in Scripture called an Angel** ... When contending with the devil; it may be meant either of **Christ contending with the devil, as Matt IV., in his temptation, and Zech. III. 1, 2 and Rev. XII. 7;** ..." [Page 945; Poole, in these passages, gives both options for Michael, **[1] as Christ, uncreated**, or **[2] some other angel, one of creation; in a symbolic sense; the first option being cited, and says "...If Michael the archangel be meant of Christ, ..."** &c, yet he considers option two in the light of "Peter", referencing 2 Peter also.]

"... [Page 974] REVELATION X. ... AND I saw another mighty angel come down from heaven, clothed with a cloud : a and a rainbow was upon his head, and b his face was as it were the sun, and c his feet as pillars of fire:

a Ezek. 1. 28.

b Mat. 17. 2.

ch 1. 16.

c ch. 1. 15.

And I saw another mighty angel; the most and best interpreters understand **by this angel, Christ, formerly represented to us as a Lamb, here as an Angel;** none but he could call the two witnesses, chap. XI. 3, his witnesses; besides, **the glorious appearance of this angel speaketh him no ordinary angel.**

Come down from heaven; God being about to do or speak some great thing, is oft thus set out as coming down from heaven. **Clothed with a cloud; Christ is described as coming with clouds, chap. I. 7.** The Lord hath said that he would dwell in the thick darkness, 2 Chron. VI. 1. And a rainbow was upon his head; which was the sign of the covenant made with Noah, Gen. IX. 16, and **fitted Christ's head**, as he that brought peace to the world, and to his church in special. And his face was as it were the sun : see Matt. XVII. 2. And his feet as pillars of fire; signifying the steadiness and efficacy of his actions. ...

... 3 ... And cried with a loud voice, as when a lion roareth : this voice suited him who is **the Lion of the tribe of Judah** : the lion's voice is both loud and terrible. ...

... 5 ... And the angel which I saw stand upon the sea and upon the earth : see ver. 2; **which Angel was Christ.** Lifted up his hand to heaven; as Dan. XII. 7, with which prophecy this agreeth. It is an ordinary gesture used in swearing. ..." [Page 974]

"... [Page 981] REVELATION XII. ... 7... **Others, by Michael here understand Christ himself, who they think, is understood by Michael, Dan. XII. 1. ...**" [Page 981; Poole, himself, in this instance, seems to take a more symbolic approach, while still listing the various ideas of others.]

John Kitto (AD 4 December 1804 – AD 25 November 1854) was an English biblical scholar of Cornish descent.

William Lindsay Alexander (AD 24 August 1808 – AD 20 December 1884) was a Scottish Church Leader.

A Cyclopaedia of Biblical literature; Volume III, by John Kitto, D.D., F.S.A. Third Edition, Edited by William Lindsay Alexander, D.D., F.S.A.S., Etc, assisted by numerous contributors [see pages V, VI] in Three Volumes with biographical notices and general index; 1876

"... [Page 158] **MICHAEL** ... [There seems good reason for regarding **Michael as a name of the Messiah. Such was the opinion of the best among the ancient Jews (Wetstein, N.T., note on Jude 9; Surenhusius Bibles Katall., p. 701, etc.) With this all the Bible representations of Michael agree.** He appears as the Great Prince who standeth for Israel (**Dan. XII. 1**), and he is called '**the prince of Israel**' (**Dan. X. 21**); **expressions which may be compered with that used in chap. IX. 25 of the Messiah.** So in the N.T. **Michael appears as the defender of the church against Satan (Rev. XII. 7), the special work of Christ (1 John III. 8).** ... Jude doubtless cites here a Jewish tradition which there is no reason for not regarding as true; for aught that can be shown to the contrary, Satan and **the Logos, as Michael**, may have contended for the body of Moses as a deep symbol of their grand contest for the spiritual dominion of the race. The appearance of Moses in a body at the transfiguration given some countenance to the belief that he was on this occasion delivered from him that hath the power of death, and, like Elijah, triumphantly carried into heaven. ... The Bible names ... **Michael, the archangel, even the Lord, who shall come to judge the quick and the dead (1 Thess. IV. 16).**] ..." [Page 158] - <http://books.google.com/books?id=7DAHAQAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

Sir William Smith (AD 20 May 1813 – AD 7 October 1893) was an English lexicographer.

A Comprehensive Dictionary of the Bible. Mainly abridged from Dr. WM. Smith's Dictionary of the Bible, but comprising Important Additions and Improvements from the works of Robinson, Gesenius, Furst, Pape, Pott, Winer, Keil, Lange, Kitto, Fairbairn, Alexander, Barnes, Bush, Thomson, Stanley, Porter, Tristram, King, Ayre, and many other eminent scholars, commentators, travellers, and authors in various departments. Designed to be a Complete Guide in regard to the pronunciation and signification of Scriptural names; the solution of difficulties respecting the interpretation, authority, and harmony of the Old and New Testaments; the history and description of Biblical customs, events, places, persons, animals, plants, minerals, and other things concerning which information is needed for an intelligent and thorough study of the Holy Scriptures, and of the books of the apocrypha. By Sir William Smith; Edited by Rev. Samuel W. Barnum. Illustrated with five hundred maps and engravings. New York: D. Appleton & Co., 90, 92 & 94 Grand Street. London: 16 Little Britain. 1868.

"... [Page 41] **Angels [ane'jelz] (fr. Gr. = messengers = Heb. malachim).** ... In many passages "the angel of God," "the angel of Jehovah," is a

manifestation of God himself. Compare Gen. XXII. 11 with 12, and Ex. III. 2 with 6 and 14; where the "angel of Jehovah" is called "God," and "Jehovah," and accepts the worship due to God alone. (Contrast Rev. XIX. 10, XXII. 9.) See also Gen. XVI. 7, 13, XXXI. 11, 13, XLVIII. 15, 16; Num. XXII. 22, 32, 35, and comp. Is. LXIII. 9 with Ex. XXXIII. 14, &c., &c. Side by side with these expressions, we read of **God's being manifested in the form of man; as to Abraham at Mamre (Gen. XVIII. 2, 22, comp. XIX. 1), to Jacob at Peniel (Gen. XXXII. 24, 30), to Joshua at Gilgal (Josh. V. 13, 15), &c.** Apparently both sets of passages refer to the same kind of manifestation of **the Divine Presence**. Now, since "no man hath seen God" (the Father) "at any time," and **"the only-begotten Son, which is in the bosom of the Father; He hath revealed Him"** (Jn. I. 18), the "Angel of the Lord" in such passages must be He, who is from the beginning the "Word," i.e. the **Manifester or Revealer of God, and these appearances must be "fore-shadowings of the Incarnation."** Besides this **highest application of "angel" or "messenger" it is used of any messengers of God...** [Page 41-42]

... [Page 42] The Incarnation marks a new epoch of angelic ministration. **"The angel of Jehovah," the lord of all created angels, having now descended from heaven to earth, it was natural that His servants should continue to do Him service there. ...** [Pages 41-42] -

<https://archive.org/stream/comprehensivedic00smituoft#page/41/mode/1up>
<https://archive.org/stream/comprehensivedic00smituoft#page/42/mode/1up>

"... [Page 51] Apostle [a-pos'l] (fr. Gr. = one sent forth) ... It is once applied to the Lord Jesus Christ, the one sent from God (Heb. III. 1; comp. Mal. III. 1; Jn. III. 34; Ex. III. 10-15; Angels). ..." [Page 51] -

<https://archive.org/stream/comprehensivedic00smituoft#page/51/mode/1up>

"... [Page 645] Michael ... [Page 645-646]

... [Page 646] **Many (Luther, Hengstenberg, Dr. W. L. Alexander [in Kitto], Prof. Douglas [in Fairbairn], &c.) maintain that Michael = the Messiah or Lord Jesus Christ (compare Dan. X. 21, XII. 1 with IX. 25; Rev. XII. 7 with 1 Jn. III. 8). "Michael designates Him," says Prof. Douglas, "as does also the title 'Angel' or 'Archangel,'" not simply in His divine essence, but in an official character of subordination, as the Messenger of Jehovah and the Captain of the Lord's host. Professor Douglas compares the answer of Michael in Jude 9 with those of Christ in Mat. IV. 4, 7, 10, and remarks that the opposition of Michael and the devil here "is without a parallel in Scripture, if Michael be a created angel; whereas it is a very common opposition indeed, if Michael be Christ." ...** [Pages 645-646] -

<https://archive.org/stream/comprehensivedic00smituoft#page/646/mode/1up>

Thomas Coke (AD 9 September 1747 – AD 2 May 1814) a Methodist Bishop.

Thomas Coke Commentary on the Holy Bible

"... GENESIS ... CHAP. XVI. ... Verse 7 Genesis 16:7. And the angel of the

Lord, &c. -- ...

... when **THE ANGEL of the LORD** appeared to her. This is the first place, where mention is made of an angel. Expositors vary in their sentiments concerning it. It is universally agreed, that **the word מַלְאָךְ malac, signifies a messenger, a person sent, as ἄγγελος in Greek, from αγγελλω, to tell, to bear a message: and consequently the context only can determine of what sort the messenger is; for the word is not only applied to human messengers, but to celestial ones, as well as to the second Divine Person in the Trinity.** See **Cruden's Concordance on the word angel.** That this **Second Person** is here spoken of and appeared to Hagar, is the opinion of very many Christian interpreters, which seems the more probable from **Genesis 16:13** where he is spoken to as the **Jehovah himself**, and from **Genesis 16:10** where he speaks in the person of **Jehovah: and I cannot help delivering it as my opinion, that all appearances of this kind, where the malac Jehovah, the messenger of Jehovah, the angel of the covenant so speaks and acts, were appearances of the Loos, of him, who was sent into the world to save us from our sins. The angel which appeared in the bush, and conducted the Israelites, I conceive to be the same with this, namely, the Word of God, the Redeemer. See Malachi 3:1. Exodus 14:19; Exodus 23:20-21; Exodus 23:33. Isaiah 63:9. ..."** -

<http://www.studylight.org/commentaries/tcc/view.cgi?bk=0&ch=16>

"... EXODUS ... CHAP. III. ... Verse 2 Exodus 3:2. **The Angel of the Lord** -- In the note on **Genesis 16:7** we have delivered our opinion at large, concerning the **Angel of the Lord, which, with the generality of Christian interpreters, we conceive to have been the Messiah, the Angel, or Messenger of the Covenant.** It is very evident from this chapter, that the **Person here appearing to Moses was no created Angel, but Jehovah himself, the second Divine Person in the Trinity; see Exodus 3:4; Exodus 3:6; Exodus 3:14, &c. the same who conducted the Israelites in the wilderness, and that was Christ, according to St. Paul, 1 Corinthians 10:4.** Fire was one of the emblems of the Shechinah, or **Divine appearance**, see **Genesis 15:17-18** and of the other appearances which follow in the course of the sacred Scriptures. ..." -

<http://www.studylight.org/commentaries/tcc/view.cgi?bk=1&ch=3>

"... DANIEL ... CHAP. III. ... Verse 25 Daniel 3:25. **Is like the Son of God** -- ... **the Son of God, the promised Redeemer; yet it is extremely probable, (and so the best Jewish, as well as Christian commentators have understood it,) that he was indeed The Son of God, who often appeared ... in human form, before he assumed that nature for our salvation; -- the great Angel or messenger of the covenant, who under that character frequently revealed himself to the patriarchs of old: and accordingly in the 28th verse he is called the Angel of God; the messenger sent to deliver these servants of the Lord; -- the same who afterwards sent to Daniel to preserve him from the rage of the lions. ..."** - <http://www.studylight.org/commentaries/tcc/view.cgi?bk=26&ch=3>

"... MALACHI ... CHAP. III. ... Verse 1 Malachi 3:1. Behold, I will send my

messenger, &c. -- ... **The other is represented in very high characters, as that Lord whom they sought, or expected to come; as the Angel or Messenger of the covenant, in whom they delighted; that is to say, under or by whom they promised themselves all felicity; and again as a severe Judge, Malachi 3:2. ...**

... "Well then," replies God, "you shall know experimentally where he is, and find him where you least look for him. By Him whom you seek,—whom you delight in, will I appear to be a God of judgement: and, that you may not be surprised at his coming, Behold, I send my messenger," &c. **He is the same person, as Eben Ezra observes, who, from the dignity of his person, is called the LORD, and from his office, Angel of the covenant.** His office relates to a covenant with his people, which, as it seems by the punishment which followed his coming, they should reject. The time of his coming is said to be suddenly, that is, after the messenger, who was to prepare his way; and is implied to be under that temple which they despised and profaned, but of which he shall be the glory.

The question now is, Who is intended by the first messenger? and again, Who by the LORD,—the messenger of the covenant? You need only turn to chap. Malachi 4:5-6 to be sure that the first messenger is the same that is there called Elias. In the one place we read, My messenger shall prepare the way before me; in the other it is declared how he shall prepare it; viz. by turning the hearts of the fathers, &c. In the one place the day of his coming is described as very dreadful; But who may abide? &c. In the other, it is expressly named so, and with reference to what went before: that great and dreadful day of the Lord! in both for the same reason;—because of the terrible judgment which ensued. The Jews in St. Jerome's time interpreted the first messenger of Elias; and so did the Jews much earlier, who composed their liturgy: in the prayer at the bringing forth the book of the law, they say, "O God, animate and strengthen us, and send to us the angel (or messenger), the redeemer. Let Elias thy prophet surely come in our days, with Messiah the son of David thy servant." He is called Elias the prophet, chap. 4: but nowhere God's prophet, except in the passage before us, where God saith, I will send my messenger, &c. Knowing the first messenger, **we cannot be in doubt about the second**, since the coming of Elias and **of the Lord Messiah** are ever joined together by the Jews; the one presupposes and infers the other. You read in the prayer just quoted, **"Send to us the angel (or messenger), the redeemer." This is Malachi's Angel of the covenant.** Again, "Let Elias thy prophet surely come in our days, with the Messiah," &c. **This is the LORD in Malachi, who shall suddenly come after the messenger, his forerunner. Kimchi, Abarbanel, and other of the ancient Rabbis, unanimously agree that the Hebrew word אֲדֹנָי adon, or, Lord, means the "Messiah the son of David."** St. Jerome says they referred it to their ηλειμμενος, their Anointed, or Christ, which is the word that Aquila and Symmachus used for the Messiah: and indeed it is not possible to find any other person to whom the words in question will apply. What man besides was ever expected and sought, and delighted in, so long before they knew him? What man else was ever called the LORD, and the Lord of the temple, but he, whom David in spirit called My LORD, because of God's associating him as Man into

dominion with himself, to sit at his right hand, till he made his enemies his footstool? What other deliverance was looked for by the Jews, as the deliverance of God himself, than that by the Messiah? There is one certain deliverance promised them in a succession of prophets, by the terms of salvation by the Lord,—by the Lord God himself, as superior to, and different from, their former deliverances by flesh and blood; and this the Jews appropriate to the redemption by the Messiah. God saves, and God judges by him: and he is, therefore, in Malachi, termed **the Lord**, as being **Emmanuel, the God, the Saviour with us**. In a word, who but one of his dignity ever had in Scripture a forerunner appointed him, that was predicted to give notice of, and prepare for, his coming? Who, but **the Angel of the covenant, was likely to transact the new covenant**, which God assured them he would make with them in the latter days, and, as they understood, by the Messiah? St. Mark, therefore, with good reason, introduces his Gospel with this unexceptionable text of Malachi, in order to shew the connection between the Old and New Testament; and that one began where the other ended. Malachi was the last prophet whom God vouchsafed to the Jews before the coming of Elias; and he, supposing the belief of a Messiah to come to be already received, and borrowing the expressions of the former prophets,—where-ever Malachi speaks clearly **of the Messiah**, he may be justly thought to direct how we should understand those prophecies before him, of the Messiah. Thus when he says, **The Lord whom ye seek, &c.** he plainly intimates, that in his days the Jews expected and wished for that coming; even before the assurance that he now gave them. They had certainly some grounds for such pleasing hopes; for no one desires or delights in things unknown, undescribed, unpromised: and, the event depending merely on the will of God, nothing less than God's revelation was sufficient foundation for believing it; which revelation God was wont to communicate to their nation by the prophets. The writings of the prophets were in their hands; and they read therein many gracious promises of great good under some king of the house of David, repeated frequently before and after the captivity. On these promises they built their hopes; and as their affairs became low or intricate, the more their longings for these happy times increased. In such a situation Malachi found them at the time he prophesied. But, did he tell them that they were mistaken in their expectations? On the contrary, he assures them, **that the Lord whom they expected shall come, &c.** He could not have established the belief of a **Messiah** better, if he had cited the very texts from which they expected him. ...

... prophecies of the coming of **a certain messenger**, to remove all hindrances out of his way, who is called the glory of the Lord, and their God; and since Malachi, predicting the coming of the same messenger, recites the very words of Isaiah, that he should prepare the way before him; and **then applies the title of LORD to him whom they sought and delighted in; that is to say, to the Messiah**;—we cannot avoid thinking that the same persons are intended in both the prophecies. It may be collected from this text, **that angel or messenger is one of the titles of the Messiah**. Malachi's fixing the character of messenger of the covenant on the Messiah authorises us to look for the accomplishment of those prophecies which speak of another covenant in the days of the Messiah. God signified by his prophets successively, that he would make a new covenant,

a covenant of peace; an everlasting covenant: that he would give his servant, his elect, to be a covenant to the people, and a light to the Gentiles. To what time or person these prophecies did relate, might be disputed before Malachi prophesied, though they have internal marks which point to the Messiah. But after Malachi had said so plainly, that the Lord whom they sought, **meaning the Messiah, is the Messenger of the covenant whom they delight in**, and that he shall surely come, we can no longer doubt it. It is saying in other words, the **Messiah shall be the declarer, the publisher, the mediator of that better covenant,—for all these ideas are comprehended in the word messenger**,—as Moses was of the old covenant; and that a law should be given by him. See Bishop Chandler's Defence, p. 52, &c. ..." -

<http://www.studylight.org/commentaries/tcc/view.cgi?bk=38&ch=3>

"...REVELATION X. ... CHAP. X. ... Verses 1-11 Revelation 10:1-11. I saw another mighty angel come down, &c. -- ... **Another mighty angel came down, described somewhat like the angel or Personage in the last three chapters of Daniel, and in the first chapter of this book**. He had in his hand a little book; (Revelation 10:2.) this little book (βιβλαριδιον), or codicil, was different from the βιβλιον, or book, mentioned before, ch. Revelation 5:1 and it was open, that all men might freely read and consider it. ... **Sir Isaac Newton observes, that this description of an angel coming down from heaven, Revelation 10:1 is in the form in which Christ appeared in the beginning of this prophesy; and it may further direct us to understand this mighty angel, of Christ; that he appeared having a little book open in his hand.** ..." - <http://www.studylight.org/commentaries/tcc/view.cgi?bk=65&ch=10>

John Guyse (AD 1680 - AD 1761) was an English independent minister.

The Practical Expositor: or, an Exposition of the New Testament, in the Form of a Paraphrase; with Occasional Notes in their Proper Places for Further Explication, and Serious Recollections at the Close of Every Chapter. To which is added, an alphabetical table of the principle things contained in the paraphrase, especially in the notes. For the use of the Family and Closet. by John Guyse, D.D. The Fifth Edition, Volume V., containing Pauls' Epistles to the Philippians, Colossians, Thessalonians Timothy, Titus, Philemon, and the Hebrews; 1797.

"... [Page 111] **1 THESSALONIANS IV**. ... 16 For, at that important day, the Lord Jesus himself will, in his human nature, as visibly descend from heaven, in a cloud of glory, like the ancient Shechina, as, after his resurrection, he ascended up to heaven with a retinue of angels surrounding him; (AEts I. 9, 11. see the paraphrase there) and he will so this with an awful summons, (ἐν κελευσματι) which shall be uttered with great solemnity, as with a loud voice of the chief of all the angels, the rest attending him, (Mat. XXV. 31.) and with the exceeding louder voice of the great God our Saviour, **Christ himself**, as though given forth with the sound of a trumpet, **like that which was heard on Mount Sinai at the publication of the law +, and like was often used for gathering solemn assemblies together; (Exod. XIX. 16. Jer. IV. 5. and Joel II. 15.))** and [Page 111-112] then the bodies of those that died in a state of federal and vital union with **Christ**, shall be quickened to a glorious immortality, not only before

the wicked shall be raised, but even before the saints, that may then be alive on earth, shall be brought together with him. (ver. 14.) ..." [Pages 111-112] - <http://archive.org/stream/practicalexposit05guys#page/111/mode/1up>
<http://archive.org/stream/practicalexposit05guys#page/112/mode/1up>

"... [Page 111; notation] + As **the trump of God seems most immediately to allude to the voice of the trumpet** exceeding loud, **when the Lord or Jehovah (which I take, with several learned divines, to mean the Son of God)** delivered the law at mount Sinai; (see the note on Aets VII. 38.) so **the trump of God**, which is not to be understood in a literal sense, may **possibly signify the voice of Christ**, which he says all that are in their graves shall hear, and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. (John V. 28. 29.) ..." [Page 111; notation] - <http://archive.org/stream/practicalexposit05guys#page/111/mode/1up>

The Practical Expositor: or, an Exposition of the New Testament, in the Form of a Paraphrase; with Occasional Notes in their Proper Places for Further Explication, and Serious Recollections at the Close of Every Chapter. To which is added, an alphabetical table of the principle things contained in the paraphrase, especially in the notes. For the use of the Family and Closet. by John Guyse, D.D. The Fifth Edition, Volume VI., containing The General Epistles of James, Peter, John, and Jude; and the Revelation of St. John the Divine; 1797.

"... [Page 182] JUDE ... 9 ... Michael + ... + **Some by Michael understand Christ himself** ..." [Page 182; Guyse, takes the passage literally [in other words, Michael [whom, he says, 'some understand Christ himself'] and Satan actually fought over the literal body/person of Moses] rather than not, by saying, "...Upon the whole, though I am far from being certain; yet, for want of a better, I incline to this literal interpretation, as more natural and less forces, than any other that has been offered on this difficult passage; ..."] - <https://archive.org/stream/practicalexposit06guys#page/182/mode/1up>

The Practical Expositor: or, an Exposition of the New Testament, in the Form of a Paraphrase; with Occasional Notes in their Proper Places for Further Explication, and Serious Recollections at the Close of Every Chapter. To which is added, an alphabetical table of the principle things contained in the paraphrase, especially in the notes. For the use of the Family and Closet. by John Guyse, D.D. The Fifth Edition, Volume VI., containing The General Epistles of James, Peter, John, and Jude; and the Revelation of St. John the Divine; 1797.

"... [Page 265] REVELATION ... CHAP. X. ... Paraphrase ... An august introduction to the seventh trumpet, in which **the Angel of the covenant** is represented as interrupting the train of prophecy, for a small interval, and as presenting a little open book, and uttering his voice as a lion ...

... I beheld another angel, different from, and superior to those that had trumpets given them to sound, **even Christ himself, (see the note on chap.**

VII. 2.) who, though **acting the part of a divine messenger in human nature, is partaker of proper deity, as the might God**; (Isa. IX. 6.) methought, I saw this glorious person descend from heaven, and covering himself with an illustrious cloud, as an emblem of his coming to make a further revelation for the introduction and comfort of the church; he appeared like the great Jehovah, who makes the clouds his chariot, (Ps. CIV. 3.) as our blessed Lord did in his descent upon mount Sinai, and ascension to heaven: (Exod. XXXIV. 5. and AEts I. 9.) And there was the circular form of a beautiful rainbow over his head, like that which appeared round about the throne of God, (Ezek. I. 28. and Rev. IV. 5. see the note there) in token of his being ever mindful of his covenant in the darkest times: (see Gen. IX. 13,-17.) And his countenance shone with a dazzling lustre, like the sun in its meridian brightness, to the admiration and joy of his people; and his feet appeared with awful majesty and strength, like pillars of burning brass, for supporting the faithful, and of fire for consuming his enemies, much after the same august manner in which he had exhibited himself before. (Chap. I. 15, 16. See the paraphrase there.) ...

... 3 In this situation **he, who has been spoken of as the lion of the tribe of Judah**, (chap V. 5.) made proclamation with a strong and tremendous voice, as loud as the roaring of a lion, commanding silence and attention to what would follow: ..." [Page 265] -

<https://archive.org/stream/practicalexposit06guys#page/265/mode/1up>

"... [Page 266] 5, 6 ... And the purport of this solemn oath, **which Christ took, as the Angel of the covenant and God's Messenger**, was, that as formerly in answer to the question, How long it should be to the end of the then predicted wonders? He swore that it should be for a time, times, and a half*, meaning twelve hun- [page 266-267] dred and sixty years; (Dan. XII. 6, 7.) so he now swore, that there should be no longer time, than that, ..." [Pages 266-267] -

<https://archive.org/stream/practicalexposit06guys#page/266/mode/1up>

<https://archive.org/stream/practicalexposit06guys#page/267/mode/1up>

"... [Page 267] NOTE. * A time, times, and a half time ... 1260 years, which are signified by other prophetic numbers that are made use of to give a general view of this period of the 11th, 12th, and 13th chapters of this vision. Accordingly a time, times, and a half time, as resolved into prophetic days, signify 1260 years, reckoning each day for a year, and each year to consist of twelve months of thirty days each month: For three years, which answer to time, times, (meaning two more times) and a half time, or half a year, make up 42 months, or 1260 years, which in our apostles prophecy are parallel descriptions of the exact time of the holy city's being trodden under foot by the Gentiles, and of the witnesses prophesying in sackcloth; (chap. XI. 2, 3.) as also of the church's flight into, and nourishment in the wilderness, (chap. XII. 6, 14.) and of antichrist's or the beast's reign. (Chap. XIII. 5.) -- It is evident, that, were we to take these numbers of days, months, and years, in a literal sense, the space of time would be abundantly too short for all the events that are spoken of as to be fulfilled in that time ... But the other way of computing is agreeable to the prophetic style in former ages, which makes a time stand for a year, Dan. IV. 25.; and a day for a year, Numb. XIV. 34. and Ezekiel IV. 5, 6. And seventy

weeks signify not seventy times seven weeks of natural days, but seventy times seven years, Dan. IX. 24.; which, according to Sir Isaac Newton, were 490 years ... (See his Observations on Daniel, p. 130. See also his note, p. 137 and 138, about the way of computing years, as consisting of 12 months, and every month of 30 days.)

*The seventh trumpet, in course, was to sound next, as beginning at the expiration of the sixth; but is deferred to chap. XI. 15. &c. by the interposition of a solemn preface, with **which Christ, the Angel of the covenant, appeared**, at the beginning of this chapter, to introduce it." [Page 267] - <https://archive.org/stream/practicalexposit06guys#page/267/mode/1up>

"... [Page 269] REVELATION ... CHAP. X. ... Paraphrase ... RECOLLECTIONS.

How endearing, august, and awful are the **representations Christ has made of himself, as the Angel of the covenant, with a rainbow on his head, and a countenance as bright and dazzling as the sun; and with feet, like pillars of fiery metal, standing on the earth and sea, and a voice as loud and tremendous as the roaring of a lion!** He is ever mindful of his covenant with his people in the worst of times; and amidst all the troubles that are denounced to his enemies, as with the voice of thunder, has all things under his dominion; and appears with illustrious majesty for the relief and comfort of those that belong to him, and for the terror and destruction of his and their enemies. These are things worthy of the closest meditation, that we may understand, and be suitably affected with them, as far as they are revealed, with a commission from **Christ to publish them**, while secret things are still to be left with him, time shall declare them. ... **Then, as the Angel of the covenant** swore by the Creator of all worlds, who lives for ever and ever, the mystery of God, relating to his dispensations of providence and grace, shall be finished; and all the prophecies, which are now the objects of the faith and hope of his people, shall be clearly explained, and actually fulfilled, to his glory and their everlasting triumph." [Page 269] - <https://archive.org/stream/practicalexposit06guys#page/269/mode/1up>

"... [Page 284] REVELATION ... CHAP. XII. ... Paraphrase ... 7 And further representation was made to me of the state of the church, during this period, under the emblem [Page 284-285] of a terrible war figured out by one in the air*; wherein **Michael, the sovereign prince, lord, and head of the angels, (Dan. Xii. 1. and Jude, ver. 9.) and his servants...**

...*... this may be considered as emblematical of the combatants that are carried on by **Christ (who, as many good expositors understand it, is signified by Michael)** and his people, on one hand; and by Satan and his ... on the other. ..." [Pages 284-285] - <https://archive.org/stream/practicalexposit06guys#page/284/mode/1up>
<https://archive.org/stream/practicalexposit06guys#page/285/mode/1up>

Elhanan Winchester (AD 1751 in Brookline, Massachusetts – AD April 18, 1797), was for

a time a Baptist [AD 1779, “a distinguished preacher of the Baptist denomination” [Biography of Rev. Elhanan Winchester; By Edwin Martin Stone; Chapter III; Page 29 - <http://books.google.com/books?id=f7W0pXYq-AsC&printsec=frontcover#v=onepage&q&f=false>]], and was later one of the founders of the United States General Convention of Universalists, later the Universalist Church of America.

A Course of Lectures on the Prophecies that remain to be fulfilled. Delivered in the Borough of Southwark, as also at the Chapel in Glass-House Yard, in the years MDCCLXXXVIII [1788], IX [1789], XC [1790]. By Elhanan Winchester. In Three Volumes. Volume 1. Lecture IV.

"... [Page 198] but **Michael the great prince shall stand up at that time, whom I take to mean in this place, him, who is as God, the glorious Messiah, the manifested JEHOVAH**, who standeth for the children of Israel, as their deliverer; shall then deliver them by bringing to an end that haughty power that shall distress them ... **See Dan. XI. 44, 45. XII. 1-4. and 13 ver.** ..." [Page 198] - <https://archive.org/stream/courseoflectures01winc#page/198/mode/1up>

"... [Page 199] had not **Joshua**, that greatest of all generals, **(and the greatest figure of the conquering Michael that ever existed)** gone out against them. ..." [Page 199] - <https://archive.org/stream/courseoflectures01winc#page/199/mode/1up>

George Sale (AD 1697, Canterbury, Kent, England – AD 1736, London, England) was an Orientalist and practicing solicitor and an early member of the Society for Promoting Christian Knowledge; **George Psalmanazar** (AD 1679? - AD 1763), who according to his posthumously published autobiography, he was educated in a Franciscan school and then a Jesuit academy; **Archibald Bower** (AD 17 January 1686 – AD 3 September 1766) was a Scottish historian and educated at the Scots College, Douai, and became a Jesuit in Rome. He joined the Church of England a while after returning to London in 1726. He wrote a History of the Popes (1748–66, 7 volumes); **George D. Shelvocke** (baptised AD 1 April 1675 - AD 30 November 1742) was an English Royal Navy officer and later privateer; **John Campbell** (AD 1708 - AD 1775); **John Swinton** (AD 1703 - AD 1777) was a British writer, academic, Fellow of the Royal Society, Church of England clergyman and orientalist. In 1731 he was a fellow of Wadham College, Oxford, but migrated to Christ Church in 1745, and from 1767 until the year of his death he was Keeper of the Archives at Oxford University.

An Universal History, from the Earliest Account of Time. Compiled from Original Authors; And Illustrated with Maps, Cuts, Notes, &c. With A General Index to the Whole. Volume III; 1747; section VI. The History of the Jews from their Egyptian bondage, to their entrance into the land of Canaan.

"... [Page 355] as **the most received opinion is, CHRIST the Son of GOD**. All that need be added here is, **that this, who appears now in the bush, is the same who was afterwards to be the captain and guide of the Israelites in the desert**; that is, not an angel, or GOD the Father, but **CHRIST himself, as**

St. Paul affirms (42); for neither the FATHER nor HOLY GHOST are ever called by the name **of angel, i.e. a messenger, or person sent; whereas the SON is called the angel of the covenant by the prophet Malachi (43), as a title of his office, though not of his nature (44).** ... For can they prove, **that Michael, was a created angel, seeing that name signifies one like unto GOD, and can only be applicable to CHRIST?** Can a created angel be styled the captain of the LORD's hosts, as he is called in Joshua, of the prince of the people of GOD, as he is in Daniel; which office and title, the apostle tells us (48), **belongs only to CHRIST, who is the Captain or Prince of our salvation?** Did ever an angel suffer himself to be worshipped, as that **which appeared to Joshua** did? Supposing, therefore, that **it was the same that appeared to Moses, Joshua, and Daniel, as Perrerus thinks (49),** yet it will be far from following, that he was a created angel, or ministering spirit; **on the contrary, it will be plain, that it was CHRIST the King of men and angels, blessed for ever (50).**

(42) 1 Cor. X. 4.

(43) Mal. III. 1.

(44) Theodor. Osiander. Simler, & al. ...

(48) Heb. II. 10.

(49) Perrerus. & al.

(50) Villet. in cap. III. Exod. quaest. 36." [Pages 355-356] -

[http://books.google.com/books?](http://books.google.com/books?id=EdgGAAAcAAJ&printsec=frontcover#v=onepage&q&f=false)

[id=EdgGAAAcAAJ&printsec=frontcover#v=onepage&q&f=false](http://books.google.com/books?id=EdgGAAAcAAJ&printsec=frontcover#v=onepage&q&f=false)

The Church of England Magazine. Under the superintendence of the clergymen of the United Church of England and Ireland. Vol. IV. No. 85; January 6, 1838. By **James Burns.**

Section: LITURGICAL HINTS -- No. LXVI. "Understandest thou what thou readest?" - Acts, VIII. 30 St. Michael and All Angels.*

* See Bp. Heber's Parish Sermons, Vol. III.; Sermon for St. Michael's Day; and James on the Collects.

"... [Page 215] The **EPISTLE (Rev. XII. 7-12)** is not strictly such, but is an account of the vision in which John beheld **Michael** and his angels combating with the dragon and his angels. **There are many holy and learned men who suppose, from a comparison of the different passages of Scripture in which Michael the archangel -- that is, "the prince of the angels" -- is mentioned, that Michael (which is a Hebrew word, meaning, "who is like God") is only another name for the blessed Son of God himself, who is called in Daniel's prophecy, the great Prince who was to stand up for God's people (Dan. XII. 1.); whose voice all they who are in their graves shall one day hear; whom all the angels of God, as we know from St. Paul's epistle to the Hebrews, do serve and obey as their Prince and Sovereign; and who is, with great propriety, introduced by St. John, as the great Captain of the army of the faithful, in the words which begin this epistle : "There was war in heaven: Michael and his angels fought against the dragon." Christ and his ministers fight against Satan and his cruel instruments, who are so far from prevailing, that they lose ground continually. If Michael our Prince be with us, Christ**

Jesus, the Captain of our salvation, our Leader, then, though the combat may be sharp, yet the victory is sure; for, if he be for us, who can successfully be against us?" [Page 215] - <http://books.google.com/books?id=QCgFAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false>

Robert Hawker (AD 1753 – AD 1827) was an Anglican priest in Devon vicar of Charles Church, Plymouth. Called "Star of the West" for his popular preaching, he was known as an evangelical and author.

A New Uniform Edition of the Works of the Rev. Robert Hawker, D.D. late Vicar of Charles, Plymouth. The whole carefully arranged, revised, and considerably enlarged by the author. To which will be prefixed, A Memoir of His Life and Writings, and a highly finished portrait, from a painting taken expressly for the work, in the seventy-fourth year of his age. VOL. VI. 1829. -

[http://books.google.com/books?](http://books.google.com/books?id=PwUUAAAQAAJ&printsec=frontcover#v=onepage&q&f=false)

[id=PwUUAAAQAAJ&printsec=frontcover#v=onepage&q&f=false](http://books.google.com/books?id=PwUUAAAQAAJ&printsec=frontcover#v=onepage&q&f=false)

"[Page 51] **ANGEL**. ... In Scripture we meet with many accounts of them. **The Lord Jesus Christ himself is called the Angel or Messenger of the covenant**. And his servants are called by the same name. But them it should always be remembered, that these names, to **both the Lord and his people, are wholly meant as messengers**; for it is a sweet as well as an important truth that Christ is not angel; "for verily he took not on him the nature of angels." (Heb. II. 16.) [Page 51-52] So that as God, he is no angel; neither as man. I conceive, that it is highly important always to keep the remembrance of this alive in the mind. ..." [Pages 51-52]

"[Page 142] **CAPTAIN**. We meet this title in one passage of [Page 142-143] the word of God, and but one, as far as my memory chargeth me, **applied to the Lord Jesus Christ, and that is in the second chapter of Hebrews, and the tenth verse**. And very sweetly and eminently so, must we consider the name in reference to him. For he it was, most probably, **that Joshua saw in vision, long before his incarnation, before the walls of Jericho, as captain of the Lord's host, and before whom Joshua fell on his face. (Josh. V. 13.-15.) It is very blessed to see and know the Lord Jesus under this character, and to fight under his banner.**" [Pages 142-143]

"... [Page 163] Thirdly, Let us take a view of **some of the names and characters by which Christ is known in the Holy Scripture**, considered in the union of both God and man in one person, thus constituted as one **Christ**. **I say some of the names**, for to enumerate the whole would swell our Poor man's Concordance beyond the limits necessary to be observed, in a work of this kind. Christ in his two fold nature of God and man in one person, is known and distinguished in the sacred word, as, ...

... [Page 163] **The Angel of the Covenant, Mal. III. 1.** ... [Page 163-164]

... [Page 164] **The Captain of our salvation, Heb. II. 10.** ... [Page 164-165]

... [Page 165] **Michael, Dan. XII. 1. Rev. XII. 7.** ..." [Pages 163-165]

"... [Page 55] **ARCHANGEL** ... The question is, who is this archangel, twice, and but twice only, notice as such in Scripture? If the reader will consult both places, he will find that whomsoever it be spoken, it is **only spoken of him in office**. And if the reader will **compare the passage, particularly in Jude, with what the prophet Daniel saith, (chap. X. 13-21.) I conceive that both together will throw light upon the subject, "Lo!" saith the prophet, "Michael, one of the chief princes, came to help me."** And again, he calls the same person, (ver. 21.) [Page 55-56] **"Michael, your prince." In the passage of the apostle Jude's Epistle, he saith, "Michael, the archangel, when contending with the devil, he disputed about the body of Moses." It should seem, therefore, pretty plain, that this Michael is one and the same person.** In one he is called prince, in the other, archangel. But in both, it is evident, **that the name is a name of office.** For my own part, **I do not hesitate to believe that it is Christ himself, which is meant by the name archangel in Scripture**, and of whom it is said, "he shall be revealed from heaven with his mighty angels." (2 Thess. I. 7.) And elsewhere, the Lord Jesus describes this advent in similar words. (Matt. XXV. 31; Zech. XIV. 5; Matt. XVI. 27.) ... (in reference to the subject of the archangel we are now considering) ... Some have thought that the archangel spoken of by Jude cannot mean Christ, because it is there said, that he durst not bring against Satan a railing accusation, but said, The Lord rebuke thee. But this is not an objection in the smallest degree. The Lord Jesus durst not do it; not because he dared not, or had not the power, but because it belonged not to the Redeemer's character, "who, when reviled, reviled not again, but committed himself to him that judgeth righteously." (See Zech. III. 1-4.) Here we have a similar contest. Now that he who spake was the Lord, appears by his saying, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment." **Hence, therefore, it is plain from this passage, that the angel before whom Joshua, as a type [Page 56-57] of the church, stood, was Christ, who is elsewhere called the angel of the covenant; (Mal. III. 1.) the same as Jacob spake of. (Gen. XLVIII. 16.) So that both the angel of the covenant and the archangel are one and the same; and both spoken of in the nature of the office and character of Christ, for Christ, "took not on him the nature of angels, but the seed of Abraham." (Heb. II. 16.)**

From **the whole view** of this subject, **I venture to believe, that, as Scripture speaks ... and that officially, that archangel is Christ. ... the Lord Jesus Christ is the person spoken of twice in Scripture as the archangel. See Malachi and Michael." [Pages 55-57]**

"... [Page 508] **MALACHI** ... the word itself expresses, my angel or messenger, from **Malach, angel, or messenger**. ... **it is well known, that the Lord Jesus Christ himself**, as well as his messenger, **is spoken of by this same word in the third chapter and first verse**. This is striking, and highly proper to be regarded. The name of the person writing is called Malachi; in the first verse of the first chapter, John the Baptist is called my messenger by the same word Malachi, in the first part of the third chapter. And **Christ is called the messenger of the covenant, by the same word Malachi, in the middle part of the same verse of the same chapter**. So that Malach, a messenger of angel,

is the common term made use of in reference to all under this character. And such views of the name tend, in my humble opinion, to confirm what I have before remarked in the former part of this Concordance, **under the word Archangel, (which see) that Christ, the glorious angel of the covenant ...** [Page 508-509]

... [Page 509] **Christ is expressly called the Angel of the covenant ...** And as we well know that **Jesus Christ is the all in all of the covenant, both the angel or messenger of it**; the fulfiller of it; the sum and substance of it; the administrator of it; in all present and everlasting concerns; we do no violence to the expression, when we express **Christ's personal offices in the great work of redemption**, by all and every term of character that can tend to bring home the Lord Jesus to our affections, in the most endeared and endearing manner. **See Archangel. ...** [Pages 508-509]

"[Page 542] **MESENTER**. There would have required no notice of the office of a messenger, by way of explaining the nature of it, being perfectly well understood, had it not been that **our Lord Jesus Christ**, when becoming our Redeemer, condescended to submit to this office also; but as the Lord Jesus, in his unequalled humility, vouchsafed to be the servant and messenger of JEHOVAH, every motive of affection and duty demands our attention to behold Jesus in this most gracious character. **The reader will have a better apprehension of the title when he is told that the same word translated messenger is also translated angel. Thus in Malachi, III. 1. it might be read, the angel of the covenant.** In like manner prophets, teachers, and ambassadors, are not unfrequently called messengers. (Mal. II. 7. 2 Kings XVI. 7.) The infinite graciousness and condescension of **the Lord Jesus in this character, serves therefore to recommend and endear him yet more to our heart**; and blessedly Jesus speaks of it to his disciples. "Whosoever will be great among you, (saith the humble Lord) let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. XV. [Page 542-543] 27,28.) **And it is most blessed indeed, to behold the Lord of life and glory thus engaged in all offices, and filling all characters, relating to his mediatorship. He is the all in all of the whole covenant**, At the call of his Father, he stood up from everlasting, the Head of his church and people, that he might fill all things. Hence to him the covenant of redemption was given; by him the whole covenant was fulfilled; in his almighty hand all the blessings resulting from the covenant are placed; and from him all must flow, in grace here, and glory hereafter, to his whole body the church. So that Jesus appears most lovely and engaging as JEHOVAH'S covenant in the full, and as the Surety of it, **the Messenger of it**, the Fulfiller of it, and the Administrator of it, both in time and to all eternity. Hail, **almighty Messenger** of thine own and thy Father's will to mankind, "**thou Messenger and Interpreter**, one among a thousand, to shew unto man JEHOVAH'S uprightness! Be thou all my salvation, and all my desire; for thou hast made and finished thine everlasting covenant, ordered in all things and sure." [Pages 542-543]

"[Page 547] **MICHAEL. The name is a compound of Mi, who-Co, the same-and El, God-so that Michael means, one with God. We meet with this name only fives times in Scripture: thrice in the prophecy of Daniel, chap. X. 13. 21-XII. 1, once in Jude 9, and once in Rev. VII. 7. I beg the reader to look at each of those passages; and when the several portions where this person is spoken of are fully considered, I leave it to the reader's own determination, hoping God the Spirit will be his teacher, who it is that is meant by Michael. See Archangel. - Malachi.**" [Page 547]

"[Page 705] **PRINCE.** This is **one of the titles of the Lord Jesus.** ... It may not be amiss to observe, in a work of this kind, that the Scripture attaches the title of prince to various characters among men. ... And the heads of families were called Cohen, prince, and Cohenim, princes, by way of distinction. Indeed the word is sometimes rendered priest also, as in the case of Jethro, priest or prince of Midian. (Exod. II. 16.) ... And even Satan is called the prince of this world, and the prince of the power of the air. (John XII. 31. Ephes. II. 2.) The general acceptation, therefore, of **the term implies somewhat of power and dominion.**" [Page 705]

Samuel Horsley (AD 15 September 1733 – AD 4 October 1806) Church of England, was a British churchman, bishop of Rochester from 1792.

The Bishop of Exeter's CHARGE, 1804 and 1805; The Watchers and the Holy Ones. A Sermon preached in the Cathedral Church of Saint Asaph, on Thursday, December 5, 1805; being the Day of Public Thanksgiving for the Victory obtained by Admiral Lord Viscount Nelson over the combined fleets of France and Spain off Cape Trafalgar. By Samuel, by Divine Permission, Lord Bishop of St. Asaph. 1806

"... [Page 5] But the king saw **a celestial being, a Watcher and a Holy One,** come down from heaven; and heard him give order with a loud voice ..." [Page 5]

"... [Page 11] We read of another personage superior to Gabriel, **who is named Michael.** This personage is superior to Gabriel for he comes to help him in the greatest difficulties; and Gabriel, the servant of the Most High God, declares, that this Michael is the only supporter he has. This is well to be noted. Gabriel, is one of God's [Page 11-12] ministering spirits, sent forth, as such spirits are used to be, to minister for the elect people of God, has no supporter in this business but Michael. **This great personage has long been distinguished in our kalendars, by the title of "Michael the archangel."** ...

... I must observe by the way, with respect to the import of **the title of archangel, that the word, by its etymology, clearly implies [Page 12-13] a superiority of rank and authority, in the person to whom it is applied. It implies command over angels; and this is all, that the word of necessity implies.** ... Since we admit various orders of intelligent beings; it is evident, that a being highly above the angelic order may command angels.

Now Daniel calls him "one of the chief princes;" or, "one of the capital

princes;" or "one of the princes that are at the head of all:" for this I maintain to be the full, and not more than the full import of the Hebrew words. Now, since we are clearly got above the earth into the order of celestials; Who are the princes that are first, or at the head of all? **Are they any other than the Three Persons in the Godhead? Michael therefore is one of them.** But which of them? This is not left in doubt. Gabriel, speaking of him to **Daniel, calls him "Michael your prince;" and "the great Prince, which standeth for the children of thy people;"** that is, not for the nation of the Jews in particular, but for the children, the spiritual children of that holy seed, the elect people of God; a description, which applies particularly to the Son of God; and to no one else. And in perfect consistence with this description of **Michael in the book of Daniel, is the action assigned to him in the Apocalypse; in which we find him fighting with the Old Serpent, the deceiver of the world, and [Page 13-14] victorious in the combat.** That combat who was to maintain, in that combat who was to be victorious, but the seed of the woman? **From all this it is evident, that Michael is a name for our Lord himself, in his particular character of the champion of his faithful people,** against the violence of the apostate faction, and the wiles of the devil. **In this point I have the good fortune to have a host of learned on my side; and the thing will be further evident from what is yet to come. ..."** [Pages 5, 11-14] - <http://books.google.com/books?id=AAdcAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false>

The London Encyclopedia, or Universal Dictionary of Science, Art, Literature, and Practical Mechanics, comprising a popular view of the present state of knowledge. Illustrated by numerous engravings, a general atlas, and appropriate diagrams. By the original editor of the Encyclopaedia Metropolitana, assisted by eminent professional and other gentlemen. In Twenty-two volumes. Volume. XIV. Medicine to Mithridates; Edited by Thomas Curtis, of Grove House School, Islington. 1839.

"[Page 483] **MICHAEL, or Michel, i.e. who is like to God?** ... The scripture account of Michael is that he was an archangel ... that he had an army of angels under his command (Rev. XII. 7.); that he fought with the dragon, or Satan, and his angels; and that contending with the Devil, he disputed about the body of Moses (Jude 9). As to the combat between **Michael** and the Dragon, some authors understand it literally. Others take it in a figurative sense: ... **It has been supposed that it was Michael who conducted the Israelites in their journey through the wilderness (see Exod. XXXII. 34. and XXXIII. 2.); who appeared to Moses in the burning bush, to Joshua in the fields of Jericho, and to Gideon and Manoah the father of Sampson. In a word, to him have been imputed the greatest part of the most remarkable appearances in the Old and New Testament. Bishop Horsely, in his remarkable sermon on Dan. IV. 17, labors to prove that Michael the archangel is the Redeemer.**" [Page 483] - <http://books.google.com/books?id=5eQqJ-AGK-YC&printsec=frontcover#v=onepage&q&f=false>

The Zondervan Encyclopedia of the Bible; Volume 4; M-P, Revised, Full-Color Edition; Merrill C. Tenney, General Editor/Moises Silva, Revision Editor. 2010

"... Michael the Archangel ... E. W. Hengstenberg (Christology of the Old Testament, 2nd ed. 4 vols. [1858-68], 4:266-71) and some other Protestants

have identified Michael with the glorious man dressed in linen (Dan. 10:5-6) and also with the "angel of the Lord" and then Christ. They, however, uphold the DEITY OF CHRIST. ... J. E. ROSSCUP ..." -

<http://books.google.com/books?id=S4MZREX03u0C&printsec=frontcover#v=onepage&q&f=false>

Zondervan NIV Study Bible (Fully Revised): Wide Margin Loose-Leaf Edition; copyright 1973, 1978, 1984 by International Bible Society.

Genesis 16:7; Commentary:

"... [Page 30] 16:7 **The angel of the Lord**. Since the angel of the Lord speaks for God in the first person (v. 10) and Hagar is said to name "the LORD who spoke to her: 'You are the God who sees me'" (v. 13), **the angel appears to be both distinguished from the Lord (in that he is called "messenger"--the Hebrew for "angel" means "messenger") and identified with him**. Similar distinction and identification can be found in 19:1,21; 31:11,13; Ex. 3:2,4; Jdg 2:1-5; 6:11-12,14; 13:3,6,8-11,13,15-17,20-23; Zec 3:1-6; 12:8. **Traditional Christian interpretation has held that this "angel" was a preincarnate manifestation of Christ as God's Messenger-Servant**. ..." [Page 30] -

<http://books.google.com/books?id=tjWYWz-7NBMC&printsec=frontcover#v=onepage&q&f=false>

Hermann Witsius (Herman Wits or in Latin Hermannus Witsius) (AD 12 February 1636 – AD 22 October 1708) was a Dutch theologian.

Sacred Dissertations, on what is commonly called the Apostles' Creed. By Herman Witsius, D.D. Professor of Divinity in the Universities of Franeker, Utrecht, and Leyden. Translated from the Latin, and followed with Notes, Critical and Explanatory, by Donald Fraser, Minister of the Gospel, Kennoway. In Two Volumes. Volume II. 1823.

"... [Page 538] NOTE XLVII. Page 276. ... **Witsius thought, on the contrary, ... Archangel, and that this is Christ himself, the Lord of all**. The same opinion was held by Cloppenburgh, Vogelsangius, Pierce, and others, of former times; and of late, it has been strenuously supported by Bishop Horsely. The Bishop agrees with our Author, too, in thinking, that the Michael we read of in Daniel, Jude, and Revelation, is no other than the Son of God. If the learned reader is disposed to investigate this point, he may consult Horsley's Sermons, and the Exercitatio De Michael by Witsius. ++ At the close of that Dissertation, it is stated by the Author, **that some writers apprehend the name Michael to be given to our Saviour in Rev. XII**. but to a created angel in Dan. X. and Jude 9. With his usual candour, he adds, that while **he himself believes Christ to be intended wherever we read Michael** ...

++ Miscel. Sacra, Tom. II. Exer. 4." [Page 538] -

<http://books.google.com/books?id=DKQPAAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

[Latin] Hermanni Witsii, Miscellaneorum Sacrorum, Tomus Alter. Continens XXIII.

Exercitationes, maxima ex parte Historico - & Critico-Theologica; nonnullas in Ultrajectina, alias in Leidensi Academia, Studiose juventuti exhibitas. Quibus accesserunt Animadversiones Irenicae ad Controversias quasdam Anglicanas; ut et Orationes Quinque. 1736.

"... [Page 96; internally Page 73] EXERCITATIO III. DE SERMONE DEO ... VII. Apud Philonem ejus generis occurrunt plurima. Taceo quae ex Platone sumsit, de quibus mox commodior erit dicendi occasio : ex suae religionis principiis multa habet, quae nostro plus serviunt instituo. In libro de Agricultura, p. 195. editionis Parisiensis 1640. scribit, Verbum, promgenitum Dei filium, gubernationi mundi a Deo esse praefectum. ...

... Praefecto his Recto Sermone, Primogenito Filio, qui curam sacri hujus gregis tanquam magni Regia Prorex in se recipiat. Dictum enim est alicubi : **Ecce ego sum mittam Angelum meum ante faciem tuam ut custodiat te in via. Exod. XXIII:20. Ecce, sermonem, qui idem sit Filius primogenitus, magni Patris Prorex, & Angelus ille in cujus medio nomen Dei est.** ...

... Quod si nondum quisquam est dignus ut Dei filius appelletur, tu tamen da operam ut ornatus sis sicut VERBUM IPSIUS PRIMOGENTIUM, **Angelus antiquissimus**, & quidem variarum appellationum Archangelus : videlicet principium, nomen Dei, & Verbum dictus, & homo facus ad imaginem, & videns ille Israel. Mox subdit ... Nam si nondum idonei simus ut nominemur Dei filii, simus saltem Verbi istius Sacratissimi, quod ejus sempiterna imago [Page 96-97; internally Page 73-74] est. Image enim Dei est Verbum illud antiquissimum. ..." [Pages 96-97; internally Pages 73-74] - <https://archive.org/stream/hermanniwitsiim01witsgoog#page/n96/mode/1up>
<https://archive.org/stream/hermanniwitsiim01witsgoog#page/n97/mode/1up>

"... [Page 104; internally Page 81] **Hoc autem est Angelus ille qui Mosi apparuit in rubo, & qui semetipsum Deum Abrahami, Isaac & Jacobi nuncupavit. Exod. III:2,6.** & cujus benevolentiam, uti omnis benedictionis sontem laudat Moses Deut. XXXIII:16. Sin posterior explicatio magis ardeat, significabitur Verbum illud quod se ad populum suum missurum stabili pacto pollicitus est Deus. Et tunc conferri hoc dictum potest Exod. XXIII:20. & Deut. XVIII:18. ubi Deus promittit [Page 104-105; internally Page 81-82] se missurum Israeli Angelum in cujus medio nomen suum sit, & excitaturum iis Prophetam cujus ori verbum suum indate. Utrovis exponas modo, idem Filius Dei notatur, quo mediante, & de quo, populo olim locutus est Jehovah; & qui venit ad illud tempulum, de quo Haggaeus loquitur, & cum Spiritu suo stetit in medio populi. Ex his, & si quae his similia sunt, Veteris Testamento dictis, Johannis locutionem desumptam esse malo credere, quam ex Chaldaeis paraphrasibus, aut Platonis dissertationibus. ..." [Pages 104-105; internally Pages 81-82] - <https://archive.org/stream/hermanniwitsiim01witsgoog#page/n104/mode/1up>
<https://archive.org/stream/hermanniwitsiim01witsgoog#page/n105/mode/1up>

"... [Table of Contents] EXERCITATIO IV. DE MICHAELE BREVIARIUM.

- I. Michaelis & Archangeli nomen sexies in sacra exstat.
- II. Tres sunt de Michaele sententia.
- III. Michael notat, quis, vel qui est sicut ille Deut.
- IV. Archangelus non nisi unus est, & caeterorum omnium Angelorum princeps.
- V. Idcirco boni Angeli, Angeli Michaelis dicuntur.
- VI. Idem magnus Princeps populi Dei est.
- VII. Judas ei eadem attribuit verba que Zacharias Angelo qui est Jehova.
- VIII. Veterum Hebraeorum Catechesis de Angelo Principe populi Israelitici.
- IX. Acuta Masii observatio.
- X. Insignia Mosis Nahmanidae locus.
- XI. Mira de Metatron.
- XII. Alii Michaelem unum ex creatis Angelis esse volunt.
- XIII. Quia Archangelus a Christo distinguitur.
- XIV. Et Michael, unus principum primariorum dicitur.
- XV. Eique limitata adscribitur potentia.
- XVI. Et persona aliqua Divina quae missa est, se a Michaele distinguit.
- XVII. Indignum majestate Filii Dei videtur, quod non ansit maledictum ingerere Diabolo.
- XVIII. Michaelis nomen pie imponi potest persona creatae.
- XIX. Eaque Princeps bonorum Angelorum esse; aque ac Beelsebul malorum.
- XX. Cui etiam sui Angeli attribuantur, non minus quam Draconi.
- XXI. Quedenique tam Princeps populi Israelitici esse potest, quam Diabolus Princeps hujus mundi.
- XXII. Zacharias de Angelo Domino non prorsus eadem dicit, que Judas de Michaele.
- XXIII. Hebraeorum commentationes de Metatron Cabbalisticae sunt.
- XXIV. Tuba Archangeli notare potest tubam Christi, qua se Angelorum demonstret Dominum.
- XXV. Unus aut primus principum primariorum non est redigendus in ebrum ordinem.
- XXVI. Gabriel uno Michaele adjutore contentus suit.
- XXVII. Michael non distinguitur a Christo, sed a Gabriele.
- XXVIII. Ouk etolmese notare potest, non duxit consultum.
- XXIX. Sunt qui putant per Michaelem, aliquando Christum, aliquando creatum Angelum designari.
- XXX. Epikrisis.” **[Table of Contents]**

“... **[Page 129; internally Page 106]** EXERCITATIO IV. DE MICHAELE BREVIARIUM. ... XXIV. Tuba Archangeli notare potest tubam Christi, qua se Angelorum demonstret Dominum.... XXIV. Caeterum nec adversae sententiae patroni, qui Michaelem & Christum pro eodem habent, ad primum conflictum victas facile manus dant: se quoque instructos umbone rati, quo immissa retudant spicula. Non enim deesse sibi quod contra argutantibus reponant. Postulat itaque aequitas, ut quae dicunt orine singula expediantur. Ad primum argumentum observat Cloppenburgius, loco citato, §. 23. minime liquidum esse, quod I. Thess. IV:16. **Archangelus a Christo Domino** & Judice distinguatur: possumus enim dicere, simile hic esse schema dictionis, I. Sam. III:21. quoniam manifestaverat se Jehova Samueli in Siloh, in verbo Jehova. Ut, quemadmodum illic exponendum est, in verbo Jehova, in verbo suo; similiter & hic celeusma,

& vox Archangeli, nec non Dei tuba, intelligatur celeusma, & vox ac tuba ipsius Christi Domini, qua in glorioso illo adventu suo se demonstrabit Archangelum & Deum. Eleganter, ut solet, Vogelsangius: Exerc. Theol. p. 623. **Tantum singulari numero Archangelum legimus. Qui Christus est, Salvator.** Qui & venturus aliquando dicitur cum celeusmate atque voce Archangeli, hoc est tali cum voce, qua sese demonstrabit principem Angelorum, quaque pro auctoritate [Page 129-130; internally Page 106-107] omnes illos adesse jubebit; tanquam satellites. Ne quis creatum Angelum, quasi aeneatorem Christi, & anteambulonem forte imaginetur. In eundem sensum Coccejus, aliique. ..." [Pages 129-130; internally Pages 106-107] -

<https://archive.org/stream/hermanniwitsiim01witsgoog#page/n129/mode/1up>
<https://archive.org/stream/hermanniwitsiim01witsgoog#page/n130/mode/1up>

"... [Page 131; internally Page 108] EXERCITATIO IV. DE MICHAELE BREVIARIUM. ... Epikrisis. ... XXX. Meam si quis sententiam cognoscere desiderat; is sic habeto. Hactenus existimani & docui, loca omnia quae de **Michaele agunt, de Filio Dei, Angelo foederis, Christo Domino**, intelligenda esse. Neque est quod illius me interpretationis poeniteat pigeatve. Nam praeterquam quod praestantissimos secutus sum auctores; rationes pro ista parte, non quidem singulae, at cunctae tamen & in cumulo sumtae, potiores mihi visae sunt. Non tamen ita, ut putem eam sententiam nimis asseveranter & dictatorie esse urgendam; quum & aliquid reponi rationibus illis queat: & adversae sua non destituantur probabilitate. In talibus quaestionibus magis mihi placet haesitantis ingenii modestia, quam considerata determinandi pervicacia." [Page 131; internally Page 108] -
<https://archive.org/stream/hermanniwitsiim01witsgoog#page/n131/mode/1up>

Reinerus Vogelsangius (AD 1610 - AD 1679) was a Dutch Divine of the 17th Century, Professor of Theology (AD 1676 - AD 1679), author of Theological Exercitations, and a Physical Disseratation concerning the world.

Reineri Vogelsangii V. D. Ministri in Ecclesia Silv-Ducensi, & S. S. Theologia in Illustri ibidem Gymnasio Professoris Exercitationes De Theologica. De Revelatione Supernaturali, &c. De Scriptura, ubi speciatum de 70. Interpretum Fabula, de Textu Samaritico, de Punctorum Antiquitate &c. De Natura Dei. De Mysterio Trinitatis. De Decretis Divinis. De Prædestinatione. De Creatione, deque Creaturis intelligentibus praecipue. De Providentia. De Officiis Creaturarum Rationalium. De Bonis Et Malis Angelis. De Peccato Adami Et Originali. De Viribus Liberi Arbitrii Hominis Lapsi &c Tractatis inibi majoris momenti Controversis, que Christianis Catholicis intercedunt cum Atheis, Philosophis, Paganis, Judaeis, Antitrinitariis, Pelagianis, Semi-Pelagianis, Pontificiis, &c. erutis etiam plurimis & elegantiori literatura monumentis. Roterodami. Ex Officina Arnaoldi Leers Junioris. 1668. or Ex Officina Stephani DuMont. 1665.

"... [Page 631:617] **Michaelem porro eodem commate Christum intelligimus, vere Dominum dominantium & Regem regum.** Quem proinde Gabirel accurate Primum descripsit primariorum principum. Primum, inquam, non unam: ut numerus cardinalis, quem textus exhibet, juxta [Page 631:617 - 632:618] frequentem Hebraismum pro ordinali accipiat. **Potestas certe Regis Messiae in quatuor praecipue Monarchias, invicem sibi successuras, retro**

secundi capitis commate quadragesimo quarto disertissime suerat commendata. Fore videlicet, ut regnum Messiae omnia tandem regna illa contereret, ipsum vero perstaret in sempiternum. Nomen Michaelis augustum est, quasi quaesieris: Quisnam est uti Deus? Quae omnino Christi gloria est. Et vero Michael, qui Princeps Judeorum antonomastice audiat, quod commate postremo hujusce capitis elogium illi tribuitur, Angelus intelligi alius non potest praeter eum, qui creator idem est Angelorum. Cujus pugnam cum Dracone Johannes commemorat, Christum utique designans, qui serpentis caput obtrivit. Alibi Michael, qui & Jehovah, notam convitii Diabolo impingere non sustinuit, hoc tantum inquires, Dominus te increpet: insigni mysterio. Nimirum, quia Filius nihil quicquam dicere aut facere potest, nisi quod Patrem audiverit & viderit dicentem atque facientem. Ut vel hinc eadem illius & voluntas & bonitas & naturas cum Patre demonstretur. ..." [Pages 631-632, internally Pages 617-618] - http://gdz.sub.uni-goettingen.de/dms/load/img/?PPN=PPN634962590&DMDID=DMDLOG_0027&LOGID=LOG_0029&PHYSID=PHYS_0632
http://gdz.sub.uni-goettingen.de/dms/load/img/?PPN=PPN634962590&DMDID=DMDLOG_0027&LOGID=LOG_0029&PHYSID=PHYS_0631

<http://books.google.com/books?id=XDpKEGDSuCWc&printsec=frontcover#v=onepage&q&f=false>

Johannes Cloppenburgh (AD 1592 - AD 1652) was a Dutch Calvinist theologian.

J. Cloppeburgh, S. S. Theol. Doctorus & in Acad. Franeq. Professoris; Exercitationes Super Locos Communes Theologicos: Quibus praecipui Religionis Christianae articuli lucide explicantur, ac ab Adversariorum corruptelis nervose vindicantur. 1653.

"... [Page XVI] Reliqua Disputationis Octavae. Respondente CASPARO DETSI, Ungaro. Thess I. ...

... 9. Bis in Scriptura exstat vocabulum Archangeli in numero singulari. I. Thess. 4. 16. Iudae. 9. Quare neque illud ex Scri- [Page XVI-XVII] ptura affirmari potest, esse plures in coelesti Hierarchia Archangelo. Unde illud liberae disquisitionis est Problema: An Archangelus a Iuda nominatus Michael, sit Angelus creatus; **An Christus ipse Angelorum caput: quod posterius videtur suadere locus Apoc. 12. 7. ...** [Pages XVI-XVII] -

<http://books.google.com/books?id=9ZcUAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page XIV] **28. Obiter adnotamus ad locum Psal. 34. 8. Thesin quidem nostram illic affirmari; tamen nobis adlubescere, ut non accipiamus singularem numerem per Enallagem pro plurali, Angelus pro Angeli, quod interpretibus placet unanimi fere consensu: sed ut servetur numeri singularis proprietas, & intelligatur Angelus ille Foederis Filius Dei, qui ut princeps Exercitus Dei Josuae se exhibuit: Josue. 5. 13. 14.15. qui vere Angelorum castra metatur. ...** [Page XIV] - <http://books.google.com/books?>

[id=9ZcUAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false](http://books.google.com/books?id=9ZcUAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false)

Ralph Griffiths (AD c.1720 – AD September 28, 1803) was a journal editor and publisher of Welsh extraction. In 1749, he founded London's first successful literary magazine, the Monthly Review (1749–1845), and remained its editor until his death in 1803.

The Monthly Review for January, 1806. By Ralph Griffiths.

"... **[Page 333]** THANKSGIVING SERMONS, Dec. 5, 1805.

Art. 38. The Watchers and the Holy Ones. -- Preached in the Cathedral Church of St. Asaph, Dec. 5, 108, &c. By Samuel, by Divine Permission, Lord Bishop of St. Asap. 4to. 2s. Hatchard. This singular sermon consists of two parts, viz. theological exposition, and political reflection. In the first, which is by much the most extended, the R. R. preacher endeavors to explain to what class of beings belong the "Watchers" and "the Holy Ones," mentioned in the text (Dan. IV. 17.) The opinion, that they are to be understood as angels of a distinguished rank, making the Cabinet or privy counsel of the Deity, is vehemently opposed; and **the Holy Ones are interpreted to mean 'the Three Person of the Godhead,' of which Michael the archangel is one, 'the description of whom particularly applies to the Son of God.'** ... We doubt whether the Orthodox will approve the Bishop's account, which makes **the second person of the Trinity** contend with the Devil about the body of Moses. **Here, however, we wish not to argue, but merely to report.**" **[Page 333]** -

<http://books.google.com/books?>

[id=Ff7kAAAAMAAJ&printsec=frontcover#v=onepage&q&f=false](http://books.google.com/books?id=Ff7kAAAAMAAJ&printsec=frontcover#v=onepage&q&f=false)

Campegius Vitringa Sr., or Kempe Vitringa[1] (born at Leeuwarden, May 16, 1659; died at Franeker, March 31, 1722) was a Dutch Protestant theologian and Hebraist. His youngest of four children was Campeius Vitringa (1693-1723). Vitringa, a follower of Johannes Cocceius, was a supporter of prophetic theology. Source -

http://en.wikipedia.org/wiki/Campegius_Vitringa

[Latin] Campegi Vitring Sacrarum Observationum Liber Quartus: In Quo De Rebus variis argumenti, & utilissimae investigationis, Critice ac Theologicae, disseritur; Sacrorum inprimis Librorum Loca multa obscuriora nova vel clariore luce perfunduntur. FRANEQUERAE, Apud JOHANNEM GYZELAAR, Illustrium Frisiae Ordinum atque corundem Academiae Typographum Ordinatum, 1700. - <http://books.google.com/books?id=AEZBAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

CAP. XIV

"... **[Page 201]** CAP. XIV **Notabiles & animadversione dignissimae Historiae duae, quae in Libro Judicaum leguntur de ANGELO SACERDOTE, qualis apparuit duobus illustribus Viris, Gideoni & Manoe, recensentur & illustrantur, & ex illis omnino probandum suscipitur; tum vere Angelum Jehova in duobus illis casibus sacrificium fecisse Deo, & in flamma sacrificii oblatus in coelos evectum esse, tum etiam, Angelus illum Jehova fuisse verum Jehovam FILIUM DEI, hoc nomine**

κυριως insignitum in Historia Populi Hebraei. ..." [Page 201]

"... [Page 212] 1. ANGELUM DOMINI, qui in binis his locis memoratur, considerandum esse ut SACERDOTEM. 2. ANGELUM illum DOMINI ipsum esse FILIUM DEI, olim manifestandum in carne: quibus rite demonstratis caetera facilius fluent. [Page 212]

"... [Page 215] XVII. Transimus ad alteram hypothesin, sequenti dissertationi a me substratum, quod nimirum Angelus, qui Gideoni & Manoe apparuit, non fuerit de genere creatorum Angelorum, sed Angelorum & hominum Princeps, ipse Filius Dei, alias מִיכָאֵל [MICHAEL] & ἀρχάγγελος [ARCHANGEL] dictus. Christianis hominibus, qui mysterium sanctae τριάδος credunt, id non difficulter persuasero; Judaeorum & sectatorum Socini nunc fere rationem non habeo. ..." [Page 215]

Martin Luther (AD 10 November 1483 – AD 18 February 1546) was a German monk [Order of St. Augustine], Catholic priest, professor of theology and seminal figure of the 16th-century movement in Christianity known later as the Protestant Reformation, "the Dr. Luther" of the Lutheran movement.

[German] D. Martin Luthers Werke: Kritische Gesamtausgabe; D. Martin Luthers Deutsche Bibel 1522-1546, Elfter Band Zweite Halft Die Übersetzung des Prophetenteils des Alten Testaments (Daniel bis Maleachi). Hermann Bohlaus Nachfolger / Weimar; 1960.

[German/Dutch] 1541 Translation:

"... [Page 108; 1541 Translation; Page 109; 1545 Translation] selbigen zeit, wird sich auffmachen der grosse Furst Michael, der fur die Kinder deines Volks stehet, Denn es wird ein solche trübselige Zeit sein als nicht gewest ist, sint das Leute gewest sind, bis auss diese zeit.

WIE wol Michael eins Engels name ist, doch verstehen wir hie, gleich wie auch Apoc. XII. den hErrn Christum selbs da durch, Die hie niden auff Erden mit seinen Engeln, das ist Predigern, streittet wider den Teufel, durchs Evangelium, Denn er nennet in den grossen Fursten. ..." [Page 108; 1541 Translation; Page 109; 1545 Translation] -

<https://archive.org/stream/s12werkediedeuts11luth#page/108/mode/1up>

<https://archive.org/stream/s12werkediedeuts11luth#page/109/mode/1up>

or also:

<http://books.google.com/books?>

[id=320IAQAIAAJ&printsec=frontcover#v=onepage&q&f=false](http://books.google.com/books?id=320IAQAIAAJ&printsec=frontcover#v=onepage&q&f=false)

Full Text of Page 108:

"... [Page 108; 1541 Translation; Page 109; 1545 Translation] 1541 ... Er nennets gepflanzt, Denn der Bapst hat ein Paradis aller luft zu Rom, oder in der Kirchen, gemacht, da er aller Welt, Gut, Gewalt und Ehre, frey nach seinem

willen braucht.

BVR selbigen zeit, wird sich auffmachen der grosse Furst Michael, der fur die Kinder deines Volks stehet, Denn es wird ein solche trübselige Zeit sein als nicht gewest ist, sint das Leute gewest sind, bis auss diese zeit.

WIE wol Michael eins Engels name ist, doch verstehen wir hie, gleich wie auch Apoc. XII. den hErrn Christum selbs da durch, Die hie niden auff Erden mit seinen Engeln, das ist Predigern, streittet wider den Teufel, durchs Evangelium, Denn er nennet in den grossen Fursten. DERselbige hat sich nu auffgemacht, und stehet fur die Christen, und tröstet sie, mit dem Wort der Gnaden. DENn his da her ist die grewlichst zeit gewest, als auff Erden ie gewest ist, WIE Christus diese wort auch füret, Matth. [Bl. XIII.] XXIII. Und wo diese Tage nicht verkürzt weren und auffgehöret hetten, So were sein Mensch selig worden, auch die Edomiten, Moabiten, Ammoniten nicht. DENN es schon angefangen in Welschenlanden, zu Rom und mehr Orten. Das man Epicurisch aus dem Glauben ein gespött gemacht, und die Kinder auch nicht mehr teusset. Also were beide Tauffe, Sacrament, und Wort alles aus gewest, und sein Mensch mehr selig worden. ...

... **9: Dan[iel]. 12,1 14: Off[enbarung]. 12,7. 19: Matth[ew]. 24,21f.**" [Page 108; 1541 Translation; Page 109; 1545 Translation] -

<https://archive.org/stream/s12werkediedeuts11luth#page/108/mode/1up>

<https://archive.org/stream/s12werkediedeuts11luth#page/109/mode/1up>

Philipp Melancthon (AD 16 February 1497 – AD 19 April 1560), born Philipp Schwartzerd, was a German reformer, collaborator with Martin Luther, the first systematic theologian of the Protestant Reformation, intellectual leader of the Lutheran Reformation, and an influential designer of educational systems. He stands next to Luther and Calvin as a reformer, theologian, and molder of Protestantism. Along with Luther, he is the primary founder of Lutheranism.

[**Latin**] In Daniele Prophetam Commentarius, editus a Philippo Melancthone, Anno 1543.

- <http://books.google.com/books?>

[id=1lISAAAcAAJ&printsec=frontcover#v=onepage&q&f=false](http://books.google.com/books?id=1lISAAAcAAJ&printsec=frontcover#v=onepage&q&f=false)

"... [**Page 122**] Eadem de Gog & Magog apud Ezechielem & in Apocalypsi di[c]untur. Ezechiel ait, God & Magog, factis ingentibus vastationibus, tandem in montibus Israel perituros esse.

Esti de iudicio ultimo Christi intelligi potest, tamen arbitror significari praelia quae piis erunt in hac ultima mundi senecta cum ..., qui vincentur in montibus Israel, id est, seu in locis ecclesiae in qua uere sonat Euangelium, vel a populus uere inuocantibus deum in fide filii eius Iesu Christi. Non enim vincetur ... nisi per filium dei dimicantem pro sua ecclesia, ut infra clare inquit Daniel. capite 12. **Stabit Michael, is est, Christus dux magnus pro filius populi.** Sed & apud Daniele & apud Ezechielem magne vastationes denunciantur, quas ut deus mitiget, toto pectore petamus. ..." [**Page 122**]

"... [Page 136] Porro hic locus admoneat nos de praesentia Christi, Quod videlicet filius Dei semper assuerit Patribus quodque vere nunc quoque Ecclesiae adsit, exaudiat & gubernet inuocantes ipsum, Sicut dicit in Euangelio, Ecce, ego vobiscum sum, &c.

Item, Ubicunque duo aut tres congregati sunt in nomine meo, ibi sum in medio eorum. [Page 136-137] Item, Ascendit, ut set dona hominibus, &c. Gene. 48. inquit Iacob de Christo, Angelus qui eripuit me ex omni malo, benedicat Pueris, &c.

Et Joh. 1. dicitur, Omnia per ipsum facta sunt, &c

Et hic interest colloquio Angelorum apud Danielelem.

Et Paulus inquit, Omnes bibebant de spirituali petra eos comitante, Petra autem erat Christus.

Sic nos statuere debemus adesse Christum, exaudire, iuuare, & gubernare nos, Idque vocat scriptura regnu Christi: sed infirmitas humanae mentis non potest sic intelligere Regum Christi cogitat de eo, tanquam de absente: non agente aliquid nobiscum. Sed his tenebris humanae rationis repugnandum est, & iuxta testimonia pro millionum, &c iuxta haec exempla credendum, Quod vere adsit nobis, exaudiat, & iuuet inuocantes ipsum.

Haec breviter adieci de Interprete vaticinii, que vocat Palmoi, id est, admirabilem quendam, sicut alibi Christus vocatur admirabilis consiliarius. [Page 137-138]

Est & illud considerandum, quod adese filius Dei, cum sit mentio summae calamitatis, ut significet se in illa ipsa calamitate futurum esse in excubiis, Sicut infra inquit, In illo tempore Michael, qui stat pro Filiis populi, &c. Haec est magna consolatio, praesertim hoc tempore, scire, quod Christus sit in excubiis pro nobis. ..." [Pages 136-138]

"... [Page 214] Alii aliter de sententia huius capitis disputant, sed iudico hanc esse simplicissima enarroationem. **Adfuit autem bono angel dux Michale, quem cum him & infra uocet ducem po-** [Page 214-215] **puli dei, intelligo esse ipsum filium dei, λόγοις, ut a Ioanne nominatur.** Hunc ducem & supra scribit interesse colloquio in capite octavo, ubi angelus ab illo domino petit interpretationem visionis.

Adesse cum & in hoc colloquio, ac Danielis labra attingere, & consternatum recreare, adparet. Semper enim adfuisse filium dei ecclesiae, eamque, defendisse contra furem diaboli, certum est. Ideo Ioannes inquit, Omnia per ipsum facta sunt. Loquitur enim non tantum de conditione rerum, sed etiam de gloriosis liberationibus, ecclesiae. Texit populum in mari rubro, & in deserto, Defendit Iosue, Gedeonem, Samuelem, Davidem, Eliam, Elisaeum, & alios fideles gubernatores sui populi.

Ideo inquit Iacob, Benedicat his pueris angelus, qui me eripuit ex omnibus malis. Haec uerba conueniunt ad filium dei, qui uere liberat ab omnibus malis, uidelicet a peccato, ab ira dei, a morte aeterna, ab insidiis diaboli. Non enim sine eaussa nominatim dicitur, ab omnibus malus. Haec gloria non potest tribui ministris angelus, qui etiamsi protegent corpora piorum, tamen nec peccatum nec aeternam mortem tollere possunt. ..." [Pages 214-215]

"... [Page 370] **TERTIA consolatio, quod in his tantis periculis habitura sit ecclesia defensorem filium dei. Ideo hic in textu dicitur, Illo tempore stabit Micael dux magnus pro filiis populi sui.**

Hac voce omnes pii se confirment, quam quidem & Christus ipse nobis inculcat, inquiens, Ego vobiscum sum usque ad consummationem mundi. In tanta dissipazione, in tanti aerumnis, pii videntur deserti a deo. ..." [Page 370]

"... [Page 371] **Dixi autem supra, semper adfuisse filium dei ecclesiae suae. Ideo hic vocatur dux magnus Micael, sic enim nominat filium dei. Adpellatio nota est. Quis sicut deus, id est, quantus est hic, qui est sicut deus, qui est imago aeterni patris, potens, misericors, liberator, vindex. ..."** [Page 371]

Heinrich Andreas Christoph Hävernicks; "(Dec 29, 1811, Kröpelin – Aug 19, 1845, Neustrelitz), Protestant theologian and OT exegete. After a solid philological training, Hävernicks studied Protestant theology and Semitic languages from 1827 to 1830 in Leipzig, Halle, and Berlin, where he received his Lic.theol. and Dr.phil. A follower of F.A.G. Tholuck in the theological controversies of the period, in Berlin he became a devoted student of E.W. Hengstenberg. On the recommendation of both, he received a call to the École de Théologie in Geneva in 1832. In 1834, he completed his habilitation in Rostock...", source - http://referenceworks.brillonline.com/entries/religion-past-and-present/ha-vernicks-heinrich-andreas-christoph-SIM_09221?s.num=126&s.rows=50&s.start=80

[German] *Commentar über Das Buch Daniel. Von Heinrich Andreas Christoph Hävernicks, Licentiat der Theologie. Hamburg, bei Friedrich Perthes. 1832.*

Daniel 12, Ver. 1:

[German] "... [Page 551; Internally Page 493] **Wir dagegen verstehen hier die mit der, als ein Ganzes zusammengefassten, Erscheinung des Messias (Michael) überhaupt verbundenen Leiden und Drangsale ..."** [Page 551; Internally Page 493] - <https://archive.org/stream/commentarberdas00hvgoog/page/n551/mode/1up>

[English, Personal Translation with Google Translate help] "... We, however, understand that in this place, as a whole combined, [as the] appearance of the Messiah ([who is] Michael) [along with] all [the] related suffering and tribulations ..." [English, Personal Translation with Google Translate help]

[German] "... [Page 557; Internally Page 499] **Denn diese Errettung des Volkes im eigentlichsten Sinne des Wortes konnte nur durch den Messias (Michael) geschehen, wobei es sich dann von selbst versteht, dass das vorher erwähnte Schützen und Befreien des Volkes von Seiten des Sohnes Gottes nur die Erscheinung des Erlösers sehn und die gemeinten Drangsale nur die mit derselben verbundenen sehn können. ...**" [Page 557; Internally Page 499] - <https://archive.org/stream/commentarberdas00hvggoog#page/n557/mode/1up>

[English, Personal Translation with Google Translate help] "... For this salvation of the people in the truest sense of the word, could only be done by/through the Messiah ([who is] Michael), where it then goes without saying that [by His] protecting and freeing the people [whom are on] the side of the Son of God previously mentioned, [can] only be seen as the appearance of the Saviour/Redeemer and the intentioned tribulations can only be seen as the same that are associated [with it]. ..." [English, Personal Translation with Google Translate help]

Jacobus Ode (AD 11 December 1698 in Zutphen , AD † 28 November 1751 [1] in Utrecht)) was a Dutch Philosopher, Reformation Theologian, Mathematician, Astronomer, Geographer and Physicist. source - http://de.wikipedia.org/wiki/Jacobus_Odé

[Latin] Jacobi Ode, Professoris Trajectini, Commentarius De Angelis. Bibliopolas. 1755.

[Latin] "... [Page 1057] I. Si denique per illud intelligis tantummodo cultum caeremonialem, quem Moses instituerat, qui que hactenus per captivitatem interruptus erat; putesque, disceptationem inter Michaellem, & Diabolum fuisse, an iste restituendus esset nec ne; veluti ex coll. Zach. 3. commonstrare conatus fuit JOH, GOTHOF. BACHMANNUS (m), & ab hac opinione se non prorsus alienum fuisse prodidit HAMMONDUS (n); Filius Dei, qualis certe fuit ille Angelus Jehovae Zach. 3. adversus Diabolum disceptavit, quod Diabolus omni conamine impedire molitus fuerit, ne iste cultus, cujus sacrificia erant typi corporis Christi, semel pro peccatis electorum omnis generis hominum, qui laqueris Diaboli tenebantur captivi ad ejus libitum, in sacrificium Deo offerendi, restitueretur, & ita sensim ejus potestas, tandemque penitus aboleretur.

J. Quia Dominus cum hortationis clamore, cum voce Archangeli, & cum tuba Dei, descendet e coelo I Thess. 4:16. Quorum verborum sensum si recte ceperim, clamor ille atque haec vox formabitur ab ipso Domino sc. Christo Jesu, & tuba Dei instabitur ab angelis sec. Matt. 24:31, coll. cum I Cor. 15:52. Simil modo, quo, sonus tubae vehemens admodum olim in monte Sinai ab angelis fuit factus; & vox, qua Lex ad populum ferebatur, ab ipso Dei Filio formata: Vid. Exod. 19:16, coll. cum Exod. 20:1,2, & Acts. 7:38,53. Si ideoque vox Archangeli sit vox ipsius Domini Christi, sponte sequitur, Filium Dei esse illum, qui apud Judam vocatur Michael Archangelus, adeoque ipsum Michaellem. Nec enim facile crediderim, plures esse Archangelos, quod sibi persuasit ALTINGIUS (o); multo minus dixerim, eos esse quatuor numero, utpote pro arbitrato confictos a Judaeis: Vid. VITRINGA (p) & Auctor Cabbala

Demudata (q). Illum autem τοῦ Ἀρχαγγέλου titulum optime convenire, & singulari cum efficacia tribui posse ac soli debere Filio Dei, abunde docuerunt GOCCEJUS (r), CLOPPENBURGIUS (s), VOGELSANGIUS (t), atque LAMPIUS (u).

K. Quia si attenta mente perpendamus, quae vidit Johannes in coelo, & memoriae prodidit Apoc. 12:5-11, facili negotio intelligimus, Michaellem esse Filium Dei. Quippe:

κ. Filius istius mulieris, quae repraesentabat Ecclesiam Judaicam internam, ex qua natus erat ille, raptus est ad Deum & thronum ejus. Cum autem iste procul omni dubio sit Filius Dei, isque, postquam raptus esset [Page 1057-1058] ad Deum & thronum ejus, vocetur Michael, ut pateat, neminem alium esse, de quo vere dici aut quaeri jure potest: Quis est sicut hic Deus fortis; liquere potest, Michaellem esse Filium Dei.

ζ. Michael and angeli ejus memorantur vs. 7. Jam vero angeli passim dicuntur esse Christi jure creatonis, beatitatis in eos collate, & supremi imperii, quod, praesertim post adscensionem in coelem, in eos fuit adeptus. Vid. Ps. 91:11, 103:20, 104:4, 148:2, Matt. 13:41, 16:27, 24:31, coll. cum Heb. 1:6, 2:7-9, Eph. 1:20,21 & I Peter. 3:22.

λ. Michael & angeli ejus praeliari visi sunt Dracone & angelis ejus. Eum autem, qui inimicitiam exerceret cum illo Serpente, quique sub Veteri Testamento pugnavit contra Diabolum, esse Filium Dei, cognoscitur ex Gen. 3:15, & probatum dedimus ex Dan. 10:13 & Zach. 3:2.

7. Michael vicit Diabolum, eumque de coelo projecit in terram. Eum autem, qui id grande opus perfecit, esse Christum Filium Dei patet ex Matt. 12:29, Luc. 11:22, coll. cum Luc. 10:18, Heb. 2:14, & I Joh. 3:8.

η. Coelites illam victoriam atque potestatem ex ea natam vs. 10 & 11, tribuunt Christo, ac ipsi dicuntur vicisse Diabolum per sanguinem Angi, & per sermonem testimonii sui. Ut adeo Michael debuerit esse Filius Dei.

ι. Draco iratus adversus mulierem, quod de coelo in terram projectus esset, dicitur vs. 17. abiisse ut bellum gereret, cum reliquis ex ejus semine - habentibus testimonium Jesu Christi. Quam ob rem cum illud bellum gesserit ex ira adversus Ecclesiam & fideles, qui singularem ad Christum habent relationem, eamque iram conceperit ex eo, quod inferior discesserit ex praelio, quod cum Michaelle inierat in coelo, constare inter omnes potest, Michael esse Filium Dei. ..." [Pages 1057-1058] - <http://books.google.com/books?id=fqYQvLKEXfwC&printsec=frontcover#v=onepage&q&f=false>

Johann Wigand (ca. AD 1523 - AD 21 October 1587) was a German Lutheran cleric. From 1538 Wigand studied at University of Wittenberg, attending lectures by Martin Luther and Philipp Melancthon. While working in Magdeburg he was one of the main contributors to the Magdeburg Centuries, a critical work on church history. In 1575 he

became Bishop of Pomesania, a post he held until his death in 1587.

[English] Brief Exposition of the Prophet Daniel

[Latin] Danielis Prophetæ Explicatio Brevis, tradita in Academia Ienensi, A D. Iohanne VVigando; Ienae Guntherus Huttichius ex. cudebat. Anno 1571.

"... **[Page 372r]** Princeps) 2. pars Narrationis, seu fundamentum consolationis. Ego Angelus coelestis, in aula principis Persarum, impiis consiliis, quae suggeruntur a malis Spiritibus, resisto, & habeo adiutorem Michaellem, principem Israelitici populi, id est, ipsum Dei filium. Huic Historiae conuenit Typus in Apocalypsi 12. ubi Michael & Angelieus pugnant cum Dracone. ..." **[Page 372r]** - http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS_0761&USE=800

"... **[Page 372v]** Ecce Michael) Siue de excellenti Angelo, siue de ipso filio Dei accipias, perinde est. De filio autem Dei ideo interpretamur, quia postea dicitur (Princeps populi Israelitici) id est, Ecclesiae verae. Docet autem Paulus, ipsum filium Dei fuisse Ducem & comitem eius coetus. Et Iacob inquit Genes. 49. Angelus, qui eruit me de cunctis malis, benedicat pueris istis, & inuocetur super eos nomen meum, etc. Iam vero eripere ex omnibus malis, non creaturae, sed creatori potius conuenit. Similiter & benedicere, opus Dei est. Est praeterea nomen valde magnificum. Nam Michael signi ficat, quis sicut Deus? ..." **[Page 372v]** - http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS_0762

"... **[Page 373v]** Et ecce quasi similitudo) Siue haec de Angelo, siue de filio Dei, deque ipso Michaelle intelligas, de quo supra, perinde est. Tangere labia, & impertiri robur cordis & mentis, beneficium Dei est, nisi quod Angeli possunt esse organa Dei, per quae Deus operatur quae vult: sicut Apostoli impositis manibus, sanarunt aegrotos, resuscitarunt mortuos. ..." **[Page 373v]** - http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS_0764

"... **[Page 374r]** Veruntamen) Repetit causum suae legationis, nempe, ut exponat primum quae sint futura. Deinde, quod Michael pro suo populo acriter dimicet. ..." **[Page 374r]** - http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS_0765

"... **[Page 374v]** Michael princeps vester) Etsi apparet, cuilibet provinciae suum destinatum bonum Angelum, qui molitiones Diabolorum reprimat: tamen hic videtur de sublimiori quodam, quam sint Angeli, differere. Princeps Ecclesiae, Hierosolymitanae, est ipse filius Dei, ut supra monuimus. ..." **[Page 374v]** - http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS_0766

"... **[Page 376r]** VI. De Michaelle principe populi Israelitici, seu Ecclesiae Dei. Filius Dei ab initio semper adfuit Ecclesiae suae, & factus homo, in ipso actu triumphi sui inquit, Ecce ego vobiscum sum, usque ad consummationem saeculi.

Non igitur dubium est, hunc Iesum Christum, Deum & hominem, nobiscum esse, propulsare Diaboli mirandas & multiplices machinationes. ..." [Page 376r] - http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS_0769

"... [Page 377r] Angelus ipse Filius Dei appellatur. Genes. 48. Angelus qui eripuit me de cunctis malis, benedicat pueris istis, etc. Duo hic attribuuntur Angelo, quae creaturis adscribi nequeunt, nempe eripere ex cunctis malis, Deinde benedicere spiritualiter ac corporaliter. Angelus Testamenti: Malach. 3. ..." [Page 377r] - http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS_0771

"... [Page 380v] Fit Archangeli mentio 1. Thes. 4. Ipse Dominus cum classico, & voce Archangeli descendet. Et Iudas, Cum Micahel Archangelus cum Diabolo disceptaret. Inde quidam ordinem & gradum Angelorum supremum constituunt, nempe Archangelorum. Verum probatio non videtur esse sufficiens. Primum, quia alias in sacris literis nulla fit distinctio Angelorum in eiusmodi gradus. Deinde hic Archangeli vox, ad ipsum Iesum Christum referri potest, qui est Micahel, & Angelorum Dux atque creator. Voce enim sua Christus iubebit mortuos reviviscere. ..." [Page 380v] - http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS_0778

"... [Page 443v] In tempore) 1. Consolation, eaque omnium potissima, de praesentia, cura, protectione, liberatione Michaelis principis mundi. [Page 443v-444r] gni, hoc est, ipsius filii Dei, de quo etiam Cap. 10. mentio facta est. Christus haec ita exponit atque illustrat: Ecce, inquit, ego vobiscum ero, usque ad consummationem saeculi. Item, Non relinquam vos orphanos. Quid autem potest dulcius dici, quam Iesum Christum, Dei & Mariae filium, nostrum saluatorem, non velle nos derelinquere, velle se nobis familiariter adiungere, velle nos adversus omnis generis pericula & adversitates tueri? Si Deus pro nobis, inquit Paulus, quis contra nos? ...

... Adest nobis in [Page 444r-444v] excubiis unus Michael, qui irato & effervescenti mari potest saevienti metas constituere. Ille Michael is est, qui est omnipotens, vicit mundum & principem eius, contrivit caput serpentis, habet potestatem huius & futuri saeculi. Hoc nobis Domino pro pectore, hoc nobis adsistente, nos protegente, erimus tuti, & in morte etiam cum ipso vivemus & regnabimus. Quod si interdum patitur ille Michael, aliqua membra, veluti tempestae marinae aliquas nauiculas, mergi, & absorberi violentia furentium ventorum in hoc mundo: non tamen penitus deserit, sed ea ipsa membra ad maiores dignitates evehit. Nulla enim maior dignitas in hoc mundo est, quam fieri conformem Iesu Christo, nostro Duci, cruorisque profusi ornamenta ad ipsum adferre. ..." [Pages 443-444] - http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS_0904
http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS_0905
<http://digital.staatsbibliothek-berlin.de/werkansicht/?>

"... **[Page 445r]** Michael) Hoc nominis tribuitur isti Heroi, nostro protectori. Michael aute significat, quis sicut Deus? Nominant interdum homines suos filios Hercules, Constantinos, Alexandros, Magnos, Maximilianos, Leuthelsser seu Ludolphos, Dielheiler Vilhelmos. Sed bullae merae sunt. Vix ubi exorti sunt, iterum decidunt ac pereunt. At quis sicut Deus? Filius Dei est, ipse quoque Deus, coaeternus, coessentialis, coomnipotens patri & Spiritui sancto. Quid est Diabolus? Est creatura, non est Deus, licet titulum hunc superbe sibi arroget. Quid sunt insaniae potentum in mundo, minas atroces spumantium, & micantem ferri particulam ostendantium? Ad hunc Michaellem nostrum, minus sunt quam puerorum puppae, ex luto, aut ligno, aut simili materia conflatae, quas pueri irati deiiciunt in terras, laeti eas collocant quocunque volunt **[Page 445r-445v]** nihil prorsus extimescentes illorum gladiolos aut hastulas. Alii Angelo intelligunt, excubias pro Ecclesia Dei agente. Sed rectius pro ipso Iesu Christo mundi Salvatore accipimus, iuxta dicta noui Testamenti. Princeps magnus) Esai. 9. etiam appellatur Iesus Christus Schar Schalo princeps pacis, qui hic dicitur Schar Gadol, princeps magnus. Est autem princeps, quia omnia subiecta sunt pedibus ipsius. Psal. 8. Duplici enim ratione meretur dici princeps. Primum creationis ratione, quia omnia per ipsum creata sunt. Cur igitur non iure nominaretur princeps rerum omnium? Deinde ratione meriti, quia vicit mundum & subiugauit sibi, cum suo principe Diabolo, Itaque hoc etiam iure recte appellatur princeps. Apoc. 1. dicitur princeps regum terrae. Magnus, imo maximus princeps iustissime appellatur, quia est Deus omnipotens, autor & gubernator coeli & terrae, qui omnia secit & facit, quaecunque voluit: magnasemper fecit in Ecclesia, & magna porro faciet in ea. Hunc salvatorem & protectorem confer ad omnia ea, quae in mundo ma- **[Page 445r-445v]** gna & terrifica videntur, & quiderunt?..." **[Pages 445r-445v-446r]** -

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"... **[Page 446r]** Na Michael princeps ille magnus, eiusmodi elatos, tumidos, cristatos pappos discussit plurimos, iam inde ab initio papporum. Haec nobis praebeant consolatione, adversus terrificum aspectum Diabolorum & suorum mancipiorum, furetiū contra Ecclesiam Christi. Hic princeps magnus inquit: Omnes capilli capitis vestri numerati sunt, etc. Item, Nemo rapiet ones meas de manu mea. O potentem manum istius Michaelis, o munitos optime, & in tutissimo loco positos, qui manu Michaelis inclusi sunt. ..." **[Page 446r]** - <http://digital.staatsbibliothek-berlin.de/werkansicht/?>

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"... **[Page 447r]** Et erit tempus) Ratio, & Enumeration saeuissimarum tempestatum, quae ingruent postremis mundi temporibus, quando Antichristus suum obtinebit imperium. Q.D. Extrema id necessitas exiget, ut Michael ille magnus princeps assistat suo populo. Nam absque ipso si foret, tota Ecclesia

actutum interiret, Depingit autem mundi senectam, & Antichristi rabiem extremam. Tempus angustiae) Variarum tribulationum. Splendidissimum sane nomen est, populum esse Dei, Ecclesiam esse Christi, esse filios Dei, haeredes vitae aeternae. ... Nam hic ipse Deus per Angelum nobis praedicat, afflictiones, vexationes, aerumnas, miseras longe gravissi- **[Page 447r-447v]** mas, quae non finientur, nisi adventu Christi ad iudicium, licet quasdam liberationes, & quasdam lenitiones subinde Michael ille clementer largiturus est, ne prorsus intereat semen sanctum in terris, & ut aliqua fiat doctrinae coelestis propagatio. Sic ipse filius Dei factus homo nobis occinit: Eritis odio omnibus hominibus, propter nomen meum. Mitto vos tanquam oves in medium luporum. Se me persecuti sunt, & vos persequentur. Qui vult me sequi, tollat crucem suam. Et Paulus acclamat: Omnes qui pie in Christo Iesu volunt vivere, persecutionem patientur. Rationes autem, unde haec proueniant, & deinde etiam, cur Deus ista sinat Fieri, in promptu sunt. Ecclesia Christi abrenunciavit Diabolo, & omnibus operibus eius: Itaque habet Diabolum hostem perpetuum. Ille vero circuit, ut Petrus docet, tanquam leo rugiens, quaerens quem deuoret. Deinde vero Diabolus est princeps huius mundi: Itaque filii huius seculi virtutes sui principis aemulantur, nempe mendacia & homicidia. Inde etiam mundus, omnibus piis iniquis & infestus est. Dum igitur Diabolus & eius focii in hoc mundo sunt, inimicitiae atroces in omnes pios exercentur Genes. 3. ..." **[Pages 447r-447v]** - http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS_0911
http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS_0912

"... **[Page 453v]** II. De Michaele duce magno, assistente Ecclesiae Dei perpetuo, ac patrocinium praestante, contra omnia terriculamenta Diaboli, contra omnes fremitus impiorum. Dicamus igitur cum Psalmista: Dominus nobis adiutor, non timebimus, quid faciat mihi homo. Exempla extat huius rei manifesta. Quoties enim ille Michael discussit Pontificiorum conatus? Quando iam triumphabundi clamarunt, Actum est de Euangelicis, iacet, nunquam resurgent: tum Michael ille percussit ipsos in maxillas, detesque, elisit, & quasi ex morte suos confessores liberauit. ..." **[Page 453v]** - http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS_0924

David Chytraeus or **Chyträus** (26 February 1530, Ingelfingen – 25 June 1600, Rostock) was a German Lutheran theologian, historian, professor of the University of Rostock and one of the co-authors of the Formula of Concord.

[Latin] Explicatio Apocalypsis Joannis Apostoli, perspicua & brevis, ex praelectionibus Davidis Chytraei. Vitebergae Excudebat Iohannes Crato. Anno 1564

"... **[Page 234]** I. Personas describit, inter quas bellum geritur, Mulierem & Draconem seu Ecclesiam & Diabolum.

II. Singulare certamen & victoria magni Michaelis, filii Dei Domini nostri Iesu Christi, capitis Ecclesiae adversus diabolum exponitur, Que Christi victori, fons & causa est victoriae in nostris & omnium piorum certaminibus.

III. Bellum & persecutiones Diaboli, et irritos conatus adversus Ecclesiam, depingit. ..." [Page 234] - http://reader.digitale-sammlungen.de/de/fs1/object/display/bsb10179550_00294.html?zoom=1

"... [Page 237] Multo imbecillior est ecclesia, quam ut proa priis viribus hostem diabolum omnium potentissimum sustinere & profligare possit. Ideo magnus dux et imperator Ecclesiae filius Dei Dominus noster Iesus Christus ipse, cu Dracone singulari certamine congressus est, & caput, id est, regnum & potentiam Draconis contrivit. Cuius victoriae efficacia et virtute, Nos etiam cum Diabolo & ipsius organis, haereticis, tyrannis, & proprie naturae viciosis affectibus praeliantes, vincimus, adiuti a filio Dei, qui inde usque ab initio Ecclesiae suae adfuit, & adversus diaboli furorem defendit, ut historia Iacob Gen 32. 48. populi Israel in mari rubro & deserto. Exod. 14. Iosue cap. 5. Et David inquit, Castrametatur Angelus Domini in circuitutimentum eum, et eripiet eos. **Ideo in Daniele nominatur magnus dux Michael, qui stat pro filiis populi Dei Et hoc in loco Angelum Michaellem typum esse filii Dei non dubium est.** Cui etiam nomen proprie congruit מִיכָאֵל, Quis sicut Deus, videlicet aequali potentia, maiestate, gloria cum aeterno Patre ... Patri, liberator & vindex Ecclesia sue. ..." [Page 237] - http://reader.digitale-sammlungen.de/de/fs1/object/display/bsb10179550_00297.html?zoom=1

Giovanni Diodati or **Deodati** (AD 6 June 1576 – AD 3 October 1649) was a Swiss-born Italian Calvinist theologian and translator. He was the first translator of the Bible into Italian from Hebrew and Greek sources.

[Italian] Giovanni Diodati. I commenti alla Sacra Bibbia con le introduzioni E I sommari, Volume I, Ricavati Dalla Edizione Ginevrina del 1641.

"... [Page 61] ESODO. -- CAPO III. ... v. 2. L'Angelo, che era il Figliuolo di Dio stesso, come appare da cio ch'egli e nominato l'Eterno Signore (v. 4, 6, 7, 14; Deut., XXXIII, 16; Marc., XII, 26) ed Angelo, per lo suo ufficio di Mediatore; vedi Ge., XVI, 7. ..." [Page 61] - <https://archive.org/stream/icommentiallasac00diod#page/61/mode/1up>

"... [Page 210] ... IOSUE. -- CAPO V, ... v. 13. Un uomo, ch'era il Figliuol di Dio, in forma umana presa a tempo, per preludio frequente della sua incarnazione; il che se verifica per l'adorazione religiosa de Iosue, da esso accettata, la quale un Angel creato avrebbe rifiutata; Apoc., XIX, 10 e XXII, 9; e per cio ch' e detto, v. 15. ..." [Page 210] - <https://archive.org/stream/icommentiallasac00diod#page/210/mode/1up>

[Italian] Giovanni Diodati. I commenti alla Sacra Bibbia con le introduzioni E I sommari, Volume II, Ricavati Dalla Edizione Ginevrina del 1641.

"... [Page 848] DANIEL. -- CAPO X. ... v. 13. ... Micael S. Iuda lo qualifica Arcangelo (Iuda, IX); cioe Angelo di grado eminente e comandante sopra altri.

In Daniel, X, 21, egli e qualificato Capo della Chiesa; in Daniel, XII, 1, Difensore di quella; nell' Apoc., XII, 7, Capo degli Angeli; onde molti stimano che sia il Figliuolo di Dio stesso, come in effetto Micael significa: Chi e pari a Dio? E cosi il senso sarebbe: Che il Figliuolo di Dio aveva aggiunta la sua potenza divina all' opera di quest' Angelo creato alla difesa della sua Chiesa. -- L'uno. Se Micael e il Figliuolo di Dio, per questi primi Principi possono essere intese le persone della sacratissima Trinita. Se e un Angelo creato, si possono intendere gli Arcangeli; vedi 1 Tess., IV, 16. Così gli Angeli sono chiamati Principati e Potesta; Rom., VIII, 37; Efes., III, 10; Col., I, 16. ..." [Page 848] - <https://archive.org/stream/icommentiallasac02diod#page/848/mode/1up>

"... [Page 853] DANIEL. -- CAPO XII. ... v. 1. In quel, cioe dopo la distruzione di tutte le suddette Monarchie; vedi Dan., II, 14. -- Misael, cioe il Figliuol di Dio apparira in carne, e sara da Dio suo Padre stabilito Re eterno della sua Chiesa; vedi Dan., X, 13, 21; los., v, 14, 15. ..." [Page 853] - <https://archive.org/stream/icommentiallasac02diod#page/853/mode/1up>

"... [Page 940] MALACHIA. -- CAPO III. ... v. 1. ... L'Angelo, cioe Cristo, Mediatore e fondamento del Patto della grazia con gli eletti; vedi Esodo, XXIII, 20, 21; Isaia, LXIII, 9; Ebr., VIII, 6; IX, 15 e XII, 24. ..." [Page 940] - <https://archive.org/stream/icommentiallasac02diod#page/940/mode/1up>

"... [page 1401] APOCALISSE. -- CAPO XII. ... v. 7. Si fece. Figurata rappresentazione del giudicio del diavolo rinnovato da Christo glorificato, il quale e stato fatto il vero Micael; cioe Capo degli Angeli; vedi Luca, X, 18; Gio., XII, 31. ..." [Page 1401] - <https://archive.org/stream/icommentiallasac02diod#page/1401/mode/1up>

Andrew Willet, (AD 1562 – AD 4 December 1621) was an English clergyman and controversialist.

Andrew Willet, Sixfold Commentary [Hexapla in Daniele, that is, A six-fold commentarie upon the most divine prophesie of Daniel, wherein according to the method propounded in HEXAPLA upon Genesis and Exodus, sixe things are observed in every Chapter. 1. The Argument and Method. 2. The diverse readings. 3. The Questions discussed. 4. Doctrines noted. 5. Controversies handled. 6. Morall observations applied. Wherein many obscure visions, and divine Prophecies are opened, and difficult questions handled with great brevitie, perspicuitie, and varietie, which are summed to the number of 536. beside the Controversies 134, in the Table, in the end o the booke: and the best Interpreters both old and new are therein abridged. Divided into two bookes: the first containing the historicall part of this Prophesie, in the 6. first Chapters: the propheticall, in the 6. last. By Andrew Willet Professour of Divinitie. The First Booke. Ezek. 28.3. Behold thou art wiser then Daniel, there is no secret that they can hide from thee. Printed for Leonard Greene. 1610] - <http://rarebooks.dts.edu/viewbook.aspx?bookid=1422>

"... [Page 375] There was a man clothed in linen. Dan. 10. 5. ... [Page 375-376]

... [Page 376] it was Christ who in this glorious manner manifested himselfe. ...

... 3. Junius and Polanus doe proove the same by that place, c. 12. 6. where one, namely and Angel, speaketh thus unto the man cloathed in linen, When shall be an ende of these wonders? this was Christ then, of whom the angels learne the knowledge of things to come: who is called c. 8. 13. Palmoni, one that hath secrets in account: to whom one of the Angels propounded the like question. 4. this vision agreeth with that Revelat. 1. almost in everie respect: But here Christ appeared in this manner, in a long rayment, girded about with a golden girdle, his eyes were as flames of fire, his feete as fine brasse, his voice as the sound of waters: And so doth Christ appeare here, in a long white garment, his face as lightening, his eyes as flames of fire, his armes and feete like polished brasse, his voice, like the voice of a multitude: the likenesse and agreement of the apparitions sheweth that he was the same, which in both places appeared. ...

... Answ. 1. Some here answer, that although Michael afterward be understood to be Christ, yet in this place, Michael signifies one of the principall Angels, Pappus. But that seemeth not so fit, in the same prophecie, and at the same time, by Michael to understand not one and the same, but diverse. ...

... 3. Therefore this is our answer, that it was the person of Christ, the Sonne of God, which was seene of Daniel in that great majestie: And he is that Michael afterward spoken of: But it was the Angel Gabriel that had the communication with Daniel: For the prophet himselfe distinguisheth the person of the Angel, fro[m] him who appeared in that glorie: as v. 16. he saith, I said unto him that stood before me: that was another beside Christ that appeared: whom the Prophet pointeth out by the pronoun demonstrative dubbed, v. 17. how can the servant of my Lord talke with that my Lord, Polan. Soc. 8. 16. there is the like distinction betweene the Angel Gabriel, and another that spake unto him in a mans voice, called before Palmoni, v. 13. the like also see, c. 12. 5. where one of the Angels standing by the river, speaketh unto the man cloathed in linen, that is unto Christ, to know when should be the ende of those things. ... **[Page 376-377]**

... **[Page 377]** But this beeing a vision of Christ, not of a created Angel, both sheweth his strength wherewith he had girded himselfe, as the Prophet David saith, Psal. 93. 1. as Pererious expoundeth that part of the vision, Apocal. 1. or it sheweth Christs readinesse and alacritie to finish that worke which was committed unto him ... Jun. Polan. Oecolamp. ..." **[Sixfold Commentary (1610), Pages 375-377]**

"... **[Page 380]** Daniel ... had a sufficient Mediatour beside, even Michael, Christ Jesus the Prince of this Church. ..." **[Sixfold Commentary (1610), Page 380]**

"... **[Page 384]** 2. But the better opinion is, that this Michael was none other but Christ the Sonne of God, the Prince and chiefe of the Angels: the reasons are these: 1. the word Michael signifieth, who is as God: whereupon it can not be inferred, that he is not God, for the essence of the Sonne is not compared with

the essence of the Father, but the comparison is of their persons: and so Christ is called the image of the invisible God, Coloss. 1. 15. the ingraven image of his person, Heb. 1. 3. 2. He is called the chief of the Angels, who are called Princes in comparison of all other terrene Princes: the word achad here used, signifieth as well the first, as one: as the word acath, of the same sense is taken, Dan 1. 21. he was unto the first year of Cyrus. Christ then, was not one, but the first or chiefe of the Princes, that is, the Angels. 3. This Michael is called the Prince of the people of God. v. 21. who is Christ, and the great Prince, c. 12. 1. 4. He is saide to help the Angels, then he was greater than the Angels: for there is no power greater then the Angelical power, but the divine onely, Polan. Melancth. Genevens. H. Br. Jun. all consent, that Michael is not here a created Angel, but Christ Jesus, the Sonne of God, the Prince of the Angels: M. Calvin leaveth it as a thing indifferent. ..." **[Sixfold Commentary (1610), Page 384]**

"... **[Page 385]** But this more to the comfort of God's people, when they understand, that not onely the Angels fight for them, but even Michael the Prince of the Angels, the Sonne of God himselfe proteceth them.

4. Wherefore it is the sounder opinion, that this Angel was helped, non accessione numeri, sed virtutis, not by the encrease of the number, but by the accession of a greater power and strength, Jun. Polan. for it is sufficiently prooved in the former question, that this Michael was Christ. ..." **[Sixfold Commentary (1610), Page 385.]**

"... **[Page 389]** 9. But this beeing granted, that this Michael is Christ the Sonne of God, as it prooved before, quest. 22. who is indeede the Prince of the people of God, the reason is evident, why Michael onely assisteth this angel, becasue when all other terrene powers doe faile, he taketh upon him the defense and protection of his Church, Jun. Polan. H. Br. ..." **[Sixfold Commentary (1610), Page 389]**

"... **[Page 397]** but Christ needed not the assistance of an Angel, as he saith that Michael helped him, v. 13. and Michael which helped the Angel is rather understood to be Christ, see before, c. 10. quest. 22. ..." **[Sixfold Commentary (1610), Page 397]**

"... **[Page 465]** **the great Prince of the Church Michael, which is Christ Jesus** ..." **[Sixfold Commentary (1610), Page 465]**

"... **[Page 466]** Quest. 2. Who is understood here to be Michael the great Prince. ...

... 5. But that this Michael was none other but Christ, the Prince of the Angels, may be made plaine by these reasons:

1. By the name Michael, which is compounded of these three particles, mi, cha, ell, which signifie, which is as God, noting both the distinction of his person, and the indentitie of this nature, that he in power is equall unto God: as the Apostle saith of Christ, Phil. 2. 6. who being in the forme of God, though it no

robberie to be equall unto God, and Heb. 1. 3. he is said to be the brightnesse of his glorie, and the engraved forme of his person. This annotation of the word is well urged by Melanchton, upon this place, Oecolampad. Jun. in comment. Polanus, M. Br. in Daniel.

2. This Michael is here called shar hagadol, the great Prince: there are principalities and dominions so called both among Angels and men: but this Micahel is called prince in the superlative and highest degree, and in thie respect the Apostle saith, Ephe. 1. 21. that God hath set Christ above all principalities and poweres, &c. and every name that is named: And hereunto may be applyed that saying of the Apostle, that Christ is made so much the more excellent then the Angels, us he hath obtained a more excellent name then they, namely, to be called, a great prince, Jun. this name ot title shar hagadol, a great Prince, is translated by the Apostle αρχαγγελος, an Arkangel, which signifieth the chiefe of Prince of Angels. And though it be there said, 1. Thess. 4. 16. that the Lord shall descend with the voice of an Arkangel, it followth not that Christ is not that Arkangel, no more then it followethm because it is said also in the same place, with the trumpet of god, that Christ should not be God, Polan. And the trumpet of God, is the voice of God, as Psal. 47. 6. God is gone up with triumph, even the Lord with the sound of a trumpet: God shall then descend in the voice of a trumpet, as in the giving of the lawe. So is this voice interpreted to be the voice of the Sonne of God, which the dead shall heare and live. Joh. 5. 25. Polan. M. Br.

3. Further this is shewed by the office of this Michael, which is to stand for the people of God: whose protector and captaine is Christ Jesus, called therefore, Josua 5. 15. captaine of the Lords host: which place Justin, Martyr dialog. cum Tryphon, understandeth of Chrit: for who else is captaine of the Lords host, and protector of his Church?

4. This great Prince here mentioned, is the same, who had written upon his thigh, the king of Kings, and the Lord of Lords, Apocal. 17. 16. who sate upon a white horse, his eyes were as a flame of fire, an the wariers of heaven followed him upon white horses: who was called the word of God. This was no other but Christ: for to no other but unto him, doe all these glorious titles agree, Oecolampad.

5. This Michael is said to have Angels, Apocal. 12. 17. but the blessed spirits cannot [Page 466-467] be said to be any others Angles save Christs, Fulke annot. By these and other reasons it is evident, that this Michael is no other but Christ: see more hereof, c. 10. quest. 22.

But it will be objected, that Michael is not alwayes taken for Christ, as epist. Jude 9. that Michael the Arkeangel striving with the devill about the bodie of Moses, durst not blame him with cursed speaking, but said, the Lord rebuke thee: Answ. Christ so speaketh as the Mediator of his Church, referring all to the glorie of his fatherL as the like we reade, Zach. 3. 2. where it is said, Jehovah said unto Satan, Jehovah rebuke thee Sathan. Polan. ..." [Sixfold Commentary (1610), Pages 466-467]

"... **[Page 476]** 2. One of those three, which appeared to Abraham, was Christ himself, whome Abraham there praieth unto, and calleth him Jehovah; the other two were indeede ministering Angels, which afterward went to Sodome, and were received into Lots house.

3. But this man which was cloathed in linen, was none other then Christ himselfe: 1. because he is the same, which so appeared before, c. 10. 4. which was Christ, as in that place hath beene shewed. 2. he is the revealer of secrets, and of him the Angel asked the like question before, c. 8. 13. 3. this vision is interpreted by the like, Apoc. 10. 1. where a mighty Angel came downe from heaven, with a rainbow about his head, and his face was as the Sunne, he stood upon the land and the Sea, signifying his power over both, and lift up his hands to heaven: but that great Angel was Christ: the similitude of the vision argueth the indentitie of the same person. 4. and beside his standing uoin the water doth signifie, quod alim super Jordanem testimonium accepturus, that in time to come he should receive testimonie from heaven upon the waters of Jordan. ..."

[Sixfold Commentary (1610), Page 476]

"... **[Page 483]** 4. Places of Doctrine.

Doct. 1. Of the person and office of Christ.

v. 1. Michael shall stand up, the great Prince, which standeth for the chidren of thy people: here are three things shewed concerning Christ: 1. his person, he is called Michael, that is, as God, one equall unto God, a distinct person from the Father, but of the same essence, power, eternity, who is the brightness of his glorie and the engraved forme of his person Hebr. 1. 3.

2. His office is described: he is the great Prince: the governement is upon his shoulder, Isa 9. 6. the Lord of Lords, and the King of Kings, Apocal. 17. 14. the mightie protector and defender of his Church.

3. The benefit that we have, is this: this Michael standeth for his people to defend them from the rage of Sathan and his ministers: as our Blessed Saviour saith, I give unto them eternall life, and they shall never perish, neither shall any pluck them out of my hand, Joh. 10. 28. ..." **[Sixfold Commentary (1610), Page 483]**

"... **[Page 485]** 5. Places of controversie.

1. Controv. Against blasphemus Servetus, that made himselfe Michael.

It hath been shewed before, quest. 2. that this Michael was no created Angel, but Christ the Mediator, who is the Prince and protector of his Church, as is there prooved by these 3. arguments out of this place. 1. by the name Michael. 2. by the title here given unto Christ, called the great prince. 3. by his office, he standeth for the people of God: herein the appeareth the horrible blasphemie of Servetus, who as M. Calvin reporteth his words, was not afraid to say, se esse

illum Michaellem Ecclesia custodem, that he was that Michael the protector and keeper of the Church, &c. What presumption is this for a mortall man to arrogate unto himselfe that name and title, which it too great to be given unto the Angels? ..." [Sixfold Commentary (1610), Page 485]

"... [Page 493] 6. Morall observations.

1. Observ. Michael great Prince standeth for his people.

v. 1. At that time shall Michael stand up, &c. This is the comfort of Gods Church, though ... Pope, and other adversaries doe stand up against them, yet they have Michael the great Prince to fight for them, who shall deliver his Church from their cruell rage, and not suffer them further to prevaile, then it shall be for his glorie, and the triall of their faith: and this is that, which our Saviour hath promised, Behold, I am with you alwaies to the end of the world, Matth. 28. 20. ..." [Sixfold Commentary (1610), Page 493]

William Miller (AD February 15, 1782 – AD December 20, 1849) was a Baptist preacher, from the United States, who is credited with beginning the mid-nineteenth century North American religious movement that was known as the Millerites. After his prophetic interpretations did not happen as he expected, new heirs of his message emerged, including Seventh-day Adventists and Advent Christians. Later movements found inspiration in Miller's emphasis on Bible prophecy. Source - http://en.wikipedia.org/wiki/William_Miller_%28preacher%29

Evidence from the Scripture and History of the Second Coming of Christ about the year 1843: exhibited in a course of lectures. By William Miller. Troy: Printed for the Publishers, By Kemble & Hooper. 1836.

"... [Page 41; Internally Page 83] I shall now examine the remainder of Gabriel's message contained in **Daniel XII. 1**, "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people." **Michael in this passage must mean Christ, he is the great Prince, and Prince of princes. ... There are two things for which Christ stands up for his people to accomplish ... Surely this must be by the power of Michael, the great Prince of the Covenant. ...**" [Page 41; Internally Page 83] - https://archive.org/stream/WilliamMillerEvidenceFromScriptureAndHistoryOfTheSecondComingOfMiller_evidenceFromScriptureAndHistory_secondComingOfChristAboutYear1843_1836#page/n41/mode/1up

"... [Page 42; Internally Page 85] Then I, Daniel, looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river, and said to the man clothed in linen, which was upon the waters of the river, how long shall it be to the end of these wonders?" **Here Daniel saw the two holy ones inquiring of the man clothed in linen which stood upon the waters of the river.** [Page 42-43; Internally Page 85-86]

[Page 43; Internally Page 86] **This man is the same as Michael standing up for the children of thy people. The reason I assign is, he is clothed in linen, which shows he is the high priest for the people of God. This angel is represented as being the Messenger of the Covenant, by having a rainbow on his head. He was clothed with a cloud pure and white like linen. He, too, had a little book open** showing what he should do, agreeing with our explanation, spreading the Gospel for the last time through the world, standing one foot on the sea and the other on the earth, to keep down the power of anti-Christ who sets on many waters, Rev. XVII. 1, 15, and the power of the kings of the earth until the whole elect should be sealed. See Rev. VII. 1-3. **And this is the Mediator is evident ...**" [Pages 42-43; Internally Pages 85-86] - https://archive.org/stream/WilliamMillerEvidenceFromScriptureAndHistoryOfTheSecondComingOfMiller_evidenceFromScriptureAndHistory_secondComingOfChristAboutYear1843_1836#page/n42/mode/1up
https://archive.org/stream/WilliamMillerEvidenceFromScriptureAndHistoryOfTheSecondComingOfMiller_evidenceFromScriptureAndHistory_secondComingOfChristAboutYear1843_1836#page/n43/mode/1up

"... [Page 62; Internally Page 127] The signs of the times. In the close of **Christ's** instructions to the church under consideration, he says, "Behold, I stand at the door and knock, if any man hear my voice,: &c. Daniel says, "At that time shall **Michael** stand up, the great Prince that standeth up for the children of thy people." And **Christ** says, "For many shall come in my name saying, I am Christ and shall deceive many." ..." [Page 62; Internally Page 127] - https://archive.org/stream/WilliamMillerEvidenceFromScriptureAndHistoryOfTheSecondComingOfMiller_evidenceFromScriptureAndHistory_secondComingOfChristAboutYear1843_1836#page/n62/mode/1up

"... [Page 85; Internally Page 172] "**Michael** and his angels fought," **Christ** and his apostles. ..." [Page 85; Internally Page 172] - https://archive.org/stream/WilliamMillerEvidenceFromScriptureAndHistoryOfTheSecondComingOfMiller_evidenceFromScriptureAndHistory_secondComingOfChristAboutYear1843_1836#page/n85/mode/1up

"... [Page 106; Internally Page 213] [Daniel] XII. 1, "And at that time shall **Michael** stand up, the great prince which standeth for the children of thy people." **This I have shown in a former lecture is the same angel that stood upon the waters of the river, clothed in linen. Daniel XII. 6. Also the same angel that John saw, Rev. X. 1-6, standing his right foot upon the sea and his left upon the earth, and in his hand a little book open. This angel told John that he must "prophecy again before many people, and nations, and tongues, and kings," meaning that the gospel must again be published, as it had been in the apostolic days. And then would this angel lift his hand to heaven and swear by him that liveth for ever and ever, that time should be**

no longer. ... [Page 106; Internally Page 213] -

https://archive.org/stream/WilliamMillerEvidenceFromScriptureAndHistoryOfTheSecondComingOfMiller_evidenceFromScriptureAndHistory_secondComingOfChristAboutYear1843_1836#page/n106/mode/1up

Carl L. Beckwith, [<http://www.beesondivinity.com/carllbeckwith>] (Ph.D., University of Notre Dame) Associate Professor of Divinity History and Doctrine at the Beeson Divinity School (2007), and is an ordained minister in the Lutheran Church-Missouri Synod.

"Ezekiel, Daniel" edited by Carl L. Beckwith

"... [Page 405] All are agreed that Michael is here the true Son of God, Jesus Christ, by the description of his person, his office, and his benefit. ... Our commentators note God's promised preservation and protection of his people, the gathering of his people by the pure doctrine of the gospel and their salvation and final resurrection. ..." [Page 405] -

<http://books.google.com/books?id=gSMDd60ohdkC&printsec=frontcover#v=onepage&q&f=false>

Robert W. Bertram (AD 27 March 1921 - AD 13 March 2003), a Lutheran Professor of Systematic and Historical Theology at Concordia Seminary in St. Louis, did advanced study in Catholic theology at the University of Munich (1965-1956), and was the Department Head in Religion at VU, from Valparaiso, Porter Co., Indiana in 1958.

The Angels of Michael; Revelation 12:7-12, by Robert W. Bertram; [Published in The Cresset 21, No. 9 (September, 1958): 12-14. Reprinted with permission.]

"... Then who is this leader of ours who is called Michael? According to Luther and others, the name "Michael" in this case does not refer to the angel Michael in the Book of Daniel, unless it be that angel of whom, Daniel tells us, Nebuchadnezzar exclaimed, His form is like that "of the Son of God" (Daniel 3:25). The word Michael, in other words, might well not be a personal, creaturely name at all, like Gabriel or Peter or Paul, but should rather be translated literally: Michael - "Who is like God." Quis sicut Deus. And who is like God? Which one is it of all the angels who Himself so partakes of the divine majesty that He alone can be said to be, truly, the Son of God? Of whom does the writer to the Hebrews (1:3) say: "... Who being the brightness of God's glory and the express image of God's person ... upholding all things by the word of His power"? **This is He**, the same epistle says, "who by Himself purged our sins." Of whom does the writer to the Colossians (1:15) say: "Who is the image of the invisible God, the firstborn of every creature"? **Who? The Lord Jesus Christ**, in whom, the same writer says (1:14) "We have the redemption through his blood, even the forgiveness of sins." **He is the Micha-el, the Quis sicut Deus, whose angels we are.**

The war **we wage under His banner and within His kingdom** of heaven is a war against the kingdom of the earth, against the principalities and powers, against the rulers of the darkness of this world, "against the great dragon ... that

old serpent called the Devil and Satan." ... that **his battle ... involves the Lord of Life against the Dragon of death.**" [Page 2] -

<http://www.crossings.org/archive/bob/sermons/TheAngelsofMichael.pdf>

Spirituality is for Angels - The Angels of Michael; by Robert W. Bertram [Printed in Ecumenism, The Spirit and Worship, 126-169. Edited by Leonard J. Swindler. Pittsburgh: Duquesne University Press, 1967.]

"... [Page 3] Then **who is this leader of the angels who is called Michael? According to the same exegetical tradition, the name "Michael" in this case does not refer to the angel Michael in the Book of Daniel, unless it be that angel of whom Nebuchadnezzar exclaimed, his form is like that "of the Son of God" (Daniel 3:25). The word Michael, in other words, might well not be a personal, creaturely name at all, like Gabriel or Peter or Paul, but in this case should rather be taken literally as a christological pun: Michael-el, "Who is like God," Quis sicut Deus. And who is like God?**

Earlier in the Book of Revelation John had spoken of "one like a son of man," (1:13) who is "the first and the last and the living one" (1:17,18) and "who loves us and has freed us from our sins by his blood and made us a [Page 3-4] kingdom, priests to his God and Father" (1:5,6). **Which one is it of all the angels who himself so partakes of the divine majesty that he alone can be said to be truly the Son of God?** Of whom does the writer to the Hebrews say, "he reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power" (1:13)? **This is he**, the same epistle says, "who by himself purged our sins." Of whom does the writer to the Colossians say, "he is the image of the invisible God, the firstborn of all creation"? **It is he** "in whom we have redemption, the forgiveness of sins" (1:15,14).

From the outset, at least as early as Justin Martyr, "angel" was used as a christological title, and the Canon of Hippolytus celebrated "Christ the angel of great counsel." 9 **Later exegetes explicitly identified Christ with Michael of Revelation 12.** 10 In the Augustinian sermon referred to earlier, the preacher tells his hearers, **"... Michael, Christum intellige."** 11 **And for Beatus, says Prigent, "Michael n'est autre que le Christ."** 12 Likewise for the Venerable Bede, who acknowledged his debt to Tyconius. 13 Nicholas of Lyra, to whom Luther owed much, may have intended the same identification when he referred to Michael as "Hercules" and as the vicar of God. 14 So perhaps did John Purvey, the Wycliffite, for whose commentary on the Apocalypse Luther wrote a Vorrede in 1528. 15 **Sixteen years later Luther was still preaching:**

Der Furst aber dieses Krieges, den er Michael heisset, der ist und kann kein ander sein weder unser Herr Jhesus Christus, Gottes Sohn. 16

Long after Luther Christians continued to sing Nikolaus Hermann's "Heut' singt die liebe Christenheit," which in one of its variants retains the identification, **"Michael, unser Herre Christ."** 17 Recently Wilhelm Koepp reported a revival of interest in **the Michael-Christ** tradition. 18 ...

... 9 Phillip Carrington, *The Meaning of the Revelation* (New York: Macmillan, 1931), p. 223. Augustine writes, **"No one should be astonished to hear Christ spoken of as 'the angel of the Lord of hosts.'"** *The City of God*, tr. By G.G. Walsh and D.J. Honan (New York: Fathers of the Church, Inc., 1954), Bk. XVIII, ch. 35, p. 140.

10 It can hardly be claimed, however, that this tradition achieved anything like unanimity. Speaking of Primasius, Pierre Prigent says, "La solide culture biblique de Primase lui interdit d'identifier Michael au Christ." *Apocalypse 12, Histoire de l'exegese*, vol. 2 in *Beitrag zur Geschichte der biblischen Exegese* (Tubingen: J.C.B. Mohr, 1959), p. 20.

11 Loc. Cit.

12 Prigent, op. cit., p. 16.

13 *The Complete Works of Venerable Bede*, ed. By J.A. Giles (London: Whittaker, 1884), vol. XII, pp. 391-392.

14 Prigent, op. cit., p. 47.

15 Luther, op. cit., vol. 26, pp. 121-123.

16 Ibid., vol. 49, p. 578.

17 Wilhelm Stahlin, *Predigthilfen uber die altkirchlichen Episteln*, (Kassel: Johannes Stauda Verlag, 1955), p. 142.

18 **"Christus die Engel und Sankt Michael,"** *Evangelisch-Lutherische Kirchenzeitung*, vol. VI, nos. 20 and 21 (October 31 and November 15, 1952), pp. 367-369, 382-284. [Page 4-5]

"... [Page 5] It is Jesus then - at least let us say so for the problem at hand - who is the Micha-el, the Quis sicut Deus, whose angels we are. Christ and his church, Michael and all angels - a spiritual host whose ecumenical credentials ought to suffice. And Christians are unanimously ecumenical in confessing that only that Michael who is Christ is adequate to the spiritual warfare they confront. ..." [Page 5-6]

"... [Page 6] that his battle ... involves the Lord of Life against the Dragon of death." [Pages 3-6] -

<http://www.crossings.org/archive/bob/SPIRITUALITYISFORANGELS.pdf>

For the Book, *Ecumenism, The Spirit and Worship* for section of Robert W. Bertram, see - <http://books.google.com/books?id=uJkwAQAAIAAJ&q=Ecumenism,+The+Spirit+and+Worship+Robert+W.+Bertram&dq=Ecumenism,+The+Spirit+and+Worship+Robert+W.+Bertram&hl=en&sa=X&ei=4nvuU6LJI4igogSI8oHQCw&ved=0CCMQ6AE>

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and on “Michael” therein - <http://books.google.com/books?ei=13zuU9-xI4iHogS8zYGwCg&id=uJkwAQAAIAAJ&dq=Ecumenism+%2C+The+Spirit+and+Worship&focus=searchwithinvolume&q=Michael>

Dr. Frances N. Lee (AD 1934 - AD Friday 23rd December, 2011) – [History: <http://www.dr-fnlee.org/about.html>] was the Professor (and Emeritus) of Systematic Theology and Caldwell-Morrow Lecturer in Church History at the Queensland Presbyterian Theological Hall, Queensland Presbyterian Theological Seminary.

MORE THAN ONE ARCHANGEL? - alias WHO IS “THE ANGEL OF THE LORD”?

“**[Page 1]** MORE THAN ONE ARCHANGEL? - alias WHO IS “THE ANGEL OF THE LORD”?

It’s time to revise many apocryphal “Christmas cards” (sic)! According to Holy Scripture, there are not several archangels all of whom are creatures - but only one Archangel alias Leader of the created angels. And that Archangel is the uncreated God the Son Himself.

‘The Angel of the Lord’ is the pre-incarnate Second Person of the Trinity. This is the Christ-exalting doctrine of the infallible Word of God. See Genesis 18:2 to 19:27 & 32:24-30; Exodus 3:2-14; 13:21f; 19:3 to 20:19; Joshua 5:13-15f; Isaiah 63:8-13f; Daniel 3:25; 7:13f; 12:1f; Zachariah. 3:1; Malachi 3:1 & 4:2 cf. Acts 7:30-33 & First Corinthians 10:1-4 & Galatians 3:19.

It seems the Ante-Nicene Fathers agree. Thus the Latin Church’s Irenaeus observes in Against Heresies IV:10:1 regarding Moses that “the Son of God is implanted everywhere throughout his writings - at one time, indeed, speaking with Abraham when about to eat with him; at another time...bringing down judgment upon the Sodomites [Genesis 18:2-33 & 19:1-27]; and again when He becomes visible and directs Jacob on his journey [Genesis 31:11 & 32:24-30], and speaks with Moses from the bush [Exodus 3:2-4].” Also Tertullian in his Against Marcion (III:9:1) says that “Christ...did Himself...in...the flesh appear to Abraham [Genesis 18:2 to 19:27].”

Also the Greek Father Eusebius in his Church History I:2:1-13 remarked: “In Christ, there is a twofold nature.... Who, beside the Father, could clearly understand the Light Who was before the world - the intellectual and essential Wisdom Who existed before the ages; the living Word Who was in the beginning with the Father; and Who was God?....

“The Lord God...appeared as a common man to Abraham while he was sitting at the oak of Mamre [Genesis 18:1f]. And he, immediately falling down, although he saw a man with his eyes, nevertheless worshipped Him as God and sacrificed to Him as Lord and confessed that he was not ignorant of His identity when he uttered the words: ‘Lord, the Judge of all the earth, will You not execute righteous judgment?’ [Genesis 18:25]....

“Moses most clearly proclaims him...Lord...when he says: ‘The Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord’ [Genesis 19:24]. The divine Scripture also calls Him ‘God’ - when He appeared again to Jacob in the form of a man.... Therefore also Jacob called the name of that place ‘Vision of God’ - saying: ‘For I have seen God face to face’ [Genesis 32:28-30]....

“You will perceive also...that this was None Other than He Who talked with Moses...and said to him: ‘I am the God of your fathers!’ [Exodus 3:2-6].... Also Joshua the successor of Moses calls Him, as Leader of the heavenly angels and...rule over all, ‘Captain of the host of the Lord’ - although he did not see Him otherwise than again in the form and appearance of a man [Joshua 5:13-15].” Also see, to the same effect, the A.D. 165 Justin Martyr’s Dialogue with Trypho (62).

Even after the A.D. 325 Council of Nicaea, at least for a while Augustine too seems to have held this view. Also the A.D. 450 Church Father Theodoret of Cyrrhus agreed with it. Theodoret’s words (in Exodum 3) are: “The whole passage shows that it was God Who appeared to him [Moses]. **[Page 1-2]**

But he called Him an ‘angel’ [alias a ‘messenger’] in order to let us know that it was not God the Father Whom he saw - for whose ‘angel’ could the Father be? - but the Only-begotten Son, the Angel of great Counsel” alias Christ as the ‘Angel’ or Messenger of the Covenant in Malachi 3:2.

It was only with and after ‘Pope’(?) Gregory the Great (who died in 604), that later Scholastics such as Thomas Aquinas systematized an alternative view. Thus it became the view of the mediaeval Deformed Church that ‘The Angel of the Lord’ was merely a created archangel called Michael - and not the divine Michael-Christ as the one and only Archangel and uncreated Leader of all created angels (as in Daniel 12:1, First Thessalonians 4:16, Jude 9 and Revelation 12:7f).

So the dominant Pre-Mediaeval view was that the Second Person of the Triune God Himself is “The Angel of the Lord” mentioned in infallible Holy Scripture. This mainline traditional view of the Early Church was rediscovered by the Protestant Reformation and stressed also by Calvin (and later by Matthew Henry, Haevernick, Keil, Delitzsch, and Hengstenberg, etc.).

Rightly did Cincinnati’s Lane Theological Seminary’s Church History Professor Rev. Dr. A.C. McGiffert then comment in the Eerdmans edition of the Nicene and Post-Nicene Fathers on Eusebius’s Church History (at its I:2:8): “Eusebius accepts the common view of the early Church that the theophanies of the Old Testament were Christophanies; that is, appearances of the Second Person of the Trinity. [The A.D. 400f] Augustine seems to have been the first of the Fathers to take a different view, maintaining that such Christophanies were not consistent with the identity of essence between Father and Son - and that the Scriptures themselves teach that it was not the Logos but an angel that appeared to the Old Testament worthies on various occasions (compare De Trinitate

III:2). Augustine's opinion was widely adopted [in the subsequent Romish phase of the Deformed Church], but in modern times [since the Protestant Reformation of the Deformed Church] the earlier view which Eusebius represents, has been the prevailing one. See Hodge's Systematic Theology I:490 and Lange's article Theophany in Herzog."

Even the angelodoulic Roman Catholic website <http://ic.net/~erasmus/RAZ16.HTMT/> (Angels and Demons) says that the ancient view that God the Son is 'The Angel of the Lord' - while "not common in Catholic circles" - certainly "is not heretical." The Catholic Bible Encyclopedia too states: "It will be seen that this 'Angel of the Lord' often speaks and acts as Yahweh Himself."

Also Pre-Christian Judaism agrees. This is reflected in its Targum on Genesis 32:25; its Midrash on Exodus 18:5; its Book of Jubilees 1:27 & 2:1; and its Apocalypse of Moses 1f.

Great then is the culpability of the Judaistic leaders who rejected the Angel of the Lord and God's Angel of the Covenant - when He became flesh and dwelt among them! Great too is the culpability of modern Churchfolk who would attribute to mere created angels and alleged archangels

- that which our Sole Archangel, Michael the Son of God, claims solely for Himself! Mi ka 'El means: 'Who is like God?' Who indeed ? - save he Who is God. Post tenebras - fiat Lux!"

-- Rev. Dr. Francis Nigel Lee

Professor-Emeritus of Systematic Theology and Church History, Queensland Presbyterian Theological Seminary, Brisbane, Australia." [Pages 1-2] -

<http://web.archive.org/web/20131030020117/http://www.dr-fnlee.org/docs4/mtoa/mtoa.pdf>

Who is "The (Arch)angel of the Lord"?; Posted September 6, 2014 by Website Admin, by Francis Nigel Lee

"[Web Page 1] Who is "The (Arch)angel of the Lord"?"

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According to Holy Scripture, there are not several archangels — all of whom are creatures. For there is only one **Archangel or Leader of the created unfallen angels – Michael, the uncreated God the Son Himself.**

Extra-Scriptural views expand this greatly, and revere up to twelve created archangels. Post-Tanachic Judaism notes Gabriel, Michael, Raphael, and Uriel. Gnosticism has Iao, symbolized by a snake — and ruling over one of the seven then-known planets. Mediaeval Judaism and the unreformed Church expanded these to include also Raguel, Remuel and Sariel. Whereas Islam has Israafiyl, 'Izraaiyl, Jibriyl, Mikal — and the four throne-guardians of Allah.

Such a multiplicity of archangels undermines God's pre-eminence. For it inserts created archangelic creatures, or rather man-made items, between Him and all else.

'The Angel of the Lord' is the pre-incarnate Second Person of the Trinity. This is the Son-exalting doctrine of the infallible Word of God. Genesis 16:7-13; 18:2f,33 to 19:1,27; 22:11-15; 31:11-13; 32:24-30; Exodus 3:2-14; 13:21; 19:3 to 20:19; 23:20-23; Joshua 5:2-15f; Judges 2:1-5; 6:12-23; 13:3-22; Isaiah 63:8-14; and Daniel 3:25; 7:13f; 12:1f. Also Zachariah 1:3-16; 2:3-10; 3:1-7; 4:1-7; 5:5-11; 6:4f; 12:8f; Malachi 3:1-5 & 4:2 cf. Matthew 11:10 & Mark 1:2 & Luke 1:76 & 7:27; Acts 7:30-38; First Corinthians 10:1-4; and Galatians 3:17-29.

Also Pre-Christian Judaism agrees. This is reflected in its Targum on Genesis 32:25; its Midrash on Exodus 18:5; and its Book of Jubilees 1:27 & 2:1. In the latter, Michael is "the Angel of the Presence" Who instructed Moses on Mt. Sinai. In the Ascension of Isaiah 9:22, He is the Mighty Angel Michael, praying on behalf of humanity. And in the Testimony of the Twelve Patriarchs, in the Testimony of Dan (6), Michael is "the Angel Who intercedes for you — for He is the Mediator of God and man for the peace of Israel" (cf. First Timothy 2:5).

There are few Hebrew texts on **the Archangel Michael** which date from before or at the time of the completion of the inspired Books of the Old Testament. **Yet, "the Angel of the Lord" also in the Pentateuch; and "Michael" in Daniel 10:13 & 10:21 & 12:1; and "The Angel of the Covenant" in Malachi 3:1 cf. 4:2f from around B.C. 400 — do indeed all seem to be expressions teaching manifestations of God Himself.**

The A.D. 165 Ante-Nicene Church Father Justin Martyr in his Dialogue with Trypho (62) declared: "This Offspring...was with the Father before all the creatures.... The Scripture by Solomon has made clear that He Whom Solomon calls 'Wisdom' was begotten...before all His creatures.... He was also declared this same thing...by Joshua (5:13-15)."

So too in the Early Church's writing The Passing of Mary (8). There, "the Lord delivered the soul of Mary to Michael Who was the Ruler of Paradise — and the Prince of the nation of the Jews" (cf. Daniel 10:21 & 12:1).

Also Irenaeus observed in his Against Heresies IV:10:1 regarding Moses that "the Son of God is implanted everywhere throughout his writings. At one time, indeed, speaking with Abraham when about to eat with him; at another time... bringing down judgment upon the

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Sodomites [Genesis 18:2-33 & 19:1-27]; and again when He becomes visible and directs Jacob on his journey [Genesis 31:11 & 32:24-30] — and speaks

with Moses from the bush [Exodus 3:2-4]."

Too, Tertullian stated something similar in his *Against Marcion* (III:9:1).
"Christ...did Himself...appear to Abraham." Genesis 18:2 to 19:27.

Further, the Greek Father Eusebius in his *Church History* I:2:1-13 remarked:
"The Lord God...appeared as a common man to Abraham while he was sitting at the oak of Mamre [Genesis 18:1f]. And he, immediately falling down, although he saw a man with his eyes, nevertheless worshipped Him as God... and confessed that he was not ignorant of His identity when he uttered the words: 'Lord, the Judge of all the earth, will You not execute righteous judgment?' [Genesis 18:25]." **[Web Page 1]** - <http://www.dr-fnlee.org/who-is-the-archangel-of-the-lord/>

"[Web Page 2] After the A.D. 325 Council of Nicaea, the Church at least for a while held this view. The A.D. 450 Church Father Theodoret of Cyrrhus agreed with it. Theodoret's words on Exodus 3 are: "The whole passage shows that it was God Who appeared to him [Moses]. But he called Him an 'Angel' [alias a 'Messenger'], in order to let us know that it was not God the Father Whom he saw — for whose 'Angel' could the Father be? — but the Only-begotten Son, the Angel of great Counsel" alias Christ as the 'Angel' or Messenger of the Covenant in Malachi 3:2.

It was especially after Gregory (who died in 604), that later Scholastics such as Thomas Aquinas systematized an alternative view. Thus it became the view of the mediaeval 'Deformed Church' that 'the Angel of the Lord' was merely a created archangel called Michael — and not **the divine Michael-Christ** and the one and only **Archangel and uncreated Leader of all created angels (as in Daniel 12:1, First Thessalonians 4:16, and Revelation 12:7f).**

So then. **The dominant Pre-Mediaeval view was that the Second Person of the Triune God Himself is "the Angel of the Lord" mentioned in infallible Holy Scripture. This mainline traditional view of the Early Church was resurrected by the Protestant Reformation in Calvin (and later also by Matthew Henry, Hävernick, Keil, Delitzsch, and Hengstenberg, etc.).**

Rightly did Cincinnati's Lane Theological Seminary Church History Professor Rev. Dr. A.C. McGiffert then comment in the Eerdmans edition of the Nicene and Post-Nicene Fathers on Eusebius's *Church History* (at its I:2:8). He said: "Eusebius accepts the common view of the early Church that the theophanies of the Old Testament were Christophanies; that is, appearances of the Second Person of the Trinity."

However, another "opinion was widely adopted [in the subsequent phase of the 'Deformed Church']. But in modern times [since the Protestant Reformation] the earlier view which Eusebius represents, has been the prevailing one. See Hodge's *Systematic Theology* I:490 and Lange's article *Theophany* in Herzog."

Yet even the Romish website <http://ic.net/~erasmus/RAZ16.HTMT/> (Angels and Demons) says the ancient view that God the Son is 'The Angel of the Lord' — while "not common in Catholic circles" — certainly "is not heretical." The Catholic Bible Encyclopedia too states: "It will be seen that this 'Angel of the Lord' often speaks and acts as Yahweh Himself."

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The word 'Archangel' is not found in the Older Testament. There, however, **Calvin calls the divine Christ 'Michael your Prince' at Daniel 10:13 & 10:21 and at 12:1 & 12:6f.** And the Newer Testament, while acknowledging seraphs and cherubs, mentions only one Archangel or Leader of the angels at First Thessalonians 4:16 and Jude 9 and Revelation 12:5-7.

In Daniel 10:13 & 10:21, apparently Gabriel (8:16 & 9:21 & 10:11) said to Daniel: "Michael, the First of the Chief Princes, came to help me.... There is Nobody that holds with me in these things, but Michael your Prince."

Calvin comments on Daniel 10:13: "Michael represents Christ.... I do not object to this opinion.... If all angels keep watch over the faithful and elect, still Christ holds the first rank among them because He is their Head.... More on the subject, in the twelfth chapter."

Calvin on Daniel 10:21 comments: "Michael...some think to be Christ. I do not object to this view.... He [Daniel] calls Him a 'Prince of the Church'.... This title seems by no means to belong to any angels, but to be peculiar to Christ."

He comments also on Daniel 12:1: "Michael the Prince of the people should stand up.... By 'Michael' many agree in understanding Christ as the Head of the Church..., Michael the Archangel.... God was the Preserver of His Church by the hand of His only-begotten Son." [Web Page 2] - <http://www.dr-fnlee.org/who-is-the-archangel-of-the-lord/2/>

"[Web Page 3] "That foul hypocrite, [the other 'Michael' and Neo-Arian] Servetus, has dared to appropriate this passage to himself. For he has inscribed it as a frontispiece on his horrible comments — because he [Servetus] was called Michael!... This was a proof of his impudence and sacrilegious madness — to adorn himself with this epithet of Christ...by boasting himself to be Michael the Guardian of the Church and the mighty Prince of the people!

"Daniel therefore represented Michael as the Guardian of the Church. And God had enjoined this duty upon Christ — as we learn from the 10th chapter of John (verses 28-29).... [So] I embrace the opinion of those who refer this to the person of Christ, because it suits the subject best to represent Him as standing forward for the defence of His elect people. He is called the mighty Prince....

"The angel then...calls Michael the mighty Prince. As if he had said Michael should be the Guardian and Protector of the elect people — He should exercise immense power, and He alone without the slightest doubt should be sufficient for their protection. Christ confirms the same assertion...in the 10th chapter of John.... We now perceive the reason of this epithet, which designates Michael as the great Prince....

"The angel points out to us the great importance of the protection of Michael. He promises certain salvation to His elect people.... Michael should be superior to every enemy.... Christ has conquered for us."

Then Calvin comments on Daniel 12:6f: "We know there is but one Teacher of men and angels — the Son of God Who is His eternal wisdom and truth. This passage may be referred to Christ."

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In First Thessalonians 4:15f, Paul says "by the Word of the Lord that...the Lord Himself shall descend from heaven...with the Voice of an Archangel... And the dead in Christ shall rise." Again, Christ "the Word" is here described as an archangelic "Voice" Who divinely raises "the dead."

Jude 9 says Michael the Archangel contended with the devil, disputing about the body of Moses. Michael was not emboldened to bring against the devil a slanderous or railing accusation (krisin...blasphemias), but said: 'May the Lord rebuke you!'"

The contending and disputing yet never-slandering Archangel Michael was not emboldened (etolmeesen) to bring a railing accusation against the devil. Neither did Michael as the divine and sinless Christ blasphemously slander Satan in Matthew 4 — where He simply cited Scripture against him.

Finally, note in Revelation 12:5-11 how a godly woman "brought forth a male Child...to rule all nations.... And her Child was caught up unto God.... There was war in heaven — Michael and His angels fought against the dragon... and his angels.... And they [Michael cum suis] overcame him [the Satanic devil] by the blood of the Lamb." The uncreated Michael here became incarnate, was resurrected, and with His blood conquered Satan and his angels.

Great then is the culpability of the Judaistic leaders who rejected the Angel of the Lord and God's Angel of the Covenant — when He became flesh and dwelt among them! Great too is the error of some modern Churchfolk who would attribute to mere created angels and alleged archangels — that which our Sole Archangel, Michael the Son of God, claims solely for Himself!

After the completion of the inspired Older Testament but before the inscripturation of the first book of the inspired Newer Testament, many of the Hebrews backslid away from their doctrines. At that time, many uninspired

Apocryphal books (usually not in Hebrew) and also many Pseudepigraphical books were written by Jews (usually in Greek but sometimes in other languages such as Ethiopic or even Slavonic etc.)." [Web Page 3] - <http://www.dr-fnlee.org/who-is-the-archangel-of-the-lord/3/>

"[Web Page 4] Some (but not all) of those uninspired books continued either to teach or at least to imply that Michael was God. Thus the B.C. 270 Septuagint Israelitic translation of the Old Testament at Daniel 8:11, where also Theodotion called apparently the Lord God Archistrateegos alias "the Arch-General" (translated "the Prince of the host" in English). This further seems to be connected with "the Son of man" at Daniel 7:13 and "the Son of God" at 3:25 and with "Michael your Prince" at 10:21 and "Michael...the great Prince" at 12:1. Indeed, the descriptions in 7:9-13 & 10:5f & 12:1-7 do certainly seem to agree with and to be presupposed by the description of our Lord Jesus at Revelation 1:13 & 10:1f & 12:5-11.

Thus the Gospel of Nicodemus 8(25) to 11(27) states that "Christ Saviour of the world...took hold of our forefather Adam...and delivered him and all the just to the Archangel Michael [viz. to Christ Himself]... I [Nicodemus] came to paradise.... The Archangel Michael...said to me, 'Wait a little, for Adam the forefather of the race of men too comes in — with the just'.... We also have been sent by Michael the Archangel, and...ordered to proclaim the resurrection of the Lord."

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Also the Apocalypse of Moses begins by teaching the account of the history of Adam and Eve given by the Archangel Michael. "And God says to the Archangel Michael: 'Say to Adam, "Do not relate the mystery which you know, to your son Cain!"'.... Then He said to the Archangel Michael 'Go into paradise, into the third heaven'.... The Archangel Michael said to Seth, 'Bury every man that dies until the day of the resurrection!'" Having thus spoken, "the Archangel Michael went up into heaven...saying the Alleluia. 'Holy, holy, holy Lord — to the glory of God the Father...together with His unbeginning and indeed life-giving Spirit, now and ever, and to ages of ages. Amen.'" Truly a trinitarian statement!

But some of the later Jewish Apocryphal and Pseudepigraphical books (we think falsely) teach that Michael was a created 'archangel.' It seems to us that in the time of Christ, the Pharisees' obvious dependence upon those purely-human and uninspired writings rather than upon the inspired passages of the Older Testament (such as in Daniel 3:25 & 7:13 & 8:11 & 9:26f & 10:21 & 12:1 and Malachi 3:1 & 4:2 etc.) — was one of the major reasons why most of the Jewish Leaders then rejected Jesus' correct claim that He was and is God Himself.

On the whole, the Ante-Nicene or Early Church Fathers rejected such later-rabbinical assessments — and instead followed the earlier Israelitic views of the Older Testament and of the Targums that Michael was indeed the Angel of

God's Presence alias God Himself. They rejected the uninspired Late-Apocryphal and especially the Pseudepigraphical view that Michael was but one of several created archangels, and instead maintained that the inspired Holy Scriptures teach that Michael alone is God the Son.

Thus Clement of Rome taught around A.D. 90f that Malachi's Angel of the Covenant is the Lord Jesus Christ (First Epistle to the Corinthians, ch. 23). So too Mattheetes, in his A.D. 130 Epistle to Diognetus (ch. 7).

Around that same time, the Shepherd of Hermas in his work The Pastor, wrote (III:8:3): "The Law of God that was given to the whole world...is the Son of God.... The great and glorious Angel Michael is He Who has authority over this people and governs them [Daniel 10:21 & 12:1 cf. Revelation 12:7]. For this is He Who gave them the Law into the hearts of believers. He accordingly superintends them to whom He gave it, to see if they have kept the same.""
[Web Page 4] - <http://www.dr-fnlee.org/who-is-the-archangel-of-the-lord/4/>

"[Web Page 5] Tertullian, while still a Pre-Semimontanist, wrote in his A.D. 198 Answer to the Jews (ch. 9) that "the Spirit, speaking in the Person of the Father, calls John the forerunner of Christ [Malachi 3:1].... 'Behold, I send My messenger [John] before Your face' — that is, Christ's.... [John] shall prepare Your way before You [Christ]!"

Hippolytus of Rome, A.D. 225, in his Fragments from Commentaries on Daniel (II:14 & II:24-28), states on Daniel 10:5-21 (cf. Revelation 1:13-17): "Christ is their Prince.... He [Daniel] sees the Lord.... Various nations waited for Christ's coming.... 'And His loins were girded with the gold of Ophaz'.... With a pure girdle...He was girded.... For the Word was to bear us all, binding us like a girdles round His body....

"Recognize Him! 'And His face [w]as lightning, and His eyes as lamps of fire'.... The fiery and judicial power of the Word should be signified.... He will cause the fire (of His judgment) to light with justice upon the impious, and consume them.... And His Voice was as

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the voice of a great multitude.... There is none that holds...in these things but Michael [Daniel 10:21].... And Who was He that spake, but the Angel Who was given to the people? As He says in the Law of Moses:... 'My Angel shall go before along with you.'" Exodus 33:1-2.

In his Scholia on Daniel (10:6-13), Hippolytus states: "We who now believe on Him, declare the words of Christ.... It is to His saints that fear Him and to them alone that He reveals Himself.... 'Lo, Michael!' Who is Michael, but the Angel assigned to the people? As God says to Moses... 'My Angel shall go with you'" Cf. Exodus 32:34 & 33:2,14 & 40:34-38 with First Corinthians 10:1-4.

Around 300 A.D., Victorinus stated in his *On the Creation of the World* that "the Author of the whole creation is Jesus. His name is the Word."

Indeed, in his *Commentary on the Apocalypse of the Blessed John* (1:13f & 12:4-9f & 22:16), Victorinus added: "The Son of man walks in the midst of the golden candlesticks.... His paps are the two Testaments.... His eyes were as a flame of fire....

"The woman...brought forth a Son, Who begins to rule all nations.... Her Son was caught up to God, and to His throne.... Christ was born.... Michael and His angels fought with the dragon.... And that great dragon was cast forth.... Daniel had previously predicted his contempt....

"Even though the floods of the nations and the vain superstitions of heretics should revolt against their true faith – they are overcome and shall be dissolved as the foam. Because Christ is the Rock by Which and on Which the Church is founded.... The Kingdom of Christ is now eternal!"

Also the 350 A.D. Ephraim the Syrian in his *Homily on our Lord* (27f), wrote that "Daniel [10:5-19] also was melted and poured out on every side before the glory of the Angel Whose vehement brightness suddenly shone upon him.... The majesty of the Angel was manifested.... This did not befall Daniel on account of threatening or anger from the Angel; but on account of His terrible nature and prevailing brightness.... 'The Voice of His words was like the voice of many hosts'.... [Daniel said:] 'Let my Lord speak!'"

I do of course concede that several Post-Nicene Christian writings from the end of the fourth century onwards (such as the 388 A.D. apocalyptic *Vision of Paul* 14f, and the 9th to 11th century *Apocalypse of the Virgin If*, and the thirteenth-century *Testament of Abraham If*) — do seem to have taught that Michael was a created archangel. Yet that view is not taught in the inspired Scriptures, nor in the earliest comments thereon. That is why Calvin (at Daniel 10:13 & 10:21 & 12:1), at the time of the Church's Reformation, reached back to the Biblical and Targumic and Early-Rabbinical and Ante-Nicene view that Michael was the Divine Archangel and Creator and Leader of all the created angels." **[Web Page 5]** - <http://www.dr-fnlee.org/who-is-the-archangel-of-the-lord/5/>

"[Web Page 6] "Let no man beguile you of your reward in...worshipping of angels!" (Colossians 2:14). As Rev. Professor John Calvin rightly remarked (*Institutes of the Christian Religion* I:XIV:5-10): "I am...inclined...to agree with ancient writers that in those passages wherein it is stated that 'the Angel of the Lord' appeared to Abraham...and Moses, Christ was that Angel.... Michael is

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described by Daniel as... 'mighty Prince' and by Jude as... 'Archangel'" (Daniel 7:10 & 10:13,21 & 12:1 and First Thessalonians 4:16 and Jude 9).... Christ

too, in consequences of the supremacy which He obtains as Mediator, is called 'the Angel' (Malachi 3:1).... Christ is not only superior to all angels (Colossians 1:16-20); but...all the endowments which they possess are derived from Him!"

Again, in his True Method of Giving Peace and of Reforming the Church (in his Tracts and Treatises, Eerdmans, 1958, III:318), Calvin remarks: "The servant of Elisha (Second Kings 6:17) sees an immense host of angels armed to give assistance to himself.... Yet, invoking God, he leans not on their support.... Those wander beyond the Word of God who call upon other intercessors in heaven besides Christ.... I say that they overleap the proper bounds of prayer!"

So too the 1637 Calvinistic Dordt Dutch Bible. At Daniel 10:13 it comments: "Understand by 'Michael' Christ Himself, Who stands by His servants and gives them power and strength." At Jude 9's word 'Michael,' it comments: "This is the Archangel's own name, which is also found at Daniel 10:13 & 12:1 and Revelation 12:7.... It says as much as 'Who is like God?' This name can also be ascribed to the Lord Jesus Christ." And at Revelation 12:5-7 it comments: "Because many things are here said of the male Child and after this about Michael..., it is appropriate that it indeed be taken here of Christ.... By this 'Michael'..., Christ Himself is understood by most of the commentators."

Calvin's and Calvinism's, I maintain, is the correct view of angels. It was followed also by many others – notably by the Calvinist Matthew Henry in his Commentary on the Holy Bible.

At Daniel 10:21, Henry comments: "Here is Michael our Prince, the great Protector of the Church.... Michael the 'Archangel' is no other than Christ Himself, the 'Angel of the covenant' and the Lord of the angels... Whom Daniel (10:5) saw in a vision.... Christ is the 'Church's Prince'; angels are not, Hebrews 2:5f."

At Daniel 12:1, Henry adds: "Christ is 'that great Prince'.... If He 'stand up' for His Church – who can be against it?... Michael shall stand up for the working out of our eternal salvation. The Son of God shall be incarnate, shall be 'manifested to destroy the works of the devil'.... Christ shall 'stand at the latter day upon the earth' – shall appear for the complete redemption of all His.... That will be such a 'day of trouble' as never was, to all those whom Michael our Prince 'stands against'.... When, upon the appearing of Michael our Prince, His Gospel is preached – many of them who 'sleep in the dust'... shall be awakened."

At Jude 9, Henry comments: "The Apostle brings in Michael the Archangel.... Though this contest was mighty eager and earnest, and Michael was victorious in the issue, yet He would not bring a railing accusation against the devil. He knew a good cause needed no such weapons to be employed in its defence. It is said, 'He durst not bring'.... Why 'durst He not'?... He thought it below Him to engage in a trial of skill with the great enemy of God.... A

‘memorandum’...to all disputants never to ‘bring railing accusations’ into their disputes!...” [Web Page 6] - <http://www.dr-fnlee.org/who-is-the-archangel-of-the-lord/6/>

"[Web Page 7] "Some think the Apostle refers here to the remarkable passage...Numbers 20:7-13.... Michael, according to this account, stands up in defence of Moses – and, in the zeal of an upright and bold spirit, says to Satan ‘The Lord rebuke thee!’... He knew Moses was...a favourite of

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God, and He would not patiently suffer him to be insulted – no, not by the prince of devils. But in a just indignation cries out, ‘The Lord rebuke thee!’"

On Revelation 12:5-11, Henry comments: "Care was taken of this Child. It ‘was caught up to God and to His throne’.... ‘There was war in heaven’.... The parties – Michael and His angels on one side; and the dragon and his angels on the other. Christ the great Angel of the covenant and His faithful followers; and Satan and all his instruments.... The victory was gained...‘by the blood of the Lamb’.... Christ by dying destroyed him that hath the power of death – that is, the devil."

Very significantly, Calvin’s and the Dordt Dutch Bible’s and Matthew Henry’s view was supported also by Dr. J.F. d’Envieu. In his four-volume masterpiece *Le Livre du Prophete Daniel, I-IV*, Paris, 1888-91, pp. 1332f.

Indeed, so too even by the Calvinist Rev. Professor Abraham Kuyper Sr. In his book *God’s Angels* (Höveker & Wormser, Amsterdam, n.d., pp. 174-87), he declared: "Michael would be the Second Person in the Holy Trinity...according to Hulsius, the two Van den Honerts, and Lampe.... The name Mi-ca-’El literally means ‘Who is like God?’ A name which would easily convince us to apply it only to a Divine Person!... Daniel chapter 10:12f tells you that Michael is further named ‘a princely Angel of God’.... The messenger of the Lord tells Daniel: ‘Only your Prince Michael strengthens me.’ And so too in Daniel 12:1, He is called ‘the great Prince Who stands before the children of your people.’"

In Jude 9, "why did Michael not question Satan’s authority?.... Jude set this attitude of Christ — to Christians at that time, as an example.... It is so necessary to eradicate root and branch the false concept about ‘dare’ and ‘did not dare’ from Jude 9. That Michael ‘durst not’ — was not in the least because He blushed, but out of respect for the ordinance of God.... So too we may not ignore the ordinance of God, even in a Nero.... Michael found it unthinkable that Satan be allowed to appropriate Moses’ body. That is why He contended with Satan!...

"We can be shorter about Revelation 12:7.... In ‘Michael,’ by far the most commentators do not read a created angel, but Christ as the Head of the

angels.... One cannot judge differently than that after the ascension, Christ is our Mediator Who...wields the final say over God's hosts in heaven.... Christ is the strong Michael at their Head, Who has inflicted the slaughter of the spirits against the dragon and his ilk....

"Nobody who holds to Scripture will deny that after Jesus' ascension...even the most richly gifted angels have been subjected to Christ as our Mediator.... It cannot be gainsaid that He can be called Michael....

"That He as the Mediator has become the Head of the angels..., proceeds from the fact that the world of angels was there. To be subjected to the world of men." First Corinthians 6:3 and Hebrews 1:14. Thus Kuyper.

It is true that from 1844 onward Seventh-day Adventists, then having several Arians in leadership positions, have consistently held that Michael is Christ. But over time, while still holding that, they now universally believe that Michael-Christ is Almighty God. Also the" [Web Page 7] - <http://www.dr-fnlee.org/who-is-the-archangel-of-the-lord/7/>

"[Web Page 8] -9-

Jehovah witnesses later held that Michael is Christ. But they too in future years shall yet be brought to confess with Calvin that Michael-Christ has always been the everlasting Jehovah.

Mi ka 'El means: 'Who is like God?' Yes, Who indeed — save the central and Second Person of the Trinity — the One Who always was God, and is God, and always shall be God!" [Web Page 8] - <http://www.dr-fnlee.org/who-is-the-archangel-of-the-lord/8/>

The Anabaptists and their Stepchildren

"... **to that great King of men and divine Leader of angels, the mighty Archangel Jesus ...**" - http://www.reformed.org/sacramentology/index.html?mainframe=http://www.reformed.org/sacramentology/lee/anab_008.html

David Harold Chilton (AD 1951 – AD 1997) was a Reformed pastor, Christian Reconstructionist, speaker, and author of several books on economics, eschatology and Christian Worldview from Placerville, California.

The Days of Vengeance, An Exposition of the Book of Revelation, by David Chilton, copyright 1987.

"... [Page 311] 7-9 The scene changes abruptly: St. John now sees war in heaven, **Michael** and His angels waging war with the Dragon. ...

... **There should be little question that this Captain of the angelic host is a symbol for the Seed of the Woman, the Son of God - represented now not**

as a Child, but as Michael, the great Warrior-Protector who leads the armies of heaven in battle against the demons. St. John's symbolism is not casual; it is intentional, and very precise. He carefully chose to reveal Christ in terms of the specific Biblical connotations associated with Michael.

The name Michael (meaning Who is like God?) occurs elsewhere in the Scriptures only in Daniel and Jude. Michael is portrayed in Daniel as "the great Prince" who stands as the special Protector of the people of God. War breaks out in heaven between the good and evil angels, and even Gabriel is unable to overcome the demons until **Michael comes to do battle with the enemy (Dan. 10:12-13, 20-21)**. In view of what is revealed about Michael in the latter part of Daniel 10, it is likely that the otherwise unexplained vision in the first part of the chapter refers to Him as well: Daniel saw a man

dressed in linen, whose waist was girded with a belt of pure gold of Uphaz. His body also was like beryl, His face like lightening, His eyes were like flaming torches, His arms and feet like the gleam of polished bronze, and the sound of His words like the sound of a tumult. (Dan. 10:5-6)

The closing passage of Daniel's prophecy refers to **Michael as the Guardian over God's people, who will arise to fight on [Page 311-312] their behalf during a time of great tribulation, saving all whose names are written in the Book of Life (Dan. 12:1)**. 27 Michael's name does not appear again in the Bible until an offhanded mention by Jude, who tells us that He "disputed with the devil and argued about the Body of Moses" (Jude 9). 28 **Jude also calls Him The Archangel, a term which - contrary to some speculations that have developed about the various ranks of angels - does not necessarily mean "member of a superior class of angels," but rather simply "the Chief of the angels," an expression equivalent to "Captain of the LORD's hosts" (Josh. 5:13-15)**. This would also tend to identify Michael with the Angel of the LORD (cf. Ex. 23:20-23), a figure who is, in most cases, a pre-incarnate appearance of Christ. 29 The only other Biblical occurrence of the word Archangel is in 1 Thessalonians 4:16, where Christ descends in the Second Coming "with a shout, with the voice of the Archangel," or, better, "with a shout, with Archangelic Voice." The clear implication is that **Christ Himself shouts with the Archangelic Voice. 30** (The fact that there are superior ranks of angels [cf. Rom. 8:38; Eph. 1:21; Col. 1:16] means that a more general use of the term archangel is theologically valid. But the Bible itself does not seem to use it in this way.) **Barrington observes that the term Archangel "may even be compared with 'Lord of hosts,' and it may perhaps have meant that manifestation of God in which He appears as leader of the armies of Israel or of the heavens."** 31 Accordingly, in the Book of Revelation we find Him leading the armies of heaven in victorious conflict with Satan, actions clearly predicated of Christ throughout the New Testament (cf. Matt. 12:22-29; Luke 11:14-22; Col. 2:15; Heb. 2:14-15; 1 John 3:8; Rev. 19:11-16).

Even at first glance, therefore, there is much to commend [Page 312-313]

[Page 312 Notes Begin] **27. Calvin recognized that this description of Michael must be a reference to Jesus Christ; see his Commentaries on the Book of the Prophet Daniel (Grand Rapids: Baker Book House, 1979), Vol. 2, pp 369ff. ...**

...

29. See the discussion of this point in Herman Bavinck, The Doctrine of God, translated by William Hendriksen (Grand Rapids: William B. Eerdmans Publishing Co., 1951), pp 256ff.

30. A most helpful discussion of this whole issue is in **Barrington, pp. 218-24. See also E. W. Henstenberg, The Revelation of St. John (Cherry Hill, NJ: Mack Publishing Co., [1851] 1972), Vol. 1, pp. 464-72.**

31. Barrington, p. 222. [Page 312 Notes End]

[Page 313] **the view that Michael is a symbolic representation of Christ, a name that emphasizes His divine nature and power**; and that the "angels" who accompany Him are His apostles, "together with all the angelic forces in sympathy and cooperation with the," 32 This view both explains, and is reinforced by, the passage as a whole. ..." [Pages 311-313] - https://archive.org/stream/DaysOfVengeance-DavidChilton/Days_of_Vengeance_David_Chilton#page/n336/mode/1up
https://archive.org/stream/DaysOfVengeance-DavidChilton/Days_of_Vengeance_David_Chilton#page/n337/mode/1up
https://archive.org/stream/DaysOfVengeance-DavidChilton/Days_of_Vengeance_David_Chilton#page/n338/mode/1up

Milton Spenser Terry (AD 1840 - AD 1914), a pastor and professor who taught apologetics, comparative religion, and Old Testament, being "a clergyman, born in Coeymans, New York, 22 February, 1840. He was graduated at the Charlotteville, New York, seminary in 1859, and at Yale divinity-school in 1862. After being ordained a clergyman in the Methodist Episcopal church he held various pastorates from 1868 till 1884, when he was elected to the chair of Hebrew and Old Testament exegesis in Garrett Biblical Institution, Evanston, Illinois The degree of S.T.D. was conferred on him in 1879 by Wesleyan university, and he was elected to the American Oriental society in 1871, and in 1883 to the Society of Biblical Literature and exegesis. Dr. Terry has written articles for the "Methodist Quarterly Review," and has published tracts on Swedenborgianism (New York, 1872) ; and Man's Antiquity and Language (1881) ; Commentaries on the Historical Books of the Old Testament (2 vols., 1873-'5) ; and Biblical Hermeneutics (1883)." - <https://wipfandstock.com/author/26456>

The Prophecies of Daniel Expounded by Milton S. Terry, S.T.D. Professor of Old Testament Exegesis in Garrett Biblical Institute. New York : Hunt & Eaton Cincinnati: Cranston & Curtis 1893.

"... [Page 40] Here we observe a remarkable advance in **Messianic prophecy**.

It is the distinct conception of a **SON OF MAN** receiving from the eternal God the dominion of heaven and earth. **We conceive this Son of man as identical with the Messianic prince of chap. IX, 25, 26; presented also again in chaps. X, 21 and XII, 1, under the symbolical name of Michael. ...** [Page 40] - <https://archive.org/stream/propheciesofdani00terr#page/40/mode/1up>

"... [Page 42] As "Michael, the great prince," is not identical with the people of God (X, 21; XII, 1), but rather their representative and defender, so here it seems most satisfactory to understand the Son of man (verse 13) as the personal representative and prince of "the people of the saints" (verse 27). Our exposition of the anointed prince, in chap. IX, 25, 26, confirms this view, and the New Testament conception is that the saints of Christ shall reign with him in glory (Rom. VIII, 17; 2 Tim. II, 12; Col. III, 4; 1 Peter IV, 13; 1 John III, 2; Matt. XIX, 28; Luke XXII, 30; Rev. II, 26, 27; III, 21; XX, 4; XXII, 5). ..." [Page 42] - <https://archive.org/stream/propheciesofdani00terr#page/42/mode/1up>

"... [Page 125] Michael the great prince - The same mentioned in chap. X, 13-21. Comp. what is said of the "prince of the host of Jehovah" in Josh. V, 13-15, and the angel of Exod. XXIII, 20-23. He is the guardian of God's Israel, who stands and presides over the sons of thy people. This we regard here, as in Rev. XII, 7, as an apocalyptic name and symbol of the Messiah. The name itself signifies "who is like God," and suggests the embodiment of God's power as seen in the uttermost redemption of his people. ..." [Page 125] - <https://archive.org/stream/propheciesofdani00terr#page/125/mode/1up>

Biblical Apocalypics, A Study of the most notable Revelations of God and of Christ in the Canonical Scriptures by Milton S. Terry, D.D. Professor in the Garrett Biblical Institute, New York: Eaton & Mains Cincinnati: Curtis & Jennings 1898. -

<http://books.google.com/books?id=otcpAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 363] 1. The description accords noticeably with that of the **Christophany** of I, 12-18

2. **he is the same as the Lamb** who took the book out of the hand of him that sat on the throne, and now holds it open in his own hand.

3. He speaks as Lord in XI, 3, and throughout the vision appears to exercise a power and authority unsuitable to a created being.

4. **It accords with the habit of apocalyptic repetition, and especially with the method of this book, to present Christ under various forms.** First we are told the revelation is from Jesus Christ (I, 1); then we have the glorious Christophany of I, 12-18; then he is announced as the Lion of Judah and appears as a Lamb that had been [Page 363-364] slain. **After this angelophany he appears again as Michael (XII, 7);** then again as the Lamb on Mount Zion (XIV, 1); then as the Son of man on a white cloud (XIV, 14); then as the rider on a white horse (XIX, 11). **In view of this variety of revelation the objection**

that he could not be presented under the form and name of an angel loses all its force.

5. Finally, the purpose of this interlude (X, 1-XI, 13) makes it particularly appropriate that the Christ's appearance should be under the symbolism of an angelophany; for he appears not as God, or as judge, but as the rainbow-crowned angel of the covenant, who commits the word of God to his servant and apostle. ..." [Pages 363-364]

"... [Page 374] (1) a manifestation of **Christ as the great covenant angel**; ..." [Page 374]

"... [Page 386] 7. War in heaven - On the same element in which the woman and the dragon have thus far appeared. **Michael** and his angels - These are obviously the heavenly antagonists of the dragon and his angels. As the one class represents the powers of darkness, the others must represent the forces of light. It would have been incongruous to introduce Christ, or the Lamb, by name, as the great opponent of the dragon, and equally so to have portrayed the seed of the woman as going to war with the dragon as soon as they were born. But while incongruous is the apocalyptic imagery and scheme, it is still true in fact that **Christ** and his holy angels **are the real antagonists of Satan ... We accordingly understand Michael** and his angels **to be here a symbolic designation of Christ** and his apostles, together with all the angelic forces in sympathy and cooperation with them. **The name Michael is taken from Dan. X, 13, 21' XII, 1, where he is spoken of as "the great prince who standeth over the children of thy (Daniel's) people."** We compare also with this "the prince of the host of Jehovah" (Josh. v, 14), who assisted the children of Israel in the overthrow of Jericho. As we have shown in the note at the close of chap. X, it accords with the apocalyptic scheme of this book to introduce Jesus Christ under various names and symbols. Having appeared in X, 1, as the strong covenant angel of light, he now appears as **Michael the archangel, the great leader of the hosts of heaven against the prince of hell. ...**" [Page 386]

"... [Page 433] 14. These shall war against **the Lamb** - Even as the dragon and his angels warred against **Michael** and his angels in XII, 7. For having lost in that war the dragon was wroth and went away to war with the rest of the woman's seed (XII, 7), and this war against **the Lamb** and those who are with him, called and chosen and faithful, is one phase of that war on the seed of the woman. but in their war on **the Lamb** and his followers **the Lamb** shall overcome them as triumphantly **as Michael prevailed in the war of XII, 7-9, for he is Lord of lords and King of kings**, as will be more fully brought out in chaps. XIX and XX, after the destruction of the harlot has been fully shown. ..." [Page 433]

George Whitefield - December 27 [O.S. December 16] 1714 – September 30, 1770), also known as George Whitfield, was an English Anglican preacher and one of the founders of Methodism.

Eighteen Sermons, preached by the late Rev. George Whitefield, A.M. -- Taken verbatim in short-hand, and faithfully transcribed by Joseph Gurney. Revised by A. Gifford, D.D. 1809 - <http://books.google.com/books?id=0Tk3AAAAMAAJ&printsec=frontcover#v=onepage&q&f=false>

"[Page 181] Sermon 11. The Burning Bush ...

... **The angel of the Lord appeared to him in a flame of fire out of the bush:** some think this angel was Gabriel, but **most agree, and I believe with the greatest probability, that it was Jesus Christ, the angel of the everlasting covenant; and an expositor tells you, that the eternal Logos, longing to become man, often visited this earth in that form,** as an evidence of his coming by and by, and dying a cursed death for man. ..." [Page 181]

"... [Page 187] But whether ministers or people burn, **the great God, the angel of the everlasting covenant, spoke to Moses out of the bush ...**" [Page 187]

"... [Page 192] **the same angel of the covenant who spake to Moses out of the bush, he shall ere long descend, surrounded with millions of the heavenly hosts ...**

... O go and tell your companions that the madman said, that the wicked men are as firebrands of hell: God pluck you as brands out of that burning. Blessed be God, that there is yet a day of grace: Oh! that this might prove the accepted time; Oh! that this might prove the day of salvation; **Oh! angel of the everlasting covenant, come down; thou blessed, dear comforter, have mercy, mercy, mercy upon the unconverted ...**" [Page 192]

The Revived Puritan. Select Works of the Reverend George Whitefield, A.M. Late of Pembroke College, Oxford, and Chaplain to the Right Hon. the Countess of Huntingdon; containing A Memoir of His Life, Thirty of his most admired and popular sermons, Forty-seven short discourses, being sketches of all the sermons not given in full, and A Compendium of his Epistolary Correspondence. In One Volume. By George Whitefield, G. B. 1829. - <http://books.google.com/books?id=Gg5XAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 133] is God's opportunity: for behold, just as the knife, in all probability, was near to his throat, ver. 11, **"the angel of the Lord (or rather the Lord of Angels, Jesus Christ, the Angel of the everlasting covenant) called unto him (probably in a very audible manner) from heaven, and said, "Abraham, Abraham. ..."** [Page 133]

"... [Page 208] In the conflict, he approves himself to be **God's beloved Son;** and the Father gives demonstrable evidence, that with, and in him, he is indeed well pleased. Let us with serious attention consider when, where, and how, **our great Michael fought with and overcame the dragon.** The Evangelist Matthew is very particular in relating the preparations for the beginning, process, and issue of this glorious and important combat. ..." [Page 208]

"... [Page 211] **Our Lord**, therefore lets him know that he should not throw aside this important weapon upon this account, but puts by this home thrust with another Scripture: "It is written again, Thou shalt not tempt the Lord thy God." Still **our Lord** quotes something out of the book of Deuteronomy, and hath his eye upon Israel in his wilderness state. ... [Page 211-212]

"... [Page 212] and, therefore, as I would not command the stones to be made bread, needlessly and distrustfully set up to provide for myself; neither will I now presume unnecessarily upon God's power, by casting myself down, though placed by thee in such a dangerous situation."

Thus our great Michael comes off conqueror in the second assault. And doth not the serpent feel his head bruised enough yet? ..." [Pages 211-212]

"... [Page 402] A neglect of this important point hath been, and it is to be feared even now is, the bane of the Christian church: for if young men's minds are, from year to year, wholly engaged in studying the heathen mythology, instead of being shewn the beauties of the New Testament; if thy are taught to delight more in reading Caesar's Commentaries, or the exploits of an Alexander, than to admire the miracles of **Jesus of Nazareth**; if they are directed to employ themselves more in giving an account of Homer's battles, than **of the important war between Michael and the dragon**; if it is esteemed a greater excellency to be engaged in studying folds of a Roman garment, than to enquire into the various turnings and windings of their own corrupt hearts; ..." [Page 402]

The Works of the Reverend George Whitefield, M.A. Late of Pembroke-College, Oxford, and Chaplain to the Rt. Hon. the Countess of Huntingdon: containing All his Sermons and Tracts Which have been already published: with A Select Collection of Letters, Written to his most intimate Friends, and Person of Distinction, in England, Scotland, Ireland, and America, from the Year 1734, to 1770, including the whole Period of his Ministry. Also some other pieces of important subjects, never before printed; prepared by Himself for the Press. To which is prefixed, An Account of his Life, Compiled from his Original Papers and Letters. Volume I. 1771. - <http://books.google.com/books?id=Z3cuAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

"[Page 141] LETTER CLI.
Savannah, Jan. 22, 1740. ...
... Methinks I hear you say, "O thou of little faith! Wherefore dost thou doubt? As thy day is, so shall thy strength be." **Michael** and the dragon, I hear, are **carrying on war most bravely in England**. I really believe we shall not die, till we see the kingdom of God come with power. ..." [Page 141]

"[Page 169] LETTER CLXXXI.
To W.S. Esq.
Reedy Island, May 19, 1740 ...
... One of the inclosed papers will shew you the event of what you inserted (unknown to me) in the News. However, be not disheartened; God shall make even this to work together for your good. **The war between Michael and the**

dragon has much increased. ..." [Page 169]

"... [Page 225] LETTER CCXXXVII.

Saint George's (Pennsylvania) Nov. 24, 1740. ... [Page 225-226] ... My love to all that love **the Lord Jesus. The war goes on bravely between Michael and the Dragon. Our dear Lord** (O condescending love!) is wondrous kind to your poor, weak, unworthy brother and servant in **Christ**, G.W." [Pages 225-226]

"... [Page 243] LETTER CCLIX.

To Mrs. B-----, in Charles-Town.

On board the Minerva, Feb. 17, 1741.

I am much obliged to you many ways. **The Lord** reward you a thousand-fold. Your prayers are heard. God is carrying us upon the wings of the wind. **The angel of the covenant accompanies us in the way. ..."** [Page 243]

"... [Page 302] LETTER CCCXXXIII.

To L----- M-----, an Orphan.

On board the Mary and Ann, July, 27, 1741. ...

... Satan will, no doubt, be very busy; and therefore you ought to be busy also. You fight under a **good captain, even Jesus Christ, who will tread all enemies under your feet. ..."** [Page 302]

"[Page 399] LETTER CCCXXII.

To Mr. A-----, in London,

Edinburgh, June 4, 1742.

FROM a heart overflowing with a sense of God's love, I write you these few lines. **Yesterday our Saviour brought us hither. On board, I spent most part of my time in secret prayer. Satan shot many of his fiery darts against me. Our great Michael gave me a shield of faith, by which I was enabled to repel them all. ..."** [Page 399]

"... [Page 479] LETTER CCCCXCVII.

To Lady Jabe H----- C-----.

London, Dec. 23, 1742. ... He helps me also to praise him. When I discover a new corruption, I am as thankful as a sentinel keeping watch in a garrison, would be at spying a straggling enemy come near him. I stand [Page 479-480] not fighting with it myself in my own strength, but run immediately and tell **the captain of my salvation**. By the sword of his Spirit, he soon destroys it, and makes me exceeding happy. This is what I call a simple looking to **Christ**. ..."

[Pages 479-480]

The Works of the Reverend George Whitefield, M.A. Late of Pembroke-College, Oxford, and Chaplain to the Rt. Hon. the Countess of Huntingdon: containing All his Sermons and Tracts Which have been already published: with A Select Collection of Letters, Written to his most intimate Friends, and Person of Distinction, in England, Scotland, Ireland, and America, from the Year 1734, to 1770, including the whole Period of his Ministry. Also some other pieces of important subjects, never before printed; prepared by Himself for the Press. To which is prefixed, An Account of his Life, Compiled from his Original Papers and Letters. Volume II. 1771. - <http://books.google.com/books?>

"... [Page 3] LETTER CCCCXCVIII.

To the Reverend Mr. H-----.

London, Dec. 23, 1742. ... [Page 3-4]

... I hope ere long we shall hear of persons going from post to post, and crying, "Babylon is fallen, Babylon is fallen." I trust you, my dear Sir, will be made a happy instrument in **the Mediator's kingdom**, of pulling down satan's strongholds. Pray write me word, how **the war is going on between Michael and the dragon**. ..." [Pages 3-4]

"... [Page 100] LETTER DXCII.

To the Reverend Mr. J----- R-----.

Wicoacommoca, May 16, 1747. ... [Page 100-101] ... I pity them in their present distressing circumstances, and pray that they and you may have grace given to endure hardness like **good soldiers of Jesus Christ**. Your dear father I hear is discharged from all campaigns. -- Ere long, **the captain of our salvation will command us home also. The Lord grant that we may die like soldiers, fighting against the devil**, the world, and the flesh. ..." [Pages 100-101]

"... [Page 185] LETTER DCLXXXVIII.

To some devout Soldiers.

Glasgow, Sept. 29, 1748.

My dear Brethren,

It gave me no small satisfaction, when I was lately at Edinburgh, to hear that several of you were enabled to behave like **good soldiers of Jesus Christ**. ...
... I hear of others of your profession, that have lately **enlisted under the banner of the ever-blessed Redeemer**. Happy they! happy you! You have a good captain, a good cause, good armour, and an exceeding great reward. ..." [Page 185]

"... [Page 254] LETTER DCCLIII.

To Lady F----- S-----.

Portsmouth, May 12, 1749. ... [Page 254-255]

... Methinks I see angels gazing to see how your Ladyship acts your part. **O that the angel of the everlasting covenant may always accompany you, and by the power of his eternal and all-conquering spirit, enable your Ladyship to fight the good fight of faith, and run with patience the glorious race that is set before you! He is never wanting to those that put their trust in him**. ..." [Pages 254-255]

"... [Page 314] LETTER DCCCVII.

To the Reverend Mr. B-----.

London, Jan. 12, 1750. ...

... But fear not, Mr. B-----, **the God** whom we serve, **the captain under whose banner we are listed, is able to deliver us**. He knows who to train us up gradually for war, and is engaged to bring us off more than conquerors from the

field ..." [Page 314]

"... [Page 324] LETTER DCCCCXIV.

To Mr. T-----.

Gloucester, Feb. 6. 1750.

Though I left London in a very weak condition, and the weather was but bad in coming down, yet **the Angel of the everlasting covenant preserved and strengthened me**, and I came to Gloucester last Friday evening. ..." [Page 324]

"... [Page 359] LETTER DCCCCXLV.

To the Rev. Mr. B-----.

Kendal, June 21, 1750. ... [Page 359-360]

... I do not envy you; but I pray **the Redeemer**, from my inmost soul, to sanctify your situation, and give you to increase with all the increase of God. I am called forth to battle; remember a poor cowardly soldier, and beg **the Captain of our salvation**, that I may have the honour to die fighting. ..." [Pages 359-360]

"... [Page 434] LETTER DCCCCXIX.

To Mr. L-----.

Portsmouth, June 19, 1752. ...

... Let not what has happened, draw off your mind from **the Captain of your salvation. He is altogether lovely, and worthy of your highest regard.** ..." [Page 434]

"... [Page 458] LETTER DCCCCXLIV.

To Mr. S-----.

London, Dec. 9, 1752. ...

... Here the church is and will be militant; in heaven it shall be altogether triumphant. Let us go on, my dear brother, fighting the good fight of faith. Ere long we shall be called to lay hold on life eternal. **Christ is our captain**; we are therefore assured of conquest. ..." [Page 458]

The Works of the Reverend George Whitefield, M.A. Late of Pembroke-College, Oxford, and Chaplain to the Rt. Hon. the Countess of Huntingdon: containing All his Sermons and Tracts Which have been already published: with A Select Collection of Letters, Written to his most intimate Friends, and Person of Distinction, in England, Scotland, Ireland, and America, from the Year 1734, to 1770, including the whole Period of his Ministry. Also some other pieces of important subjects, never before printed; prepared by Himself for the Press. To which is prefixed, An Account of his Life, Compiled from his Original Papers and Letters. Volume III. 1771. - <http://books.google.com/books?id=jbIOAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 130] LETTER MLXXXIX.

To the Reverend Mr. H-----n.

London, July 25, 1755. ...

... May **Jesus** secure the remaining few, and be their refuge from every impending storm! ... Happy they who can say, "He knoweth the way that I take:" when they are tried, they shall come forth like gold. God only knows

what a trying season lies before us. It is to be feared, that we are upon the eve of a bloody war. **O that the war between Michael and the Dragon may go on!** The prospect is promising. Several ministers preach **Christ** boldly; and as for my own poor feeble labours, the blessed **Jesus** vouchsafes to crown them with success. ..." [Page 130]

"... [Page 137] LETTER MXCVI.

To Lady P-----.

Weston-Favell, Aug. 30, 1755. ...

... I long, I long to hear that he is returned victorious. he is gone upon a good cause, and under the conduct of the best general, even **the Captain of our salvation**. ..." [Page 137]

"... [Page 140] In my way northward, I take the first opportunity of thanking you for both, and at the same time heartily thank **the Captain of our salvation**, for giving you grace to stand to your colours, and persist in your spiritual warfare. ..." [Page 140]

"... [Page 193] That **the Captain of our salvation** may make them all good soldiers for himself, is the earnest prayer of, my dear Mr. D-----, ..." [Page 193]

"... [Page 283] **The Captain of our salvation** approves it. ..." [Page 283]

"... [Page 329] Thanks be to God, we do not go a warfare on our own charges; **the Captain of our salvation will conquer for and in us**. ..." [Page 329]

"... [Page 358] If ever so busy, for the sake of **the glorious Captain of our salvation**, you shall receive a line by way of answer from, my dear Sir, Yours, &c. &c. &c. G.W." [Page 358]

"... [Page 399] I hope to arrest some poor run-away bankrupts for **the Captain of our salvation**. ..." [Page 399]

Samuel Aaron (AD 1800 - AD 1865) a Baptist

Rev. Samuel Aaron. His life, Sermons, Correspondence, Etc. 1890.

"... [Page 22] Hence **his character is declared by the prophet Isaiah and summed up by himself, when he appeared to Manoah and his wife, in the title "WONDERFUL."** ...

... We cannot fail to realize that **the day is approaching, in which he will come in the clouds of Heaven, with power and great glory; with the voice of the Archangel, and with the trump of God will summon the dead from their graves; will sit on the throne ...** [Page 22-23]

... **This is the "Wonderful" person whose sacrifice of himself is symbolized, or set forth by figures** on the altar of Christians ..." [Pages 22-23] -

<https://archive.org/stream/revsamuelaaaronhi00aaro#page/22/mode/1up>

David Steele, Sr. (AD 2 November 1803 – AD 29 June 1887) was a Reformed Presbyterian or Covenanter minister.

Notes on the Apocalypse; with An Appendix containing dissertations on some of the Apocalyptic Symbols, together with animadversions on the interpretations of several among the most learned and approved expositors of Britain and America. By David Steele, Sr., Pastor of the Reformed Presbyterian Congregation, Philadelphia. to the Rev. John Cunningham, LL.D. - <http://www.gutenberg.org/files/14485/14485-h/14485-h.htm>

"... [Page 101] **An angel**, by **his official place and work easily distinguished from those** having the trumpets, holds in his hand a "golden censer" that with "much incense" he might render acceptable "the prayers of all saints." **As the angel who had the "seal of the living God," is distinguished from those that "held the winds," (ch. vii. 1) so is he here, from those that had the trumpets. Here he appears as the Great High Priest over the house of God;** and as "the whole multitude of the people were praying without, at the time of incense;" (Luke i. 10) so the service of God is thus emblematically represented as conducted according to divine appointment. **This Angel therefore is Christ himself.** "No man cometh unto the Father but by him." He is the only Advocate with the Father; and through him "we have access by one Spirit unto the Father." (Eph. ii. 18.) ..." [Page 101]

"... [Page 102] 5. And **the angel** took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings and lightnings and an earthquake.

V. 5—**The Lord Jesus, in carrying out the designs of the divine mind, and executing the commission which he received from the Father as Mediator, appears in various characters.** Whilst as a priest he intercedes for his people, and by the incense from the golden censer renders their prayers acceptable before God; as a king he answers their prayers by terrible things in righteousness. (Ps. lxxv. 5). This work of vengeance is vividly signified by scattering coals of fire on the earth.

From the very same altar, whence **the glorious Angel of the Covenant** had received fire to consume the incense, he next takes coals, the symbol of his wrath, and scatters them into the earth. ..." [Page 102]

"... [Page 122] **Vs. 1-3.-The majestic description of this Angel agrees to no creature. It is proper to God-man only. It is partly the same display of the Mediator's glory which we had in ch. i. 15. Especially is this the case as to his face, his feet and his voice. The "rainbow" is still the sign of the everlasting covenant. "In wrath he remembers mercy." ...**" [Page 122]

"... [Page 123] **The angel** set his feet upon the world, as his footstool; by which position is emblematically **signified his sovereign dominion over sea and earth. And this is agreeable to his own plain teaching in the days of his**

public ministry:-"All power is given unto me in heaven and in earth."
(Matt. xxviii. 18.) He trod upon the billows of the ocean literally in the state of his humiliation, giving thereby evidence of his power over the mystical waters,-"the tumults of the people." During the popular commotions signified by the trumpets, he said to the raging passions of men and their towering ambition, as to the waves of the sea,-" Hitherto shall ye come, and no further; and here shall your proud waves be stayed," "He maketh the storm a calm, so that the waves thereof are still;" and whether the nations of Christendom are at war or in peaceful tranquillity, he reigns over them as their rightful sovereign; "his right foot on the sea, and his left on the earth." In possession of universal dominion, he speaks with authority, "as when a lion roareth." Although **a lamb** slain, the victim for our sins; he is also **the Lion of the tribe of Judah**, ruling over his own people, restraining and conquering his own and their enemies. ..." [Page 123]

"... [Page 124] Vs. 4-7. The attitude assumed by **the Angel of the covenant** is very impressive, instructive and exemplary:-"his hand lifted up to heaven." ..." [Page 124]

"... [Page 163] **This war in heaven**, conducted with various success by Bernard, Peter Waldo, John Wickliffe and others on the European continent and in Britain, may be pronounced by Gibbon "premature and ineffectual;" but **the Captain of salvation** and his heroic followers, will give a different verdict. These noble confessors and martyrs, **under the conduct of Michael our prince, began the struggle with the dragon**, although the war did not come to its height till the early part of the 16th century. Then it was that "Michael and his angels fought against the dragon, and the dragon fought and his angels." Both parties became more visible in the symbolic heaven before the eyes of all Christendom. **Michael, (who is like God?) is the well known description of Jesus Christ. (Phil. ii. 6; Heb. i. 3.) To Daniel, while contemplating this same contest, he was made known as the "great Prince, that standeth for the children of God's people," and long before Daniel's time, had "contended with the devil." (Jude v. 9). "Christ and Belial" are therefore the two opposing leaders of the armies. In other words, Christ mystical and the devil incarnate are the belligerents** ..." [Page 163]

"... [Page 165] **Confident in the power and faithfulness of Michael their Prince**, confident in the righteousness of their cause, fondly hoping that at this time **their Master** is about [Page 165-166] to restore again the kingdom to Israel, they prematurely exclaims-"Now is come salvation." [Pages 165-166]

"... [Page 199] Such is the condition of the saints, and such the powerful combination against them, as symbolically represented in the 11th, 12th and 13th chapters of **the Apocalypse**. And in this prolonged and eventful conflict we may with Moses, "turn aside and see this [Page 199-200] great sight, why the bush is not burnt." (Exod. iii. 3.) **The Lord was in the bush**, and "greater is he that is in them than he that is in the world." (1 John iv. 4.) ..." [Pages 199-200]

James Petigru Boyce (AD 1827 – AD 1888) served as a Southern Baptist pastor, theologian, author, and seminary professor.

Abstract of Systematic Theology by James P. Boyce, Joseph Emerson Brown Professor of Systematic Theology, in The Southern Baptist Theological Seminary. Printed (not published) for the exclusive use of his pupils. Louisville, KY.: Chas. T. Dearing. 1882., Chapter XVIII, Creation of Angels [citing Rev. Dr. John Pye Smith]

"[Page 191] IV. Various names are given to angels as expressive either of their nature, or offices.

1. The chief of these is descriptive of their office. Angel means a messenger. It is a word not confined to them, nor to any other kind of messengers of God. (1.) It is used of ordinary messengers among men, 1 Sam. 11:3; Job 1:14; Luke 9:52; (2.) of prophets, Mal. 3:1; (3.) of priests, Mal 2:7; (4.) of ministers of the gospel, Rev. 1:20; (5.) of impersonal agents, as of pestilence, 2 Sam. 24:16,17. Plagues, likewise, are denominated "evil angels," Ps. 78:49. Paul also calls his "thorn in the flesh" "an angel of Satan," 2 Cor. 12:7. (6.) It is also applied to **the Second Person of the Trinity, as "the angel of his presence," Isa. 63:9, and "the angel of the covenant," Mal. 3:1. ...**" [Page 191] -

<https://archive.org/stream/abstractofsystem00boyc#page/191/mode/1up>

"... [Page 196] The Scriptures that seem to sustain the notion of guardian angels over nations are Dan. 10:13-70; Dan. 12:1. But here "Cambyses and Alexander seem to be meant, and **Michael is probably the Messiah.**

J. Pye Smith, First Lines, p. 331 ..." [Page 196] -

<https://archive.org/stream/abstractofsystem00boyc#page/196/mode/1up>

"[Page 294] MALACHI Chap. 3:1. Behold, I will send my messenger, and he shall prepare the way before me : and **the Lord, whom ye seek**, shall suddenly come to his temple, even **the messenger (angel) of the covenant**, whom ye delight in : behold, he shall come, saith the LORD of hosts.

1. The Lord is to come suddenly to his temple.

2. He is the angel of the covenant." [Page 294] -

<https://archive.org/stream/abstractofsystem00boyc#page/294/mode/1up>

The Rev Dr John Pye-Smith FRS, FGS (AD 25 May 1774 - AD 5 February 1851) was a Congregational theologian and tutor.

First Lines of Christian Theology, In the form of a Syllabus, prepared for the use of the students in the old college, Homerton: with subsequent additions and elucidations; by John Pye Smith, D.D., LL.D., F.R.S., F.G.S., late divinity tutor in that institution. Edited from the Author's manuscripts, with additional notes and references, and copious indexes, by William Farrer, LL.B., secretary and librarian of New College, London. 1854

"... [Page 331] The Scriptures that seem to sustain the notion of guardian angels over nations are Dan. 10:13-21; Dan. 12:1. But here "Cambyses and Alexander

seem to be meant, and **Michael is probably the Messiah.**" [Page 331] -
[http://books.google.com/books?
id=yYXAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false](http://books.google.com/books?id=yYXAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false)

Christmas Evans (AD 25 December 1766 – AD 19 July 1838) was a Welsh Nonconformist minister, regarded as one of the greatest preachers in the history of Wales, and later became a Baptist, and known as the "The Bunyan of Wales".

Life and Sermons of Christmas Evans, A New translation from the Welsh with a Memoir and Portraiture of the Author, by Rev. Joseph Cross. 1851

"[Page 182] SERMON XI.

THE PRINCE OF SALVATION.

...

1. **Christ is the prince of our salvation.** He is the great antetype of Moses, Joshua, Samson, and David. Their deeds of pious valor faintly foreshadowed the glorious achievements of **the Captain of our salvation.**

He is a prince in our nature. The Lord from heaven became the second Adam, the seed of the woman, the offspring of David. Divinity and humanity were mysteriously united in his person. The Word that was in the beginning was made flesh, and tabernacled among us. God is now nearer to his people than ever. The Lamb's bride is bone of his bone and flesh of his flesh. As the children were partakers of flesh and blood, he himself took part of the same. By taking human nature into union with himself, he has imparted to believers a new divine life. [Page 182-183]

[Page 183] **Our Prince has conquered our adversaries. His name is Michael, the power of God. He is the mighty prince that stood up on behalf of his people,** and bruised Satan under their feet. He has cast out the strong man, and his goods. He has demolished the kingdom of darkness, spoiled principalities and powers, and made a show of them openly. He has proved to earth and heaven that the devil is the usurper, and has no claim whatever to the title, "God of this world," and "Prince of this world." ... [Pages 182-183] -
https://archive.org/stream/MN40187ucmf_5#page/n207/mode/1up
https://archive.org/stream/MN40187ucmf_5#page/n208/mode/1up

The Christian Gleaner and Domestic Magazine

The Christian Gleaner and Domestic Magazine for 1825, Volume II; London; published by B. J. Holdsworth, 18, St. Paul's Churchyard.

"... [Page 210] Some expositors ... think that **Michael the archangel is no other than Christ himself, the angel of the covenant, the Lord of angels; and this appears probable, as Christ Jesus is often spoken of as the Prince, the Leader, the Defender, the Captain of his church. With the passages above referred to [Dan. X. 13, 21. XII. 1. Jude 9. Rev. XII. 7], may be compared Gen. XLVIII. 16. Exod. III. 2-4. Acts VII. 35, 38. Isa. LV. 4. Heb.**

II. 10. ... [Page 210] - <http://books.google.com/books?id=GkwJAAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

Carl Ferdinand Wilhelm Walther (AD October 25, 1811 – AD May 7, 1887) was the first President of the Lutheran Church - Missouri Synod and its most influential theologian.

Festive Sounds, Sermons on The Texts for the Festivals of the Church Year of C.F.W. Walther, collected from his writings posthumously A Complete Translation of Festklänge (St. Louis, CPH. 1892) by Joel R. Baseley. First Edition. 2008.

"... [Page 177] But **the Michael in our text** cannot possibly be understood to be that archangel whom the prophet mentions, but it is, **much rather, the uncreated Angel, Jesus Christ, the Son of God.** ... But by angels who battle under **the uncreated angel, Michael, is meant, without doubt, the Christians who follow Christ as the Captain of their salvation** ..." [Page 177] - <http://books.google.com/books?id=DE6zEvdKfkMC&printsec=frontcover#v=onepage&q&f=false>

John Gill (AD 23 November 1697 – AD 14 October 1771) was an English Baptist pastor, biblical scholar, and theologian who held to a firm Calvinistic soteriology.

A Complete Body of Doctrinal and Practical Divinity; or, A System of Evangelical Truths, deduced from the Sacred Scriptures. By John Gill, D.D. A New Edition, In Three Volumes, Volume II. London: Printed for W. Winterbotham, And Sold by J. Ridgway, York Street, St. James's Square, and W. Button, Paternoster Row. 1796.

"... [Volume II. Book IV. Of the Second Coming of Christ; Page 395] 2. Another prophecy in **Dan. XII. 1-3.** respects the sound and personal coming of **Christ; for his is meant by Michael, who is as God, as his name signifies, equal to him; the great prince, the prince of the kings of the earth, and the head of all principalities and powers** ..." [Volume II. Book IV. Of the Second Coming of Christ; Page 395] - <http://books.google.com/books?id=7W0PAAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

Gill's Complete Body of Practical and Doctrinal Divinity: Being a system of evangelical truths, deduced from The Sacred Scriptures. Abridged by William Staughton, D.D. Philadelphia: Printed for Delaplaine and Hellings, By B. Graves. 1810.

"... [Book I. Of God, His Word, Names, Nature, Perfections and Persons; Of a Plurality in the Godhead; Page 94] A plurality of the Deity may be proved from **those passages of scripture which speak of the angel of Jehovah, who also is Jehovah; now if there is a Jehovah that is sent, and therefore called an angel, and a Jehovah that sends there must be more person than one, who are Jehovah.** The first instance of this kind is **in Gen. XVI. 7. In Gen. XVIII. 2.** we read of three men who stood by Abraham in the plains of Mamre, who were angels in an human form, as two of them are expressly said to be, chap. XIX. 1. ... **one was undoubtedly a divine person, the Son of God in an human form; who is expressly called Jehovah, the Judge of all the earth 13-26. and to whom omnipotence and omniscience**

are ascribed, 14-19. Now he is distinguished, being Jehovah in human form on earth, from Jehovah in heaven, from whom he is said to rain brimstone and fire on Sodom and Gomorrah, chap. XIX. 24. see also Gen. XLVIII. 15, 16. Exod. III. 2. Isai. LXIII. 9. 1 Cor. X. 9. and Zech. III. 1. To these may be added, all such scriptures which speak of two, as distinct from each other, under the same name Jehovah; as in Jer. XXIII. 5, 6. and in Hos. I. 7. where Jehovah resolves he would save his people by Jehovah their God. ..."
[Book I. Of God, His Word, Names, Nature, Perfections and Persons; Of a Plurality in the Godhead; Page 94] -
<https://archive.org/stream/completebodyofdo00gill#page/94/mode/1up>

"... [Book I. Of God, His Word, Names, Nature, Perfections and Persons; Of a Plurality in the Godhead; Page 95] And particularly **the three divine persons appear** in the remarkable affair of providence, the deliverance of Israel. Whoever reads attentively Isai. LXIII. 7-14. will easily observe, that mention is made [Book 1; Page 95-96] of Jehovah; and then **of the Angel of his presence**: and next of his holy Spirit, ... " [Book I. Of God, His Word, Names, Nature, Perfections and Persons; Of a Plurality in the Godhead; Pages 95-96] -
<https://archive.org/stream/completebodyofdo00gill#page/95/mode/1up>
<https://archive.org/stream/completebodyofdo00gill#page/96/mode/1up>

"... [Book II. Of the Internal Acts and Works of God; Of the Everlasting Covenant; Page 141] 2. **Jehovah the Son himself** says, Council is mine, and sound wisdom, Prov. I. 20. **he is called the Wonderful Counsellor, Isai. IX. 6. the angel of the great council.** ..." [Book II. Of the Internal Acts and Works of God; Of the Everlasting Covenant; Page 141] - <https://archive.org/stream/completebodyofdo00gill#page/141/mode/1up>

"... [Book II. Of the Internal Acts and Works of God; Of Christ as the Mediator of the Covenant; Page 156] If any man sin, we have an advocate with the Father, **Jesus Christ the righteous**; and he is the propitiation for our sins, 1 John. II. 1, 2. **He is the angel of God's presence, who always appears there for his people, and ever lives to make intercession for them;** ..." [Book II. Of the Internal Acts and Works of God; Of Christ as the Mediator of the Covenant; Page 156] -
<https://archive.org/stream/completebodyofdo00gill#page/156/mode/1up>

"... [Book II. Of the Internal Acts and Works of God; Of Christ as the Mediator of the Covenant; Page 160] **the uncreated angel, Jesus Christ himself, Zech. I. 12. Rev. VIII. 3.** ..." [Book II. Of the Internal Acts and Works of God; Of Christ as the Mediator of the Covenant; Page 160] -
<https://archive.org/stream/completebodyofdo00gill#page/160/mode/1up>

"... [Book III. Of the Internal Works of God; Of the Creation of Angels; Page 182] **for as for Michael, the Archangel, he seems to be no other than Christ.** ..." [Book III. Of the Internal Works of God; Of the Creation of Angels; Page 182] -
<https://archive.org/stream/completebodyofdo00gill#page/182/mode/1up>

"... [Second general Distribution of the Work. Book I. of the Acts of the Grace of God in Time; Under the Mosaic Dispensation; Page 258] How gloriously does Elihu speak of **the great Redeemer as the Messenger of the covenant, the uncreated Angel, Christ.** ..." [Second general Distribution of the Work. Book I. of the Acts of the Grace of God in Time; Under the Mosaic Dispensation; Page 258] - <https://archive.org/stream/completebodyofdo00gill#page/258/mode/1up>

"... [Second general Distribution of the Work. Book II. Of the Grace of Christ as Expressed in His States of Humiliation and Exaltation, and of the Offices Exercised by Him in them; Of the Prophetic Office of Christ; Page 300] 1. **Before his incarnation: he did indeed sometimes personally appear in an human form**, and preached the gospel to men, as to our first parents in the garden of Eden, immediately after their fall. **Under the name of the Angel of the Lord, and very probably in an human form, he appeared to Abraham, and preached the gospel to him**, saying, In thy seed shall all the nations of the earth be blessed, **Gen. XXII. 15-18.** ..." [Second general Distribution of the Work. Book II. Of the Grace of Christ as Expressed in His States of Humiliation and Exaltation, and of the Offices Exercised by Him in them; Of the Prophetic Office of Christ; Page 300] - <https://archive.org/stream/completebodyofdo00gill#page/300/mode/1up>

"... [Second general Distribution of the Work. Book II. Of the Grace of Christ as Expressed in His States of Humiliation and Exaltation, and of the Offices Exercised by Him in them; Of the Intercession of Christ; Page 304] We have an instance of **Christ's intercession for the people of the Jews, when in distress, who is represented as an Angel among the myrtle trees** in the bottom; signifying the low estate the Jews were in; and as interceding and pleading with God for them; ..." [Second general Distribution of the Work. Book II. Of the Grace of Christ as Expressed in His States of Humiliation and Exaltation, and of the Offices Exercised by Him in them; Of the Intercession of Christ; Page 304] - <https://archive.org/stream/completebodyofdo00gill#page/304/mode/1up>

"... [Second general Distribution of the Work. Book II. Of the Grace of Christ as Expressed in His States of Humiliation and Exaltation, and of the Offices Exercised by Him in them; Of the Kingly Office of Christ; Page 311] 6. A king should be as wise **as an angel of God; and such is David's Son and Antitype, the Messiah**; on whom rests the Spirit of wisdom and understanding, of council and of knowledge; to which may be added, the spirit of might rests upon him, Isai. XI. 2. he has power and authority; **yea, he is the Lord God omnipotent.** ..." [Second general Distribution of the Work. Book II. Of the Grace of Christ as Expressed in His States of Humiliation and Exaltation, and of the Offices Exercised by Him in them; Of the Kingly Office of Christ; Page 311] - <https://archive.org/stream/completebodyofdo00gill#page/311/mode/1up>

"... [Second general Distribution of the Work. Book IV. Of the Final State of Men; Of the Millennium, or Personal Reign of Christ; Page 429]

Antichrist will be destroyed; **an angel, who is no other than Christ, will then personally descend to bind Satan and all his angels. ...**" [Second general Distribution of the Work. Book IV. Of the Final State of Men; Of the Millennium, or Personal Reign of Christ; Page 429] -

<https://archive.org/stream/completebodyofdo00gill#page/429/mode/1up>

A Collection of Sermons and Tracts: In Two Volumes. Containing, Volume I. I. Annual Sermons. II. Occasional Sermons. III. Funeral Sermons. Volume II. I. Ordination Sermons. II. Polemical Tracts. III. Dissertations. Several of which were never before Printed. By the late Reverend and Learned John Gill, D.D. To which are Prefixed, Memoirs of the Life, Writings, and Character of the Author. Volume. II. London: Printed for George Keith in Gracechurch-Street. 1773.

"... [An Answer to the Birmingham Dialogue-Writer's Second Part, Upon the following Subjects: The Divinity of Christ, Election, Original Sin, Free-Grace, Free-Will, Imputed Righteousness, Perseverance, and Baptism; Page 138] 3. A third argument, proving **Christ to be the most high God**, stands I thus: "If the Most High over all the earth is he whose name alone is Jehovah, and Christ's name is Jehovah; if the same things which prove the Father to be the most high God, are said of the Son, as they are; why may he not be thought to be the most high God equally with the Father?" To which is replied that m when the Son personates Jehovah, he may be called Jehovah, as an angel that sometimes speaks in the person of God; it being usual for such as deliver messages from others, to speak after the same manner those persons would have done, in whose name they come: So that no argument can thence be drawn for his supreme Deity; since that name is given to an angel, when speaking in Jehovah's name. **But it should be observed, that it cannot be proved that ever any created angel, speaking in the name of God, ever calls himself Jehovah, or is so called; all the places referred to by this writer, where an angel is called Jehovah, are to be understood of the uncreated angel, the Son of God, as will clearly appear at first sight, to any who will take the pains to inspect them. The passages are Gen. XVIII. 13. and XIX. 24. and XXII. 15, 16. Exod. XXIII. 20, 21. Isai. LXIII. 9. Mal. III. 1.** All which are so many firm and standing proofs of the truth of the observation, that Christ is called Jehovah; a name peculiar to the most high God, Psal. LXXXIII. 18. and therefore must conclude **his supreme Deity**, and the argument for it from hence, stands unshaken and unanswered. It may be usual with messengers to speak after the manner of the persons in whose name they come; but do they ever call themselves by their names? or are they ever so called by others? Did ever any ambassador of the king of Great Britain, when sent to a foreign court with an embassy, stile himself the king of Great Britain? or call himself by the name of king George? or was he ever so called by others? ...

... l. Answer, p. 14. m. Dialogue, Part II. p. 29, 30" [An Answer to the Birmingham Dialogue-Writer's Second Part, Upon the following Subjects: The Divinity of Christ, Election, Original Sin, Free-Grace, Free-Will, Imputed Righteousness, Perseverance, and Baptism; Page 138] -

<https://archive.org/stream/collectionofserm02gill#page/138/mode/1up>

"... [A Body Of Doctrinal Divinity; Book III. Chapter 2. Of The Creation Of Angels] for **as for Michael, the Archangel, he seems to be no other than Christ, the Prince of angels, and Head of all principality and power; who is as God, like unto him, as his name signifies; yea, equal with him.** ... and the "Watchers", in Nebuchadnezzar's dream, thought to be angels by many, more probably are **the divine Persons in the Godhead, the same with the Holy Ones, and the most High (Dan. 4:17,24).** ... The more common name given to these celestial spirits, is that of angels; the word for which in the Hebrew language, and which is used of them in the Old Testament, signifies **"messengers"; and so the uncreated Angel, Christ, is called the Angel, or Messenger of the covenant (Mal 3:1),** and it comes from a root, preserved in the Ethiopic dialect, which signifies to "send," [2] because these spirits have been often sent with messages and dispatches to the children of men: the word "angels" we use, comes from a Greek word, [3] which signifies the same; and are so called, from their being sent on, and bringing messages, which they declare, publish, and proclaim. ...

... [2] dal "legavit, misit nuncium", Ludolf. Lexic. Ethiop. p. 19. vid. Hottinger. Smegma Oriental. l. 1. c. 5. p. 88.

[3] aggelw "nuntio, nuntium affero", Scapula." [A Body Of Doctrinal Divinity; Book III. Chapter 2. Of The Creation Of Angels] - <http://www.ccel.org/ccel/gill/doctrinal.iv.ii.html>
<http://books.google.com/books?id=6hVPLfgEKK0C&printsec=frontcover#v=onepage&q&f=false>
http://www.pbministries.org/books/gill/Doctrinal_Divinity/Book_3/book3_02.htm

John Gill's Exposition of the Bible; Sections: Daniel 12:1; Jude 9; Revelation 12:7:

Daniel 12:1:

"And at that time shall **Michael stand up, &c. The Archangel, who has all the angels of heaven under him, and at his command, the Son of God, our Lord Jesus Christ; who is as God, as the name signifies, truly and really God, and equal in nature, power, and glory, to his divine Father.** ..." [John Gill's Exposition Of The Bible; Daniel 12:1] - <http://www.ewordtoday.com/comments/daniel/gill/daniel12.htm>

Jude 9:

"Yet **Michael the archangel, &c. By whom is meant, not a created angel, but an eternal one, the Lord Jesus Christ; as appears from his name Michael, which signifies, "who is as God": and who is as God, or like unto him, but the Son of God, who is equal with God? and from his character as the archangel, or Prince of angels, for Christ is the head of all principality and power; and from what is elsewhere said of Michael, as that he is the**

great Prince, and on the side of the people of God, and to have angels under him, and at his command, Dan. 10:21, 12:1; Revelation 12:7. So Philo the Jew {o} calls the most ancient Word, firstborn of God, the archangel. ..." [John Gill's Exposition Of The Bible; Jude verse 9] - <http://www.ewordtoday.com/comments/jude/gill/jude1.htm>

Revelation 12:7:

"Michael and his angels fought against the dragon: by whom is meant not a created angel, with whom his name does not agree, it signifying "who is as God"; nor does it appear that there is anyone created angel that presides over the rest, and has them at his command. ..." [John Gill's Exposition Of The Bible; Revelation 12:7] - <http://www.ewordtoday.com/comments/revelation/gill/revelation12.htm>

Charles Spurgeon (AD 9 June 1834 – AD 31 January 1892) was a British Particular Baptist preacher; known as the "Prince of Preachers"

Charles Spurgeon; Morning and Evening Daily Readings; Complete and Unabridged Classic KJV Edition; Morning Devotion; October 3 on Hebrews 1:14; 1991.

"... [Page 554] Let **the Lord Jesus Christ** be for ever endeared to us, for through Him we are made to sit in heavenly places far above principalities and powers. He it is whose camp is round about them that fear Him; **He is the true Michael** whose foot is upon the dragon. **All hail, Jesus! thou Angel of Jehovah's presence**, to Thee this family offers its morning vows." [Page 554] - <http://books.google.com/books?id=w0pqbDq4F-AC&printsec=frontcover#v=onepage&q&f=false>
See also Charles Spurgeon; Morning by Morning; or, Daily Readings for the Family or the Closet; New York and Sheldon Company 498 and 500 Broadway. 1866 [Page 227] <http://books.google.com/books?id=0SAeAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>
<http://www.heartlight.org/spurgeon/1003-am.html>

Charles Spurgeon; Evening By Evening; November 30 on Revelation 12:7; copyright 2005 by Bridge-Logos.

"... [Page 364] **Michael** will always fight; his holy soul is vexed with sin, and will not endure it. **Jesus will always be the dragon's foe**, and that not in a quiet sense, but actively, vigorously, with full determination to exterminate evil. ..." [Page 364] - <http://books.google.com/books?id=BYC9DR40BWOC&printsec=frontcover#v=onepage&q&f=false>
<http://www.ewordtoday.com/spurgeon/1130pm.htm>

Charles Spurgeon; THE BLOOD OF THE LAMB, THE CONQUERING WEAPON NO. 2043 DELIVERED ON LORD'S DAY; MORNING, SEPTEMBER 9, 1888, BY C. H. SPURGEON, AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"By faith we rise into the conquering place this day. In the heavenlies we triumph, as also in every place. We rejoice in **our Lord Jesus Christ, the Michael of the angels, the Redeemer of men**. For by **Him** we see Satan cast **out** and all the powers of evil hurled from their places of power and eminence."

- <http://www.spurgeongems.org/vols34-36/chs2043.pdf>

See also Charles Spurgeon, *The Metropolitan Tabernacle Pulpit*, Volume 34; Page 510 - <http://books.google.com/books?id=gcJBAQAAMAAJ&dq=editions:Ida7uohq-SIC>

Charles Spurgeon; *Spurgeon's Sermon on Angels*; page 59, the Angelic Life on Earth (November 22, 1868)

"... Be it ours to imitate the angels in fighting a good fight while we are here. We read that **Michael** and his angels fought against the dragon and his angels, and the dragon was cast down. The fight is going on every day. **Michael is the Lord Jesus, the only Archangel**. We, like **Him**, and **under Him**, must stand as champions for the truth, never to surrender, but prepared to suffer, even to blood, striving against sin. ..." -

<https://answersingenesis.org/education/spurgeon-sermons/842-the-angelic-life/>
<http://books.google.com/books?id=hDYWglMYp1IC&printsec=frontcover#v=onepage&q&f=false>

The Metropolitan Tabernacle Pulpit: Sermons Preached and Revised, by C. H. Spurgeon, during the Year 1872. Volume. XVIII. London: Passmore & Alabaster, 4, Paternoster Buildings. Entered at Stationer's Hall. 1873.

"... [Page 186] Then, consider our **Lord's** experience with regard to the prince of the power of the air. Satan was no friend to **Christ**, but finding him in the desert he came to him with this accursed "if"—"If thou be the Son of God." With that attack upon his **Sonship** the fiend commenced the battle. "If thou be the Son of God." You know how thrice he assailed him with those temptations which are most likely to be attractive to poor humanity, but Jesus overcame them all. **The arch enemy, the old dragon, was always nibbling at the heel of our great Michael, who has for ever crushed his head**. We are predestinated to be conformed [Page 186-187] to Christ in that respect; the serpent's subtlety and cruelty will assail us also. A tempted head involves tempted members. Satan desires to have us and to sift us as wheat. He attacked the Shepherd, and he will never cease to worry the sheep. Inasmuch as we are of the seed of the woman, there must be enmity between us and the seed of the serpent.

And, as to all evil, our **Lord's entire life** was one perpetual battle. **He was fighting evil in the high places** and evil in the low ..." [Pages 186-187] - <http://books.google.com/books?id=Yi4NAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

See also Charles Spurgeon; *Sermon: Glorious Predestination; A Sermon* (No. 1043); *Delivered on Lord's Day Morning, March 24th, 1872, At the Metropolitan Tabernacle, Newington* - <http://www.spurgeon.org/sermons/1043.htm>

The New Park Street and Metropolitan Tabernacle Pulpit, containing Sermons preached and revised by the Rev. C. H. Spurgeon, during the Year 1861. Volume. VII. London: Passmore and Alabaster, 34, Wilson Street, Finsbury. James Paul, Chapter House Court, Paternoster Row; George John Stevenson, 54, Paternoster Row; Glasgow:-George Gallie, 99, Buchanan Street. 1862.

“... [Not Now, But Hereafter!; A Sermon (No. 410); Delivered on Sunday Morning, September the 22nd, 1861 by the Rev. C. H. SPURGEON, At the Metropolitan Tabernacle, Newington; Page 498; or 666] It was a fable of the old Jewish rabbis, that when the angel Gabriel flew he used both wings, because he always came with good tidings; but that when **Michael flew, bearing God's sword** to smite through the loins of king", he always **flew with one wing**. But **Michael arrives as surely** at his destined goal as Gabriel himself. The feet of the avenging deities may seem to be shod with lead for tardiness, and their tread may be as noiseless as wool, but they are as sure as the feet of mercy. I know, when **God** comes to bless, the axles of his chariot are hot with speed, and his steeds are white with foam, and **when he comes to curse he travels slowly**, with many a sigh, for he willeth not the death of any, but had rather "that he should turn unto him and live;" but remember, in judgment he comes in all his might, and he shall be discovered to be not less a **God when he smiteth** than when he giveth the kisses of his lips, and lifts the pardoned sinner into acceptance and favor. ...” [Not Now, But Hereafter!; A Sermon (No. 410); Delivered on Sunday Morning, September the 22nd, 1861 by the Rev. C. H. SPURGEON, At the Metropolitan Tabernacle, Newington; Page 498; or 666] - <http://books.google.com/books?id=cctBAQAAMAAJ&printsec=frontcover#v=onepage&q&f=false>
See also - <http://www.spurgeon.org/sermons/0410.htm>

C. S. Spurgeon; Joshua's Vision; February 16, 1868

"... A good and sufficient reason indeed, for till the captain has come on board, it is idle for the vessel to put out to sea. So here Israel had been circumcised, and the blessed feast of the paschal lamb had been celebrated, but still they must not go to the conflict until the captain himself had arrived; and here, to Joshua's joy, **the angel of the presence of the Most High appeared to claim the presidency of the war, and lead forth the hosts of God to certain victory**. ...

... I. I shall ask your earnest attention, this morning, to two or three brief rules for our present solemn engagements. First, REALIZE **THE FACT OF THE DIVINE PRESENCE**.

Jesus Himself comes to this holy war. Joshua saw a man clad in armor, equipped for war. Cannot the eyes of your faith see the same? **There He stands, Jesus, God over all, blessed forever, yet a man. Most Surely God**, but with equal certainty bone of our bone, and flesh of our flesh. He is in the midst of His church; He walketh amongst the golden candlesticks. His promise is, "Lo, I am with you always, even unto the end of the world." I do not wish to talk, but I desire rather that you should exercise your own minds, your faith,

your spiritual powers, and vividly believe that Jesus is here; so believe it, that your inner eye beholds what you believe. The Son of Man is here, as surely here as He was with the disciples at the lake, when they saw coals of fire, and fish laid thereon, and bread; He is here to talk with us by His Spirit, as He did to Peter and to the rest of the disciples on that memorable day. Not carnally, but still in real truth, Jesus is where His people meet together. Joshua saw Him with His sword in His hand. O that **Christ might come in our midst with the sword of the Spirit in His hand**; come to effect deeds of love but yet deeds of power; come with His two-edged sword to smite our sins, to cut to the heart His adversaries, to slay their unbelief, to lay their iniquities dead before Him. The sword is drawn, not scabbarded, as alas! it has been so long in many churches, but made bare for present active use. It is in His Hand, not in the minister's hand, not even in an angel's hand, but the sword drawn is in His hand. Oh, what power there is in the gospel when Jesus holds the hilt, and what gashes it makes into hearts that were hard as adamant, when Jesus cuts right and left at the hearts and consciences of men! Brethren, seek this presence, and seeking it, believe it; and when you hear the gospel preached, or when you meet together for prayer, think you see in the center of the assembly **the Champion of Israel**, with uplifted sword, prepared to do great exploits, as in days of old. ...

... II. In the second place, UNDERSTAND THE LORD'S POSITION IN THE MIDST OF HIS PEOPLE. "As **captain of the host of the Lord** am I now come."

What a relief this must have been for Joshua. Perhaps he thought himself the captain; but now the responsibility was taken from him; he was to be the lieutenant, but **the King Himself would marshal His hosts**. I feel it no small relief to my own mind to feel that though I have been at your head these 14 years, leading you on in God's name to Christian service, yet I am not your captain, but **there is a greater one, the presence angel of the Most High, the Lord Jesus--He is in our midst as Commander-in-chief**. Though my responsibilities are heavy, yet the leadership is not with me. He is a leader and commander for the people. Brethren, **wherever Christ is, we must recollect that He is Commander-in-chief to us all**. We must never tolerate in the church any great man to domineer over us; we must have no one to be Lord and Master save Jesus. **Christ is the Field Marshall, the Captain of our salvation**; and if you are a member of the church of God, you must own this, not as a general fact only, but as a fact particularly in your case. Christ is your Master. ...

... III. Thirdly, and very briefly. Our third rule is WORSHIP HIM WHO IS PRESENT WITH US.

Joshua, it is said, fell on his face to the earth. Worship is the highest elevation of the spirit, and yet the lowliest prostration of the soul. ...

... **Worship the Son of God!** Then, when you have so done, give up yourself to His command: say to him, "What saith my Lord unto his servant?" I wish you could spend this afternoon, those of you who are not actively engaged, in trying to get an answer to this question: "What saith my Lord unto his servant? What

is there for me to learn, for me to feel, for me to do? And as I would help my brethren during this month, Lord, what part of the work am I to take?" When you have done this, dear friends, I want you to imitate Joshua in the third things, namely, put off your shoes from off your feet. ...

... After the rams' horns came the ark, which the priests carried round and round the city. **That ark was the type of Christ.** ..." - <http://www.biblebb.com/files/spurgeon/0795.HTM>

Matthew Henry (AD 18 October 1662 – AD 22 June 1714) was a Welsh, Presbyterian, & Non-Conformist minister.

Matthew Henry's Concise Commentary; Daniel 12:1

"Daniel 12:1 Vs. 1-4: Michael signifies, "Who is like God," and his name, with the title of "the great Prince," points out the Divine Savior. Christ stood for the children of our people in their stead as a sacrifice, bore the curse for them, to bear it from them. He stands for them in pleading for them at the throne of grace. And after the destruction of antichrist, the Lord Jesus shall stand at the latter day upon the earth; and He shall appear for the complete redemption of all his people." - <http://www.ewordtoday.com/comments/daniel/mhc/daniel12.htm>

Matthew Henry's Concise Commentary; Daniel 12:7

"... [Page 1444; Internally Page 1416] **Michael and his angels fight against** the devil and his angels, who are defeated. (7-12). . . . **Revelation 12:7 Vs. 7-11:** The attempts of the dragon proved unsuccessful against the church, and fatal to his own interests. The seat of this war was in heaven; in the church of Christ, the kingdom of heaven on earth. **The parties were Christ, the great Angel of the covenant, and his faithful followers;** and Satan and his instruments." [Page 1444; Internally Page 1416] - http://pdf.amazingdiscoveries.org/eBooks/MATTHEW_HENRYS_BIBLE_COMMENTARY.pdf
See also - <http://biblehub.com/commentaries/mhc/revelation/12.htm>

Matthew Henry's Complete Commentary; Daniel 12:1-4

"I. Jesus Christ shall appear his church's patron and protector: At that time, when the persecution is at the hottest, Michael shall stand up, v. 1. The angel had told Daniel what **a firm friend Michael was to the church, ch. 10:21. He all along showed this friendship in the upper world; the angels knew it; but now Michael shall stand up in his providence, and work deliverance for the Jews, when he sees that their power is gone, Deu. 32:3. 6. Christ is that great prince, for he is the prince of the kings of the earth, Revelation 1:5. And, if he stand up for his church, who can be against it?** But this is not all: At that time (that is, soon after) **Michael shall stand up for the working out of our eternal salvation; the Son of God shall be incarnate, shall be manifested to destroy the works of the devil. Christ stood for the**

children of our people when he was made sin and a curse for them, stood in their stead as a sacrifice, bore the cure for them, to bear it from them. He stands for them in the intercession he ever lives to make within the veil, stands up for them, and stands their friend. And after the destruction of antichrist, of whom Antiochus was a type, Christ shall stand at the latter day upon the earth, shall appear for the complete redemption of all his." - <http://www.ewordtoday.com/comments/daniel/mh/daniel12.htm>

Thomas Adams (AD 1583 – AD 1653) was an English clergyman and reputed preacher. He was called "The Shakespeare of the Puritans" by Robert Southey.

Nichol's Series of Standard Divines. Puritan Period. With General Preface by John C. Miller, D.D., Lincoln College; Honorary Canon of Worcester; Rector of St. Martin's, Birmingham. The Works of Thomas Adams. Being the Sum of His Sermons, Meditations, and Other Divine and Moral Discourses. With Memoir by Joseph Angus, D.D., Principal of the Baptist College, Regent's Park, London. Volume II. Containing Sermons from Texts in the New Testament. Edinburgh: James Nichol. London: James Nisbet and Co. Dublin: W. Robertson. 1862.

"... [Page 515] Indeed **Christ is the Michael there mentioned; for the blessed angels cannot be said to be any other Michael's angels than Christ. So Augustine, Bullinger, Marloratus.** ..." [Page 515] - <https://archive.org/stream/worksofthomasada02adam/page/515/mode/1up>

Heinrich [Henry] Bullinger (AD 18 July 1504 – AD 17 September 1575) was a Swiss reformer, the successor of Huldrych Zwingli as head of the Zurich church and pastor at Grossmünster.

A Hundred Sermons upo[n] the Apocalips of Jesu Christe, reveiled in dede by Thangell of the Lorde: but seen or receyved and written by thapostle and Evangelist. S. John: Compiled by the famous and godly learned man, Henry Bullinger, chief pastor of the Congregation of Zuryk. Newly set forth and allowed, according to the order appoynted in the Queenes majesties Injunctions. Thargument, wurthines, commoditie, and use of this worke, thou shalt fynd in the Preface; After which thou hast a most exact a[nd] able to feade thee into all the prinipall matters contayned therin. Math 27. This is my welbeloved Sun in whom I take pleasure, heare hym. Anno. 1561.

"... [Page 205; Internally Page 356] [Left-Hand Column Notation, Begin] Who is y [that] Michaell captaine of the warre against the Dragon. [Left-Hand Column Notation; End]

First we must see, what that **Michael is**, a[nd] there is in dede no doubte, but that **the Angel Michell** appered in the vision, with an Army of Angels fighting. And that on the contrary parte against the[m] fought the Dragon with an hoste of devils. But for asmuch as we hearde in the beginning, y [that] these were tokens, they must nedes signifie a[nd] betoken other thinges. **I suppose here therefore to be signified, Christ** the head of his church, king a[nd] protectour, with his me[m]bres, Apostles, Martirs a[nd] faithful. Nother is it a rare thing, that Christ should be figured to us by Angels: but is even moste accustomed,

that Angelies are called the ambassadours of God, a[nd] the faithful servantes of Jesus Christ. Christ therfore head of the church a[nd] the faithfull membres of Christ, fight against the Dragon, yet after a diverse sort. For Christ overcame him alone in the co[m]bat with out helpe of any creature, whilest in temptations he discomfited him at the last, a[nd] also by dying on the crosse, a[nd] rising agayne from the dead, he al to brake his head. This is the only, trewe a[nd] singular victory: wherby afterwarde are obteyned the victories of Christes me[m]bres, gotten of that general fight, wherein Christ fighteth not now only hande to hande with the Devill, but all the membres of Christe at all times under **Christ their Captayne** fight against the Devill, and in the vertus or victory of Christ, fight and overcome: as we shal heare by and by in the songe of prayse.

[Left-Hand Column Notation, Begin] **Why Michael is Christ.** [Left-Hand Column Notation; End]

But for great and sondry causes we affirme Christe to be figured and signified to us under the tipe of Michael. We know by the Scriptures as many of us as be learned, y [that] Michael, as also Gabriel, be the names of good Angels of God. **Michael signifieth, who as God? And who I praye you is such, as God, but in whome therpresse Image of the fathers substance, a[nd] which is the Image invisible, and worde of the father from the beginnyng, I meane the very sonne of God Jesus Christ: Michael in the .10. a[nd] .12. chapt. of Daniel, is president, protectour a[nd] Patrone of the Jewish nation. And it is plaine, that the people of Israel had from the beginning non other tutour and patrone, but Messias himselfe, the blessed** [Page 205; Internally Page 356-357] **sede.** This appeareth in the .7. of Esaye, were we reade, that the lord spared the people of Juda, and the princelicke Citie for Christ. In an other place he sayeth moste openly, I will defende that citie for my selfe, and for my servaunt David. And David is called Christ, in the .34. of Ezechiel. Christ is therefore in very dede governour of his people, whiche neverthesse in defendyng and deliveryng his, useth the ministerie of Angelles: who also attribute nothing to themselves, but all glory to God alone. Morover that excellent victory, ca[n] not with out offence of godliness be ascribed to Michael the archangel. For so omitting our Messias Christ, we should co[m]mende Angels being made a[nd] worthie to be called Angelical, rather than Christians. In the laws was written, the sede of the woma[n] that breake the serpent's head, but the lord never toke the nature of an Angel, but the sede of Abraham, and by sinne hath condemned sinne. There shal followe anone in the songe. Now is salvation and power, a[nd]c. And there is added: for the Devil is cast out. **And this salvatio[n] hath Christ alone accomplished. wherfore it is necessary, that Christ the conqueror of Sathan be signified by Michael.** ..." [Page 205; Internally Pages 356-357] - https://archive.org/stream/BullingerHenry/Bullinger_hundredSermonsUponTheApocalips_1561#page/n205/mode/1up <http://rarebooks.dts.edu/viewbook.aspx?bookid=1240>

Isaac Watts (AD 17 July 1674 – AD 25 November 1748), Theologian, Logician, "Father of English Hymnody".

The Glory of Christ as God-Man Displayed in Three Discourses. viz. Disc. I. A Survey of the visible Appearances of Christ, as God, before his incarnation; with some Observations on the Texts of the Old Testament applied to Christ. Disc. II. An Inquiry into the extensive Powers of the Human Nature of Christ in its present glorified State, with several Testimonies annexed. Disc. III. An Argument tracing out the early Existence of the Human Soul of Christ, even before the Creation of the World. With An Appendix, containing An Abridgment of Dr. Thomas Goodwin's Discourse of the Glories and Royalties of Christ, in his Works in Folio, Volume. II. Book III. By Isaac Watts, D.D. Boston: Printed by Manning and Loring, for David West, No. 36, Marlborough-Street. 1795.

"... [Page 53] **It is also very probable, that Michael is Jesus Christ, because he is called 'your prince,' that is, the Prince of the Jews, and one, or 'first of the princes,' that is, the prime archangel.* And in Dan. XII. 1. he is called 'Michael the great prince, which standeth for the children of thy people,' that is, the Prince, or 'King of the Jews,' for such was Jesus Christ under the ancient dispensation; this was the known character of the Messiah among the Jews; and as 'King of the Jews' he was sent into this world, then he 'came unto his own, yet his own received him not.' John I. 11.**

What confirms this sentiment is, that in Rev. XII. 7. when 'there was war in heaven, **Michael and [page 53-54] his angels** fought against the dragon and his angels,' **Christ as the head of the good angels**, and satan as the head of the evil angels, maintained a war in heaven, i.e. in the church, till the 'great dragon was cast out' of the church, 'that old serpent called the devil and satan, which deceiveth the whole world.' Then follows 'a loud voice in heaven' i.e. the church, 'saying, Now is come salvation and strength, and the kingdom of our God, and **the power of his Christ; that is, the power of Michael** prevailing over the dragon; 'for the accuser of the brethren, who accused them before God day and night, is cast down' by the prevalent intercession of Christ pleading for them, and by his dominion over all things, which God gave him at his ascension into heaven. ..."

[Page 53 Notation Begin] * **Perhaps this Michael, i.e. Christ the King of the Jews, is the only archangel, or prince and head of all angels.** [Page 53 Notation End] ..." [Pages 53-54] -
<http://archive.org/stream/gloryofchristasg00watt#page/53/mode/1up>
<http://archive.org/stream/gloryofchristasg00watt#page/54/mode/1up>

"... [Page 198] Arg. IV. Though the Jews were much at a loss in **our Saviour's time in their sentiments of the Messiah**, and have very various and confused notions of him, yet it is certain that amongst many of the learned of that nation (and probably amongst many of the vulgar too) **there was a tradition of the pre-existence of the soul of the Messiah**. Philo, the [Page 198-199] Jew, who lived very near the time of our Saviour, interprets several of those Scriptures of the Old Testament concerning **the Mediator or Logos which we do : he calls him the Son of God, and yet he makes him expressly a Man, the Prince of the angels**, the Prophet of God, the Light of the people; and though he talks with some confusion on this subject, and gives him some such characters as

seem to make this Logos truly divine, and one with God, yet other characters also are such as seem to be inferior to Godhead, and very happily agree with this doctrine of the pre-existent soul of Christ in union with his divine nature, as will plainly appear in what follows.

In some parts of his works, Philo describes the Logos as a particular divine power, δύναμις, which he also calls σοφία, or Wisdom, (as Solomon does in the eight of Proverbs) and he attributes to this Wisdom or Word, an existence before any creature, the contrivance of the creation of the world and all things in it, with other divine and incommunicable ascriptions. Sometimes the ancient Jews make it the same with God himself; so the Targums do (which are Jewish commentaries upon Scripture) when they speak of the Memra or Word, thereby representing either divine powers or properties in a personal manner, or the divine nature itself in a particular manner of agency, relation or subsistence.

In other places, Philo makes the Logos or Word to signify that glorious arch-angel which the ancient Jews suppose to be the supreme of creatures, formed before all the angels and all the other parts of the creation, 'in whom was the name of God,' who was sent to conduct Moses and the Jews into Canaan. Exod. XXIII. 20. This glorious spirit Philo calls "the most honourable Logos, the Arch-Angel, Prince of the angels and stars, High-Priest in this temple of God the world, who stands in the limits between the [Page 199-200] creature and the Creator, the eldest, the first-begotten of the sons of God, who under God governs the world, and who doth humbly meditate for us mortals with him that is immortal."

The seventy Jewish interpreters seem to have had some notion that **this arch-angel was the Messiah**, when they call the 'Child born,' the 'Son given,' in Isa. IX. 6. **Μεγάλης βουλῆς ἄγγελος, the Angel of the great Counsel, even as Christ is called an angel. Isa. LXIII. 9. Mal. III. 1. Exod. XXIII. 20.** And it was a general opinion of the ancient Jews that there was one glorious angel superior to all the rest, by whom God made his visits to the patriarchs, and declared his will to Abraham, Jacob, Moses, Joshua, &c.

I confess these ancient Jews speak variously and with some darkness and confusion on these subjects, that we cannot gather any steady or certain inferences that they generally believed either of these two Logos's to be the very person of their expected Messiah : **yet a Christian, who has the clearer light of the New Testament, may from their writings easily and naturally trace and infer the doctrine of the uncreated Logos, that is, the divine Word, or Wisdom, united to the created Logos, that is, the great Arch-Angel**, because these ancient Jews ascribe to the Logos, so many things which are truly divine, and so many things inferior to divinity.

But they speak in some confusion, because they seem not to have had a clear idea of this personal union between God and creature. Whereas Christians being instructed in this doctrine by the New Testament, may clearly understand how by this glorious Being, this complex person, viz. our Lord Jesus Christ, God created the world and God governed the affairs of his ancient church : and

that standing in the limits betwixt God and the [Page 200-201] creature, both by his nature as well as his office he becomes the High-Priest, and mediates between mortal men, and God, who is immortal, according to the language of the ancient Jews.

What I have cited already, discovers the acknowledged sense and opinion of the ancient Jews both philosophers and commentators on this subject. See much more to this purpose in my dissertation on the Logos or Word of God.

If we search among other of the Jewish writers, we may find more intimations of this doctrine. ..." [Pages 198-201] -

<http://archive.org/stream/gloryofchristasg00watt#page/198/mode/1up>
<http://archive.org/stream/gloryofchristasg00watt#page/199/mode/1up>
<http://archive.org/stream/gloryofchristasg00watt#page/200/mode/1up>
<http://archive.org/stream/gloryofchristasg00watt#page/201/mode/1up>

"... [Page 218] as well as **Christ may be called an angel, as he is often in Scripture**; ..." [Page 218] -

<http://archive.org/stream/gloryofchristasg00watt#page/218/mode/1up>

"... [Page 223] **God set a good angel over them to be a prince, even his own Son in his pre-existent nature, who was 'the angel of the covenant.' Mal. III. 1. and the 'angel of God's presence,' Isai, LXIII. 9. and the 'angel in whom his name was.' Exod. XXIII. 21.? And may not Christ himself be this Michael the arch-angel, the Prince of Israel? ... and that is Christ.**" [Page 223] - <http://archive.org/stream/gloryofchristasg00watt#page/223/mode/1up>

"... [Page 223] Observe further, that **Christ's** kingdom is directly opposite to the devil's kingdom. His grand design [Page 223-224] is to oppose and destroy the work and power of the devil: and **this seems to be Michael's appointed work in Scripture**, for he is sometimes brought in as 'contending with devils.' **Jude IX. Rev. XII. and as he has other angels under him to 'fight against the dragon' or devil, ver. 7. so has Christ. And as he is called the Prince of Daniel's people. Dan. X. 21. that is, the Prince or King of Israel; so is Christ. Observe also, that Michael is called 'one,' or rather the 'first of the chief princes,' as it is in the margin, Dan. X. 13. which is very agreeable to the character of Christ, who is the first and supreme Angel-governor, and the Prince of Israel, who were God's own kingdom or people.* ...**

*** ... and then Michael the arch-angel must be Christ the King or Prince of Israel. ...**" [Pages 223-224] -

<http://archive.org/stream/gloryofchristasg00watt#page/224/mode/1up>
<http://archive.org/stream/gloryofchristasg00watt#page/223/mode/1up>

William Kinkade (AD 22nd Sept. 1783 - AD 20th Sept. 1832) [became Arian; Heresy] was a public speaker, and preacher, raised in the Presbyterian Church, "ordained to the work of the ministry, by David Purviance, and some other Elders about the year, 1808.", yet did not fully agree with their theology, and eventually stated that "I disown all party names.

I do not profess to belong to any sect of Christians. ... A Stranger, and Pilgrim on Earth." [New York, July 1, 1829], but became a Christian connexion preacher, and also an Illinois Statesman, which advocated against slavery. Sources for information on William Kinkade-
[[1] The Biography of Elder David Purviance, with his memoirs: containing his views on Baptism, the Divinity of Christ, and the Atonement. Written by Himself: With an Appendix; giving Biographical Sketches of Elders John Hardy, Reuben Dooly, William Dye, Thos Kyle, George Shilder, William Kinkade, Thomas Adams, Samuel Kyle, and Nathan Worley. Together, with a Historical Sketch of the Great Kentucky Revival. by Elder Levi Purviance. Dayton. Published for the Author by B. F. & G. Wells. 1848. section Elder William Kinkade; Chapter VI. Page 271] - <http://books.google.com/books?id=T78pAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>
[2] - <http://docs.adventistarchives.org/docs/AST/ChrConn94.pdf>

The Bible Doctrine of God, Jesus Christ, The Holy Spirit, Atonement, Faith, And Election; to which is prefixed some Thoughts of Natural Theology and the Truth of Revelation; by William Kinkade, A companion of all them that fear God, and keep his Commandments; New York, 1829; Chapter X; A Few Reasons For Thinking That Michael The Archangel, Is Jesus Christ; pages 149-155 **[though a valuable source which lists many excellent writers on the subject, it must be duly noted that he takes a heretical Arian view [prominent among Christian connexion brethren] of Jesus in the work, saying, "I agree ... that Christ is the first Being that God created ..."** [Page 153]]

"... [Page 149] The word Michael signifies that which is like, or as God. The word Archangel is composed of two Greek words, viz., arche, a head; and angelos, a messenger. The title Michael, the Archangel, literally signifies the head messenger that is like God. This must be Jesus Christ, because we all acknowledge that he is the image of God, and the head messenger that was ever sent into our world.

... In fact there can be but one Archangel, that is, one head messenger, and **who dare to say that Jesus Christ is not the head messenger?**

If Christ is a messenger, he is an angel. If he is the head messenger, he is the Archangel. If he is like God, he is Michael; therefore he must be Michael, the Archangel. I think every candid person that knows the meaning of these words will agree with me on this point.

The new testament informs us, that **Jesus Christ will preside at the judgment of the last day.** Thus we read: "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Act. XVII. 31. "The Father judgeth no man, but hath committed all judgement unto the Son." Joh. v. 22. See also Mat. XXV. 31-34. But the following passage shows that **Michael will preside in the day of Judgement.** "And at that time shall Michael stand up the great Prince which standeth for the chil- **[Page 149-150]** dren of they people : and there shall be a time of trouble, such as never was since there was a nation even to that same time : and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake; some

to everlasting life, and some to shame and everlasting contempt." Dan. XII. 1,2. ... But as it stands, it sufficiently proves that Michael will stand up to deliver all God's people, who are written in the book, at the time when those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and everlasting contempt. The angel Gabriel said to Daniel: "I will show thee that which is noted in the scriptures of truth : and there is none that holdeth with me in these things but Michael, your Prince." Dan. X. 21. In the thirteenth verse of this chapter Gabriel says: "The prince of the kingdom of Persia withstood me one and twenty days : but lo, Michael, one [Heb. ahed, the first] of the chief Princes, came to help me." The word which is here rendered one, is the same Hebrew word which is translated first in the first chapter of Genesis, where he says the evening and the morning were the first day. ...

... We are informed in Deut. XXXIV. 5.6, that "Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And he buried him [page 150-151] in a valley in the land of Moab, over against Beth-peor, but no man knoweth of his sepulchre unto this day." Jude says, "Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee." Jude IX. **Now, if the Lord buried the body of Moses, and if Michael the Archangel took care of the body of Moses, then the titles Lord, and Michael the archangel are only different titles, or names given to the same person.** In this dispute, **Michael said to the Devil, "The Lord rebuke thee."** Which are the same words the Lord used to rebuke him in the third chapter of Zechariah, from the first to fourth verse. "And he showed me Joshua the high priest, standing before the Angel of the Lord, and Satan standing at his right hand to resist him. And **the Lord said unto Satan, the Lord rebuke thee**, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee : is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, take away the filthy garments from him. And unto him he said, behold I have caused thine iniquity to pass from thee." **Here the very Lord that cleansed Joshua from iniquity, is called an Angel.**

If this Lord-angel is not the Lord Jesus, who can this be?

That **Jesus Christ commands the armies of heaven**, appears from the following scripture: "And he was clothed in a vesture dipped in blood : and his name is called, the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. * * * *
* And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." Rev. XIX. 13, 14, 16. But it appears from Rev. XII. 7, that **Michael commands the armies of heaven**. "And there was war in heaven : Michael and his angels fought against the dragon; and the dragon fought and his angels." In the ninth verse of this chapter we are informed that the dragon is the Devil, and Satan, and that **Michael and his angels cast him, and his angels out of heaven : and in the tenth [Page 151-152] verse this victory is ascribed to Christ**; hence the exclamation, "Now is come salvation and strength, and the kingdom of our God, and the power of his Christ : for the

accuser of our brethren is cast down." To me this evidence proves beyond reasonable dispute, that **Michael is one of the name of Christ**; because if the Church is the seat of this war, and **if Christ is the Captain of our salvation, and the leader of his people, he must be the person who is here mentioned under the name of Michael.**

Paul says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first." 1 Thess. IV. 16. **From this text it appears that when the Lord shall descend with a shout, his voice will be that of the Archangel, or head Messenger; therefore the Lord must be that head Messenger.**

This text says **the dead shall rise at the voice of the Archangel; and Christ affirms that the dead shall be raised by his voice.** He says, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." "Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Joh. V. 25. 28, 29.

I am not alone in this opinion; most of the principle writers of the Trinitarian school have advocated the same doctrine. Brown's dictionary of the Bible on the words Michael, and Angel says, that both these words do sometimes refer to Christ; and also affirms that Christ is the Archangel. Wood's Spiritual Dictionary teaches nearly, if not exactly, the same on this subject that Brown's does. The former was a Calvinist, the latter a Methodist. Buck, in his Theological Dictionary, under the article Angel, asserts that Christ is in scripture frequently called an Angel. Butterworth, Cruden, and Taylor in their concordances, assert that Michael and Angel are both names of Christ. Doctor [Page 152-153] Coke, a Methodist bishop, in his notes on the Bible, acknowledges that Christ is sometimes called an Angel. See his notes on that passage where the Angel of the Lord spake to the people at Bochim. Winchester has taught the same doctrine in the 152 page of the first volume of his lectures on the prophecies. Whitefield, in his sermon on the bush that burnt and was not consumed, says, that the Angel that appeared to Moses in the bush was Christ. Pool, in his Annotations, explains those passages where the Lord Appears to the Patriarchs under the character of an Angel, as referring to Jesus Christ. Bunyan makes his pilgrim ascribe his deliverance from Apollyon to Michael. He says, "Blessed Michael helped me." Pilgrim's Progress, Cincinnatti edition, page 54. Guyse in his Paraphrase on the New-Testament, on Rev. XII. 7. acknowledges that many good expositors think that Christ is signified by Michael; and also gives it as his opinion.

Doctor Watts in his glories of Christ, page 200, 201, 202, 218, 223, and 224, teaches the same doctrine. Watts, Dodrige and some others have called this Angel of the covenant, or Angel of God's presence, Christ's human soul ...

... Thomas Scott, in his notes on the Bible, says the Angel that appeared to

Hager when she fled from her mistress, one of the three Angels that appeared to Abraham in the plains of Mamre, the Angel that appeared to Moses in the bush, and the Angel that spoke to the Jews at Bochim, was Jesus Christ : and also asserts that Michael the Archangel is Jesus Christ. See Scott's Bible on Gen. XVI. 9,10. Chap. XVIII. throughout. Exod. III. 2-7. Judg. II. 1-5. Dan. X. 13. 21. Chap. XII. 1. Rev. XII. 7.

I could mention many other writers who have advocated this doctrine, but these are sufficient to prove that it has long been believed among the most eminent Trinitarians. I forbear to quote the words of all these au- [Page 153-154] thors on the subject, because it would swell this work unnecessarily; and as those books are very common, the reader can examine them for himself. ...

... many of these great and good men think that when they were teaching that Christ is an Angel, that he is the Angel of the covenant, the Angel of God's presence, and Michael the Archangel ...

... In fact the word Angel simply signifies a messenger, and never denotes nature, but is always significant of office. Every messenger that ever existed in heaven, earth ... was an Angel. Christ is called a Messenger in Isa. XLII. 19. "Who is blind but my servant? or deaf, as my Messenger that I sent?" also, Mal. III. 1, 2. ... [Page 154-155]

[Page 155] ... In fact the above text [Heb. I. 5.] taken in its connexion goes rather to prove, than to disprove, that **he is one of God's Angels, or Messengers, because the writer, after speaking of him in connexion with the Angels several times, finally asserts that he was anointed with the oil of gladness above his fellows, by which he must mean his fellow messengers, for there are no others mentioned in the connexion.**

The drift of the writer in the first chapter of Hebrews, was not to show that **Christ** was no Messenger, but **to show that he was made greater than all the Messengers of God** : therefore, when the above text is brought to prove that Christ was never an Angel, that is, a Messenger of God it is pressed into a service for which it was never designed by the writer." [Pages 149-155] - <http://www.archive.org/stream/bibledoctrineofg00kink#page/149/mode/1up>
<http://www.archive.org/stream/bibledoctrineofg00kink#page/150/mode/1up>
<http://www.archive.org/stream/bibledoctrineofg00kink#page/151/mode/1up>
<http://www.archive.org/stream/bibledoctrineofg00kink#page/152/mode/1up>
<http://www.archive.org/stream/bibledoctrineofg00kink#page/153/mode/1up>
<http://www.archive.org/stream/bibledoctrineofg00kink#page/154/mode/1up>
<http://www.archive.org/stream/bibledoctrineofg00kink#page/155/mode/1up>

Jonathan Edwards (AD October 5, 1703 – AD March 22, 1758) "was a Christian preacher, philosopher, and theologian. Edwards "is widely acknowledged to be America's most important and original philosophical theologian," and one of America's greatest intellectuals.[3][4] Edwards's theological work is broad in scope, but he was rooted in Reformed theology, the metaphysics of theological determinism, and the Puritan heritage. ... Edwards played a critical role in shaping the First Great Awakening, and

oversaw some of the first revivals in 1733–35 at his church in Northampton, Massachusetts.
[6][7]" - http://en.wikipedia.org/wiki/Jonathan_Edwards_%28theologian%29

The Works of Jonathan Edwards, A.M. With an Essay on his Genius and Writings, by Henry Rogers: and a Memoir by Sereno E. Dwight, Revised and Corrected by Edward Hickman, Pastor of the Congregational Church, Denton, Norfolk. In Two Volumes, Volume II, London; William Ball, 34, Paternoster-Row.; Printed by John Childs and Son, Bungay. 1839 - <http://books.google.com/books?id=0bfRAAAAMAAJ&printsec=frontcover#v=onepage&q&f=false>

"... **[Page 43]** And so he must have very a great knowledge of God's works of providence. He has been a spectator of the series of these works from the beginning; he has seen how God has governed the world in all ages; and he has seen the whole train of God's wonderful successive dispensations of providence towards his church, from generation to generation. And he has not been an indifferent spectator; but the great opposition between God and him, in the whole course of those dispensations, has necessarily engaged his attention in the strictest observation of them. He must have a great degree of knowledge concerning **Jesus Christ as the Saviour** of men, and the nature and method of the work of redemption, and the wonderful wisdom of God in this contrivance. **It is that work of God wherein, above all others, God has acted in opposition to him**, and in which he has chiefly set himself in opposition to God. It is with relation to this affair, that the mighty warfare has been maintained, which has been carried on between **Michael** and his angels, and the devil and his angels, **through all ages from the beginning of the world, and especially since Christ appeared.** ..." **[Page 43]**

"... **[Page 216]** Satan has ever had a particular enmity against **the Son of God**. Probably his first rebellion, which was his condemnation, was his proudly taking it in disdain, when God declared the decree in heaven, that his Son in man's nature, should be the King of heaven; and that all the angels should worship him. However that was, yet it is certain that **his strife has ever been especially against the Son of God. The enmity has always been between the seed of the woman, and the serpent. And therefore that war which the devil maintains against God, is represented by the devil and his angels fighting against Michael and his angels. ++ This Michael is Christ. ** ++ Rev. XII. 7. ** Dan. X. 21. and XII. 1.**" **[Page 216]**

"... **[Page 267]** **The Spirit that inclines men's hearts to the seed** of the woman, is not the spirit of the serpent that has such an irreconcilable enmity against him. **He that heightens men's esteem of the glorious Michael, that prince of the angels**, is not the spirit of the dragon that is at war with him. ..." **[Page 267]**

"... **[Page 304]** by **that sword which ([Rev.] chap. I. 16. and XIX. 15.) proceeds out of the mouth of Christ ... by that sword with which Michael made war with him**, and overcame him, and cast him to the earth, (**[Rev.] chap. XII. 9.) ...**" **[Page 304]**

"... [Page 507] **But it is the special work of Christ to bruise the serpent's head; to destroy the works of the devil; and that by his own strength. For he is represented as conquering him, because he is stronger than the strong man armed, and so overcoming him and taking from him all his armour wherein he trusted, and spoiling his goods. It is he that has spoiled principalities and powers, and made a show of them openly, triumphing over them. He is the spiritual Samson, that has rent the roaring lion as he would have rent a kid; and the spiritual David, that has delivered the lamb out of his mouth, and has slain that great Goliath. He is that Michael who fights with the dragon and casts him out; and at last will judge Satan, and will utterly destroy him; ...** " [Page 507]

"... [Page 606] II. When Lucifer rebelled and set up himself as a head in opposition to God and **Christ**, and drew away a great number of the angels after him, **Christ, the Son of God, manifested himself as an opposite head**, and appeared graciously to dissuade and restrain by his grace the elect angels from hearkening to Lucifer's temptation, so that they were upheld and preserved from eternal destruction at this time of great danger by the free and sovereign distinguishing grace of Christ. Herein **Christ was the Saviour of the elect angels**, for though he did not save them as he did elect men from the ruin they had already deserved, and were condemned to, and the miserable state they were already in, yet he saved them from eternal destruction they were in great danger of, and otherwise would have fallen into with the other angels. **The elect angels joined with him, the glorious Michael, as their captain**, while the other angels hearkened to Lucifer and joined with him, and then was that literally true that was fulfilled afterwards figuratively. Rev. XII. ..." [Page 606]

"... [Page 608] They [evil/fallen angels] are his [Lucifer's/Satan's] attendants and possession, as **the good angels are Christ's attendants and possession**, Rev. XII. 7. "And there was war in heaven: **Michael and his angels** fought against the dragon, and the dragon fought, and his angels." [Page 608]

[Comparing Types, Joseph to Christ, we read,] "... [Page 652] And it is also implied that the angels of heaven, as well as all nations of the earth, should be subjected to him by God. Dan. VII.9, &c. "I beheld till the thrones were cast down, and the Ancient of days did sit. Thousand thousands ministered unto him -- I saw one in the night visions, and beheld one like unto **the Son of man** come forth in the clouds of heaven, and come to the Ancient of days; and they brought him near before him, and there was given him dominion, and glory, and a kingdom, that all nations and languages should serve him." Dan. XII. 1. **Michael the great prince** -- together with chap. X. 13. "Michael, the first of the chief princes," with the context, that speaks of angels as princes. ...

... Pharaoh arrayed Joseph in fine linen. Ge. XLI. 42. as **the Messiah is represented as clothed in fine linen, Dan. X. 5.: for it may, by well considering the chapter, be gathered, that the person there spoken of is the same with Michael mentioned in verses 13 and 21. and chapter XII. 1. ...** " [Page 652]

"... [Page 783] Dan. XII. 1. "And at that time shall Michael stand up, the great prince that standeth for the children of thy people, and there shall be a time of trouble, such as never was a nation, even to that same time: and at that time thy people shall be delivered, every one that is found written in the book."
Concerning these words in Daniel, several things are manifest.

1. It is manifest that that is a time of trouble and great trial to the church and people of God, and that it is the same people that is first in this trouble, **that, through Michael's standing up for and appearing for them in their distress, shall be delivered out of trouble**; as it is often spoken of in Scripture as God's manner of dealing with his people, first to bring them into great distress, and then to appear or stand up for them in their extremity, and deliver them. ...

... 2. It is manifest that this is a time of trouble that was to be in the Christian church, after the Messiah had appeared in the world; for after the prophet in the foregoing chapter had been giving an account of many successive events that lie between the time that then was, and the coming of the Messiah, he now in the beginning of this chapter proceeds to give an account of the Messiah's coming, and what should befall God's church after that. "And at that time shall Michael stand up, the great prince that standeth for the children of thy people," &c. ..." [Page 783]

"... [Page 895] 5. Then all the saints shall mount up, as with wings, **to meet the Lord in the air**, and to be for ever with him. After the dead in Christ are risen, and the living saints changed, then **they will be prepared to go to Christ**, and to meet the bridegroom. The world will be about to be destroyed, and the wicked shall be in dreadful amazement, but the saints shall be delivered. Dan. XII. 1. "And **at that time shall Michael stand up, the great prince standeth for the children of thy people**, and there shall a time of trouble, such as never was since there was a nation, even to that same time : and **at that time thy people shall be delivered, every one that shall be found written the book.**" They shall take an everlasting farewell of this evil world where there is so much sin, and where they have met with so much trouble, and they shall be caught up in the clouds, and there **they shall meet their glorious Redeemer**; and a joyful meeting it will be. **They shall go to Christ**, never any more to be separated from him. 1 Thess. IV. 16, 17. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds, to meet Lord in the air : and so shall we ever be with the Lord." ..." [Page 895]

1560/1599 Geneva Study Bible "The Geneva Bible is one of the most historically significant translations of the Bible into English, preceding the King James translation by 51 years.[1] It was the primary Bible of 16th century Protestantism and was the Bible used by William Shakespeare, Oliver Cromwell, John Knox, John Donne, and John Bunyan, author of Pilgrim's Progress.[2] It was one of the Bibles taken to America on the Mayflower, it was used by many English Dissenters, and it was still respected by Oliver Cromwell's soldiers at the time of the English Civil War in the booklet Cromwell's Soldiers' Pocket Bible.[3]" - http://en.wikipedia.org/wiki/Geneva_Bible

The Bible And Holy Scriptures Contained In The Olde and Newe Testament. Translated According to the Ebrue and Greke, and conferred with the best translations in divers langages. With moste profitable annotations upon all the Lord places, and other things of great importance as may appeare in the Epistle to the Reader. At Geneva. Printed by Rouland Hall, 1560.

Genesis 16:7; Footnote:

"... [Page 18; Internally Page 19/1224] 7 But the **d Angel of the Lord** founde her beside a fountayne of water in the wilderness by the fountaine in the way to Shur, ...

... **d Which was Christ, as appeareth verse 10 & chap 18, 21. ...** [Page 18; Internally Page 19/1224] -
https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n18/mode/1up

Genesis 18:17; Footnote:

"... [Page 19; Internally Page 20/1224] 17 And the **h Lord** said, Shal I hide from Abraham that thing which I do, ...

... **h Jehovah the Ebrewe worde, which we call Lord: sheweth that this Angel was Christ for this worde is onely applied to God. ...** [Page 19; Internally Page 20/1224] -
https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n19/mode/1up

Genesis 31:13; Footnote:

"... [Page 33; Internally Page 34/1224] 13 **d I am the God of Beth-el**, where thou * annointedst y [the] piller, where thou vowedst a vowe unto me. Now arise, get thee out of this countrei & returne unto the land where thou wast borne. ...

... **d This Angel was Christ w[ho] appeared to Iaakob in Bethel:** & hereby appeareth he had taught his wives y [the] feare of God: for he talketh as though they knewe this thing. ... " [Page 33; Internally Page 34/1224] -
https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n33/mode/1up

Joshua 5:14; Footnote:

"... [Page 201; Internally Page 202/1224] 14 And he said, Nay, but **as a captaine of the hoste of the Lord am I now come:** the[n] Ioshua fel on his face to the earth, and **g did worship, and said unto him**, What saith my Lord unto his servant? ...

... **g In that that Ioshua worshippeth him, he acknollageth him to be God: & in that that he calleth himselfe y [the] Lord's captaine, he declareth himselfe to be Christ. Exod. 3. 5. Ruth 4. 7. Acts 7. 33. ...**" [Page 201; Internally Page 202/1224] -
https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n201/mode/1up

Judges 13:11; Footnote:

"... [Page 234; Internally Page 235/1224] 11 And Manoah arose and went after his wife, and came to the **f man**, and said unto him, Art thou the man that spakest unto the woman? and he said, Yea. ...

... **f He calleth him man, because he so semed, but he was Christ the eternal worde, which at his time appointed became man. ...**" [Page 234; Internally Page 235/1224] -
https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n234/mode/1up

Daniel 10:13; Footnote:

"... [Page 728; Internally Page 729/1224] 13 But the h prince of the kingdome of Persia withstode me one and twentie dayes: but lo, **i Michael** one of the chief princes, came to helpe me, & I remained there by the Kings of Persia. ...

... **i Thogh God colde by one Angel destroy all the worlde, yet to assure his childre[n] of his love, he se[n]deth forthe double power even Michael, that is Christ Iesus y [the] head of Angels. ...**" [Page 728; Internally Page 729/1224] -
https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n728/mode/1up

Daniel 10:21; Footnote:

"... [Page 729; Internally Page 730/1224] 21 But I wil shewe thee that which is decreed in the Scripture of trueth: **q** and there is none that holdeth with me [**Gabriel**] in these things, but **Michael** your Prince. ...

... **q For this Angel [Gabriel] was appointed for the defense of the Church under Christ, who is the head thereof. ...**" [Page 729; Internally Page 730/1224] -
https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n729/mode/1up

Daniel 12:1; Footnote:

"... [Page 731; Internally Page 732/1224] CHAP. XII. Of the deliverance of the Church of Christ.

1 And at that **a** time shal **Michael** sta[n]d up, the great prince, which standeth for the children of thy people, and there shal be a time of trouble, suche as never was since there began to be a nation unto that same time: & at that time thy people shall be delivered, everie one that shal be founde written in the boke.

...

... **a** The Angel here noteth two things: first y [there] the Church shal be in great afflictio[n] & trouble at Christs coming, and next that **God wil send his Angel to deliver it, whome here he calleth Michael, meaning Christ w[ho] is published by y [the] preaching of y [the] Gospel.** ..." [Page 731; Internally Page 732/1224] -

https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n731/mode/1up

Zechariah 3:1; Footnote:

"... [Page 763; Internally Page 764/1224] CHAP. III. **A prophecie of Christ** and of his kingdome.

1 And he shewed me **Iehoshua the hie Priest, a sta[n]ding before the Angel of the Lord**, and b Satan stode at his right hand to resist him. ...

... **a He praied to Christ the Mediator for the state of the Church.** ..." [Page 763; Internally Page 764/1224] -

https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n763/mode/1up

Zechariah 3:2; Footnote:

"... [Page 764; Internally Page 765/1224] 2 And the **c Lord said unto Sata[n], the Lord reprove thee, o Satan**: even the Lord that hathe chosen Ierusalem, reprove thee. Is not this a d brande taken out of the fyre? ...

... **c That is, Christ speaketh to God as the Mediator of his Church that he wolde rebuke Satan: and here he sheweth himselfe to be the continual preserver of his Church.** ..." [Page 764; Internally Page 765/1224] -

https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n764/mode/1up

Malachi 3:1; Footnote:

"... [Page 772; Internally Page 773/1224] CHAP. III. Of the messenger of the Lord, Iohn Baptist, and of **Christs office.**

1 Beholde, I wil send my **a** messenger, & he shal prepare the way before me: & the **b Lord whome ye seke**, shal spedely come to his Temple: even the **c messenger of the covenant** whome ye desire: beholde, he shal come, saith the Lord of hostes. ...

... a This is me[n]t of Iohn Baptist, as Christ expoundeth it, Luk 7,27

b Meaning, Messiah, as Psal 140,1. Dan 9,17.

c That is Christ by whome the covenant was made and ratified, who is called the Angel or messenger of the covenant, because he reconcileth us to his father; & is Lord or King, because he hath the governement of his Church. ... [Page 772; Internally Page 773/1224] - https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n772/mode/1up

Acts 7:32; Footnote:

"... [Page 1065; Internally Page 1066/1224] 32 **I am the I God of thy fathers, the God of Abraham, and the God of Isaac, & the God of Iacob.** Then Moses trembled, & durst not beholde it. ...

I Seing this Angel called himself God, it declareth y [that] he was Christ the Mediator, who is the eternal God. ... [Page 1065; Internally Page 1066/1224] - https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n1065/mode/1up

Jude 9; Footnote:

"... [Page 1178; Internally Page 1179/1224] 9 Yet k **Michael the Archangel**, when he strove against the devil, and disputed about the bodie of Moses, durst not blame him with cursed speaking, but saith, **I the Lord rebuke thee.** ...

... I In Zacharie 3.2 Christ under the name of the Angel rebuked Satan as knowing y [that] he went about to hinder the Church: but here we are admonished not to seke to reve[n]ge ourselves by evil speking, but to referre the thing to God. ... [Page 1178; Internally Page 1179/1224] - https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n1178/mode/1up

Revelation 10:1; Footnote:

"... [Page 1185; Internally Page 1186/1224] CHAP. X. The Angel hathe the boke open. 6 He swearth there shal be no more time. 9 He giveth the boke unto John, which eateth it up.

1 And I sawe another mightie **a Angel** come downe from heaven, clothed with a cloude, and the **b rainebowe upon his head**, & his face was as the c sunne, and his d feete as pillers of fyre. ...

... a Which was Iesus Christ y [which] came to co[m]fort his Church agaist y [the] furious assaltes of satan and Antichrist so that in all their troubles,

the faith are sure to finde consolacio[n] in him.

b Iesus Christ beareth y [the] testimonie of Gods love towards us. ..."

[Page 1185; Internally Page 1186/1224] -

https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n1185/mode/1up

Revelation 12:7; Footnote:

"... [Page 1187; Internally Page 1188/1224] 7 And there was a battel in heaven. k Michael & his Angels foght against the dragon, and the dragon foght & his Angels. ...

... k Iesus Christ and his members, as Apostles, Martyrs, and the rest of the faithful. ..." **[Page 1187; Internally Page 1188/1224] -**

https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n1187/mode/1up

And additional reading for the footnote of Revelation 12:7, elsewhere gives:

"... [1599 Geneva Study Bible; Footnote for Revelation 12:7] (14) Christ is the Prince of angels and head of the Church, who bears that iron rod Re 12:5 . Also see Geneva "Da 12:1". In this verse a description of the battle and of the victory in the two verses following Re 12:8,9 . The psalmist noted this battle as did Paul; Ps 68:9 Eph 4:8 Co 2:15" **[1599 Geneva Study Bible; Footnote for Revelation 12:7] - <http://www.reformedreader.org/gbn/gbnrevelation.htm>**

John [Jean] Calvin "(born Jehan Cauvin: AD 10 July 1509 – AD 27 May 1564) was an influential French theologian and pastor during the Protestant Reformation. He was a principal figure in the development of the system of Christian theology later called Calvinism." - **http://en.wikipedia.org/wiki/John_Calvin**

Commentaries on the Prophet Daniel, Volume II., aka, Commentaries on the Book of the Prophet Daniel, by John Calvin, now first translated from the original Latin, and collated with the French version, with dissertations, new translation of the text, and copius indicies, By Thomas Myers, M.A., vicar of Sheriff-Hutton, Yorkshire. Volume Second. 1853.

"... [Page 253] He adds next, Behold! Michael, one of the chief leaders or princes, came to strengthen me. Some think the word Michael represents Christ, and I do not object to this opinion. Clearly enough, if all angels keep watch over the faithful and elect, still Christ holds the first rank among them, because he is their head, and uses their ministry and assistance to defend all his people. ..." **[Page 253] - <https://archive.org/stream/commentariesonda02calvuoft#page/253/mode/1up>**

"... [Page 258] the Christ, because this interpretation is better suit to that Michael who has already been mentioned, and will be again at the end of this chapter. ..." **[Page 258] - <https://archive.org/stream/commentariesonda02calvuoft#page/258/mode/1up>**

"... [Page 266] **Michael, whome some think to be Christ. I do not object to this view, for he calls him a prince of the Church, and this title seems by no means to belong to any angels, but to be peculiar to Christ. ...**" [Page 266] - <https://archive.org/stream/commentariesonda02calvuoft#page/266/mode/1up>

"... [Page 368] **By Michael many agree in understanding Christ as the head of the church. ...**

... That foul hypocrite, Servetus, has dared to appropriate this passage to himself; for he has inscribed it as a frontispiece on his horrible comments, because he was called **Michael!** We observe what diabolical fury has seized him, as he dared to claim as his own what is here said **of the singular aid afforded by Christ to his Church.** He was a man of the most impure feelings, as we have already sufficiently made known. But this was a proof of his impudence and sacrilegious madness - **to adorn himself with this epithet of Christ without blushing, and to elevate himself into Christ's place, by boasting himself to be Michael, the guardian of the Church, and the mighty prince [Page 368-369] of the people! ...**" [Pages 368-369] - <https://archive.org/stream/commentariesonda02calvuoft#page/368/mode/1up>
<https://archive.org/stream/commentariesonda02calvuoft#page/369/mode/1up>

"... [Page 369] **Daniel therefore represented Michael as the guardian of the Church, and God had enjoined this duty upon Christ, as we learn from the 10th chapter of John, (ver. 28, 29.) As we stated yesterday, Michael may mean an angel; but I embrace the opinion of those who refer this to the person of Christ, because it suits the subject best to represent him as standing forward for the defense of his elect people. He is called the mighty prince, because he naturally opposed the unconquered fortitude of God to those dangers to which the angel represents the Church to be subject.** We well know the very slight causes for which terror often seizes our minds, and when we begin to tremble, nothing can calm our tumult and agitation. The angel then in treating of very grievous contests, and of the imminent danger of the Church, calls **Michael the mighty prince. As it has had said, Michael should be the guardian and protector of the elect [Page 369-370] people, he should exercise immense power, and he alone without the slightest doubt should be sufficient for their protection. Christ confirms the same assertion, as we just now saw, in the 10th chapter of John.** He says all his elect were given him by his father, and none of them should perish, because his father was greater than all; no one, says he, shall pluck my sheep out of my hand. My father, who gave them me, is greater than all; meaning, God possess infinite power, and displays it for the safety of those whom he has chosen before the creation of the world, and he has committed it to me, or has deposited it in my hands. **We now perceive the reason of this epithet, which designates Michael as the great prince. ...**" [Pages 369-370] - <https://archive.org/stream/commentariesonda02calvuoft#page/369/mode/1up>
<https://archive.org/stream/commentariesonda02calvuoft#page/370/mode/1up>

"... [Page 371] At length he adds, At that time thy people shall be preserved. By this expression the angel points out to us **the great importance of the**

protection of Michael. He promises certain salvation to his elect people, as it he had said, although the Church should be exposed to the greatest dangers, yet **with respect to God himself**, it should always be safe and victorious in all contests, **because Michael should be superior to every enemy.** ..." [Page 371] - <https://archive.org/stream/commentariesonda02calvuoft#page/371/mode/1up>

Francois Du Jon aka "Franciscus Junius (born François du Jon, AD 1 May 1545 – AD 13 October 1602) was a Reformed scholar and theologian. Born in Bourges, he initially studied law, but later decided to study theology in Geneva under John Calvin and Theodore Beza. He became a minister in Antwerp, but was forced to flee to Heidelberg in 1567. He wrote a major translation of the Bible into Latin with Emmanuel Tremellius, and his De Vera Theologia was an important text in Reformed scholasticism." - http://en.wikipedia.org/wiki/Franciscus_Junius_%28the_elder%29

[**Latin Title**] Lectiones In Ionam Prophetam, ex ore clarissimi viri Francisci Iunii Biturigis, S. Theologiae Doctoris ac Professoris exceptae In his sacrae Scripturae explicandae methodus breviter & perspicue ostenditur. Franciscus Iunius SS. In officina Sanctandreae, 1594 [**English Title: The Revelation of Saint Iohn the Apostle and Evangelist, With a briefe and learned Commentarie, Written by Franc. Iunius, &c.**]

Revelation 7:2; & Footnote:

"... [Scanned Page 4; Internally Page 6] CHAP. VII. ...

... 2 3 And I saw **4 another Angel come up from the East, which had the seale of the living God**, and he cried with a loud voyce to the foure Angels, to whom power was given to hurt the earth, and the sea, saying, ...

... **4 Not only another, or differing in number from the common Angels of God, but also in essence, office and operation excelling all Angels: that is, Christ Jesus, the eternall Angel or word of God, and mediator of the covenant. So hereafter Chap. 8. 3. and 10. 1. 5. ...**" [Scanned Page 4; Internally Page 6] -

https://archive.org/stream/JuniusFranciscus.TheRevelationOfSaintJohnTheApostleAndEvangelist/Junius_revelationComments_1594#page/n4/mode/1up

Revelation 8:3; & Footnote:

"... [Scanned Page 5; Internally Page 7] 3 **3 Then another Angell came, and stood before the altar having a golden censer; and much odoures was given unto him, to offer with the prayers of all the Saintes upon the golden Altar, which is before the throne.** ...

... **3 This is that great Emperor, the Lord Jesus Christ, and Saviour: who both maketh intercession to God the Father for the Saints, in the heavenly sanctuarie with most sweet odour, and offering up their prayers, as ... burnt sacrifices of their lips, in this verse, in such sort as every one of [them] (powerfull is that sweet savour of Christ, and the efficacie of his**

sacrifice) are [the] reconciliation with God, and themselves made most acceptable unto him ..." [Scanned Page 5; Internally Page 7] - https://archive.org/stream/JuniusFranciscus.TheRevelationOfSaintJohnTheApostleAndEvangelist/Junius_revelationComments_1594#page/n4/mode/1up

Revelation 10:1; & Footnote:

"... [Scanned Page 6; Internally Page 9] CHAP. X. 1. Another Angell appeareth clothed with a cloud, 2. holding a booke open, 3. and creith out, 8. A voyce from heaven commandeth Iohn to take the booke, 10. He eateth it.

1 1 Then I saw 2 another mighty Angell comming downe from heaven, clothed with a cloud; and the rainebowe was over his head, and his face was as the sunne, and his feete as pillars of fire. ...

1. ... One is the authoritie of Christ, revealing his mysteries, & calling his servant, ... First by the person of Christ, appearing from heaven ... strong, ready, glorious, surveying all things by his providence ... by his omnipotencie, verse 1. ...

2. Christ Jesus, see Chapter 7.2. ..." [Scanned Page 6; Internally Page 9] - https://archive.org/stream/JuniusFranciscus.TheRevelationOfSaintJohnTheApostleAndEvangelist/Junius_revelationComments_1594#page/n5/mode/1up

Revelation 12:7; Footnote:

"... [Scanned Page 7; Internally Page 11] CHAP. XII. ...

... 7 And there was a battaile fought in Heaven, **14 Michaell** and his Angels fought against the Dragon, and the Dragon fought and his Angels. ...

... 14 Christ is the Prince of Angels, and Head of the Church who beareth that yron rod, verse 5. See the notes upon Dan. 12. 1. ..." [Scanned Page 7; Internally Page 11] - https://archive.org/stream/JuniusFranciscus.TheRevelationOfSaintJohnTheApostleAndEvangelist/Junius_revelationComments_1594#page/n6/mode/1up

John Wesley (AD 28 June [O.S. 17 June] 1703 – AD 2 March 1791) "was an Anglican divine[2] and theologian who, with his brother Charles Wesley and fellow cleric George Whitefield, is credited with the foundation of the evangelical movement known as Methodism." - http://en.wikipedia.org/wiki/John_Wesley

John Wesley's Explanatory Notes on the Bible; produced between 1754 and 1765 - <http://www.biblestudytools.com/commentaries/wesleys-explanatory-notes/>

Joshua 5:14; Footnote:

"Verse 14. As captain - **I am the chief captain of this people**, and will conduct

and assist thee and them in this great undertaking. **Now this person is not a created angel, but the son of God**, who went along with the Israelites in this expedition, as their chief and captain. And this appears,

1. By his acceptance of adoration here, which a created angel durst not admit of, Revelation xxii, 8, 9.
2. Because the place was made holy by his presence, ver. 15, which was God's prerogative, Exod. iii, 5.
3. Because he is called the Lord, Hebrew. Jehovah, chap. vi, 2. My Lord - I acknowledge thee for my Lord and captain, and therefore wait for thy commands, which I am ready to obey. ..." [John Wesley's Explanatory Notes; Joshua 5:14] - <http://wesley.nnu.edu/john-wesley/john-wesleys-notes-on-the-bible/notes-on-the-book-of-joshua/#Chapter%2BV>
<http://www.ewordtoday.com/comments/joshua/wesley/joshua5.htm>

Judges 13:3,18; Footnote:

"... Judges 13 Verse 3. **The angel - The Son of God, yet distinguished from the Lord, because he appeared here in the form of a servant, as a messenger sent from God. The great Redeemer did in a particular manner concern himself about this typical redeemer.** ...

Judges 13 Verse 18. Secret - Hidden from mortal men: or, wonderful, such as thou canst not comprehend: **my nature and essence**, (which is often signified by name in scripture) **is incomprehensible. This shews, that this was the angel of the covenant, the Son of God.** ..." [John Wesley's Explanatory Notes; Judges 13:3,18] - <http://wesley.nnu.edu/john-wesley/john-wesleys-notes-on-the-bible/notes-on-the-book-of-judges/#Chapter%2BXIII>
<http://www.ewordtoday.com/comments/judges/wesley/judges13.htm>

Daniel 10:5,13,21; Footnote:

"Daniel 10 Verse 5 **A certain man - Very probably Christ**, who appeared to Daniel in royal and priestly robes, and in so great brightness and majesty. ...

Daniel 10 Verse 13 **Michael - Michael here is commonly supposed to mean Christ.** I remained - To counter - work their designs against the people of God. ...

Daniel 10 Verse 21 **Michael - Christ alone is the protector of his church, when all the princes of the earth desert or oppose it.** ..." [John Wesley's Explanatory Notes; Daniel 10:5,13,21] - <http://wesley.nnu.edu/john-wesley/john-wesleys-notes-on-the-bible/notes-on-the-book-of-daniel/#Chapter+X>
<http://www.ewordtoday.com/comments/daniel/wesley/daniel10.htm>

Daniel 12:1; Footnote:

"Daniel 12 Verse 1 ... so there will be yet a greater deliverance to the people of God, when **Michael your prince, the Messiah shall appear for your salvation**. ... The phrase at that time, probably includes all **the time of Christ**, from his first, to his last coming. ..." [John Wesley's Explanatory Notes; Daniel 12:1] - <http://wesley.nnu.edu/john-wesley/john-wesleys-notes-on-the-bible/notes-on-the-book-of-daniel/#Chapter+XII>
<http://www.ewordtoday.com/comments/daniel/wesley/daniel12.htm>

Zechariah 3:1-5; Footnote:

"... Zechariah 3 Verse 1. And he - The Lord represented to me in a vision. Standing - Ministering in his office. **The angel - Christ.**

Zechariah 3 Verse 2. **The Lord - Christ, as a mediator**, rather chuses to rebuke him in his father's name, than in his own. Is not this - Joshua.

Zechariah 3 Verse 3. With filthy garments - The emblem of a poor or sinful state. **The angel - Christ.**

Zechariah 3 Verse 4. **And he - Christ.** Unto those - Ministerial angels. **I have caused - What angels could not take away, Christ did; he removed the filth of sin, the guilt and stain of it.** With change of raiment - Clean and rich, the emblem of holiness.

Zechariah 3 Verse 5. I said - Zechariah takes the boldness to desire that for Joshua, which might add to his authority, and **he asks the thing of Christ.** A fair mitre - The proper ornament for the head of the high-priest. With garments - All the garments which appertained to the high priest. **The angel - Christ.** ..." [John Wesley's Explanatory Notes; Zechariah 3:1-5] - <http://wesley.nnu.edu/john-wesley/john-wesleys-notes-on-the-bible/notes-on-the-book-of-zechariah/#c5540>
<http://www.ewordtoday.com/comments/zechariah/wesley/zechariah3.htm>

Malachi 3:1; Footnote:

"... Malachi 3 Verse 1. I - The Messiah. My messenger - John the Baptist. **The Lord - The Messiah.** Whom ye seek - Whom ye, who truly fear God, long and wait for. Suddenly come - After the coming of his fore-runner. To his temple - That which was the second temple at Jerusalem, lately built by Zerubbabel and Joshua. **The messenger - The angel of the covenant, the Messiah, in whose blood the covenant between God and man was confirmed.** Whom ye delight in - You Jews, among whom, few there are, who do not please themselves to think of his coming, tho' from various motives. ..." [John Wesley's Explanatory Notes; Malachi 3:1] - <http://wesley.nnu.edu/john-wesley/john-wesleys-notes-on-the-bible/notes-on-the-book-of-malachi#Chapter+III>
<http://www.ewordtoday.com/comments/malachi/wesley/malachi3.htm>

John Brown of Haddington (AD 1722 – AD 19 June 1787) was a Scottish divine and author. His works include “The Self-Interpreting Bible”, “The Dictionary of the Bible” [a Calvinistic theology], and “A General History of the Christian Church”.

A Dictionary of the Holy Bible: containing an Historical Account of the Persons; a Geographical and Historical Account of the Places; A Literal, Critical, and Systematical Description of Other Objects, whether Natural, Artificial, Civil, Religious or Military; and the Explication of the Appelative Terms mentioned in the writings of the Old and New Testament. The whole comprising whatever important is known concerning the antiquities of the Hebrews nation and Church of God; -- Forming a Sacred Commentary; a Body of Scripture History, Chronology and Divinity; and Serving in a great measure as a concordance to the Bible. By the Rev. John Brown, Late minister of the Gospel at Haddington, and Professor of Divinity, under the Associate Synod. First Albany Edition, (from the Fifth Genuine Edinburgh Edition,) containing the Author's Last Additions and Corrections, and further enlarged and corrected by his sons; with a Life of the Author, and an Essay on the Evidence of Christianity. Two Volumes in One. Albany: Printed by H. C. Southwick No. 95, State-Street. 1816. - <http://books.google.com/books?id=V31AAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 37] **Angel, or messenger** ... [Page 37-38; Right-hand Column] **Jesus Christ is called an ANGEL. He is sent by his Father to publish and fulfil the work of our redemption, and to him hath he committed all judgment. He appeared to Hager, to Abraham, to Jacob, to Moses, to Balaam, to Joshua, to the Hebrews at Bochim, to Gideon and Manoah, to Daniel, to Zechariah the prophet, and to the apostle John, in the character of an angel, Gen. XVI. XVIII. Exod. III. Numb. XXII. Josh. V. Judg. II. 6. XIII. XXXII. Dan. X. Zech. I. IV. Whenever one in this character is represented speaking in the manner of God, or as sovereign of the church, we are to understand him of our redeemer. He is called the Angel of the covenant : he publishes the plan, he fulfils the condition, he executes the promise of the covenant of grace; Mal. III. 1. He is the Angel of God's presence or face : he is the Son of his love, the desire of his eyes, and the glass in which his glory is displayed; he came from his bosom, is always near him, sits at his right hand, and appears before his throne, interceding for us, Isa. LXIII. 9. ...**" [Pages 37-38]

"... [Page 51] **Archangel**, a chief angel; but whether this word in scripture ever denotes a created angel, **or always Christ, the Lord of angels**, is hard to determine, Jude 9. 1 Thess. IV. 18. ..." [Page 51]

"... [Page 94] **Messenger; one sent on an errand, to carry a message or the like. Christ is called the messenger of the covenant. In his Father's name he came to fulfil the condition of the new covenant, and to publish and apply its contents to men by his word and Spirit, Mal. III. 1. Job XXXIII. 23. ...**" [Page 94]

"... [Page 95] **MICHAEL, the archangel, at least sometimes signifies Jesus Christ. He is the person who is as God, and which this name signifies; against him and his angels, his ministers and followers, the devil, and the**

heathen empire of Rome, and their agents, fought in the way of reproach, laws, persecutions, &c. **Revelation xii. 7. He is the great Prince ..., who,...shall raise the dead, Dan. xii. 1,2,3 ...**" [Page 95]

James Wood (AD 1751 – AD 1840) Wesleyan Methodist minister, now buried in Bristol, who largely based his encyclopedic dictionary of the Bible on that of Augustin Calmet.

A Dictionary of the Holy Bible: Containing an Historical Account of the Persons; A Geographical Account of the Places; A Literal, Critical, and Systematical Description of Other Objects; whether Natural, Artificial, Civil, Religious, or Military; And, an Explication of the Appellative Terms mentioned in the Old and New Testament: The Whole Comprising Whatever is of Importance to be Known concerning the Antiquities of the Hebrews; Forming a Body of Scripture History, Chronology, and Divinity; And, Serving in a Great Measure, as a Concordance to the Bible; extracted chiefly from Calmet, and others. Collated with other Works of the kind, with numerous Additions from various Authors, and a considerable quantity of Original Matter, By James Wood, In Two Volumes, Volume I.; New York: Published by D. Hitt, and T. Ware, for the Methodist Connexion in the United States. Paul and Thomas, Printers. 1813. - <http://books.google.com/books?id=c2k2AAAAMAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 75] **Angel, or messenger** [Page 75, 77] ... **Jesus Christ is called and ANGEL. He was sent by his Father to publish and fulfil the work of our redemption : and to him hath he committed all judgment. He appeared to Hager, to Abraham, to Jacob, to Moses, to Balaam, to Joshua, to the Hebrews at Bochim, to Gideon and Manoah, to Daniel, to Zechariah the prophet, and to the apostle John, in the character of an angel, Gen. XVI. XVIII. Exod. III. Numb. XXII. Josh. V. Judg. II. 6. and XIII. Dan. X. Zech. I.-IV. Whenever one in this character is represented speaking in the manner of God, or as sovereign of the church, we are to understand it of our redeemer. He is called the Angel of the covenant; he publishes the plan; he fulfils the condition; he executes the promise of the covenant of grace, Mal. III. 1. He is the Angel of God's presence or face : he is the Son of his love, the desire of his eyes, and the mirror in which his glory is displayed : he came from his bosom, is always near him, sits at his right hand, and appears before his throne, interceding for us, Isa. LXIII. 9. ...**" [Pages 75,77]

"... [Page 98] **Archangel, the prince or chief angel.** This word is only used twice in the sacred writings. viz. 1 Thess. IV. 16. and Jude 9. ... **indeed some writers think this name is never to be applied to any created angel, but to Christ alone. ...**" [Page 98]

"... [Page 163] **Messenger; one sent on an errand, to carry a message, or the like. Christ is called the messenger of the covenant. In his Father's name he came to publish and apply its contents to men by his word and Spirit, Mal. III. 1. Job XXXIII. 23. ...**" [Page 163]

"... [Page 166] **MICHAEL, the archangel, at least sometimes signifies Jesus Christ. He is the person who is as God, and which this name signifies: against him and his angels, his ministers and followers, the devil, and the**

heathen empire of Rome, and their agents, fought in the way of reproach, laws, persecutions, &c. **Revelation xii. 7. He is the great Prince ..., who,... shall raise the dead, Dan. xii. 1,2,3 ..."** [Page 166]

Ernst Wilhelm Theodor Herrmann Hengstenberg (AD October 20, 1802, Fröndenberg – AD May 28, 1869, Berlin), was a German Lutheran churchman and neo-Lutheran theologian from an old and important Dortmund family.

Christology of the Old Testament and a Commentary on the Messianic Predictions by E. W. Hengstenberg, Dr. and Prof. of Theol. in Berlin. Second Edition, Greatly Improved. Translated from the German, by the Rev. Theodore Meyer. Volume I. Edinburgh: T. and T. Clark, 38, George Street. London: Hamilton, Adams, & Co. Dublin: John Robertson & Co. 1868.

For Hengstenberg on **"The Angel of the Lord" being the Logos, Pre-incarnate Christ, etc**, see **Pages 121-136; Internally Pages 115-130**:

<https://archive.org/stream/christologyoldt00meyegoog#page/n121/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n122/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n123/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n124/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n125/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n126/mode/1up>
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<https://archive.org/stream/christologyoldt00meyegoog#page/n131/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n132/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n133/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n134/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n135/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n136/mode/1up>

Christology of the Old Testament, and a Commentary of the Predictions of the Messiah by the Prophets. by E. W. Hengstenberg, Doctor of Phil. and Theol. and Professor of the latter in the University of Berlin. Translated from the German, by Reuel Keith, D.D. Professor in the Protestant Episcopal Theological Seminary of Virginia. Volume II. Containing the Messianic Prophecies of Zechariah and Daniel. Washington, D.C.: Published by William M. Morrison. 1839.

Section: Zechariah 1:7-17.

"... [Page 19] 4. The result already obtained is confirmed by a comparison of it with what occurs in other writings of the Old Testament. **We have already seen, Vol. I, p. 167, that, Exod. 32:34, another angel is associated with the highest revealer of God, the angel of the Lord**, as standing to him in the same relation which he sustains to the Most High God. **But what is found in Daniel on this subject is peculiarly important in the interpretation of Zechariah.**

The angel of the Lord, the great Prince, who represents his people, chap. 12:1, comp. Zech 1:12, appears there under the symbolical name Michael.

As a mediator between him (who is present for the most part in silent majesty, and only sometimes, as here, speaking a few words) and the prophet, Gabriel appears, whose office it is to interpret the visions to Daniel, and enable him to understand them; comp. 8:16, 9:21. (Beitr. 1, p. 165ff.) We would already there have **directed the attention to the accurate agreement between Daniel and Zechariah in this respect, the more remarkable on account of the manifest independence of both**, if we had at that time, as we have been enabled to do since, attained to a certain result in reference to Zechariah.

The angel of the Lord halts on a red horse among the myrtle bushes, in a deep valley. The latter is a striking image of the Theocracy ... [Page 19] - <https://archive.org/stream/christologyofold02hegs#page/19/mode/1up>

Section: 3. The Angel with the Measuring Line. Chap. 2: v. 5-17.

"... [Page 23] We then have the advantage of an accurate agreement with Dan. chap. 12, where entirely the same persons appear in action, Michael, the angel of the Lord, in company with Gabriel, the angelus interpres, and another angel, (comp. Beitr. 1, p. 167 ff.) **..."** [Page 23] - <https://archive.org/stream/christologyofold02hegs#page/23/mode/1up>

Christology of the Old Testament, and a Commentary of the Predictions on the Messianic Predictions. by E. W. Hengstenberg, Dr. and Prof. of Theol. in Berlin. Second Edition, Greatly Improved. Translated from the German by James Martin, B.A. Edinburgh. Volume IV. Edinburgh: T. & T. Clark, 38 George Street; London: Hamilton, Adams, and Co. Dublin: John Robertson and Co. 1865.

Appendix III.

"... [Page 300] In the two prophets of the Captivity also, Ezekiel and Daniel, the angel of the Lord is described as personally distinct from the invisible God, essentially different from the inferior angels, and identical with the Logos of John.

In Ezek. IX., the prophet Ezekiel sees six men come to execute judgment upon apostate Jerusalem, each man with an instrument of destruction in his hand. In the midst of them there is one clothed with linen, and with writing materials at his side. And they come and stand beside the brazen altar, which has been polluted (see the remarks on Amos IX. 1). **The man clothed in linen, the angel of the Lord (see the proofs in vol. I. p. 358),** sets a mark upon the foreheads of the men, that sigh and that cry for all the abominations that are done in the midst of the city. His peculiar task is to take care of the elect. At the same time he also superintends the infliction of punishment, and the six inferior angels act as his servants (see vol. I. p. 359, and the commentary on the Rev. VII. 3). **Thus the angel of the Lord manifests himself, as at once the fountain of salvation and of punishment to the covenant nation. The dress**

worn by the angel of the Lord points back to the sacred clothing, worn by the earthly mediator between God and the nation (Lev. XVI. 4, 23). By this attire the angel of the Lord represents him- [Page 300-301] self as the heavenly High Priest, just as in Zech. I. 12, the angel of the Lord appears as the heavenly Mediator, Intercessor, and High Priest. In the appearance of the angel of the Lord as High Priest, there was a prophetic manifestation of the high-priestly office of Christ (compare Zech. VI. 9, 10). In Rev. VII. 2, 3, the sealing is superintended by Christ.

In Daniel the angel of the Lord is introduced under the name Michael. (For proof of the identity of Michael and the angel of the Lord, see the Dissertation of Daniel, p. 135).

Two different views are entertained with reference to Michael. **In the opinion of some, Michael is no other than Christ, or, to speak more correctly, the Word which was in the beginning with God, and which from the very first has been the medium of all his communications to the Church on earth.** There are others, again, who regard him as a created angel, to whom is intrusted the care of the Church of the Old and New Testament; or, according to Hofmann's view (Schriftbeweis I. p. 295, 296), "the angel who conducted the affairs of Israel," "the angel-prince who ruled in Israel, as a nation." **That the former is the correct view, we have proved in the commentary on Rev. XII. 7 sqq.** But we will strengthen our assertion still further, by entering into a thorough examination of the passages in Daniel which bear upon this subject.

Michael is mentioned first in Dan. X. 13, "And the prince of the kingdom of Persia stood before me one-and-twenty days, and behold Michael, one of the first princes, came to help me, and I remained there with the kings of Persia." The reason is here assigned by Gabriel remaining away so long. In ver. 12, Gabriel says that he would gladly have come, on the very first day on which Daniel humbled himself before God. Daniel continued mourning for twenty-one days; and it was not till after this that Gabriel came. **That Michael must be the possessor of superior power and exalted far above the ordinary angels, is very obvious from this. Gabriel by himself is powerless. Michael must first come to his help, and set him free, before he can bring the joyful tidings to Daniel. ... [Page 301-302]**

... [Page 302] Michael will set his foot upon the necks of the other "chief princes," and will be a king of kings and a lord of lords (Rev. XIX. 16). ... The absolute superiority of Michael to all the other powers, which is expressly indicated by the name itself ("who is as God," equivalent to "as surely as I am God, no one can contend with me"), is just as little affected by Dan. X. 13 as the [Page 302-303] absolute superiority of Christ by Is. LIII. 12, "therefore will I give him a share of the many, and he shall divide the spoil with the strong," where Christ is first of all ranked, in just the same manner ...

... "Unde simul efficitur," says Michaelis, "ut populus Judaicus huic Michaeli tanquam unico suo patrono summopere sit obstrictus." To be the

prince of the covenant nation is a dignity which could not be possessed by a created angel, but one by which Michael was exalted, in harmony with his name, into the sphere of divinity, and by which he is also identified with Christ, who, when he appeared in the midst of Israel, came to "his own possession." ... [Page 303-304]

... [Page 304] **Michael** is not mentioned again, **after chap. X. 21, until chap. XII. 1**, where it is said, "at that time shall Michael stand, the great prince, which standeth for the children of thy people." **"The great prince" (equivalent to the King of kings in the Revelation), serve as the complement to "one of the chief princes."** The rescue of Israel is here ascribed to Michael alone, and the subordinate task of Gabriel entirely vanishes. ...

... The two passages in the New Testament, in which Michael is mentioned, serve to confirm the result already arrived at. That the Michael referred to in Rev. XII. 7 is no other than the Logos, has already been proved in my commentary upon that passage. Hofmann (Schriftbeweis I., p. 296) objects to this explanation, and says, "in this case it is impossible to imagine why the Archangel should be mentioned as fighting with the dragon, and not the child that was caught up to the throne of God." **But we have already replied to this in the commentary, where we said, "if Michael be Christ, the question arises why Michael is mentioned here instead of Christ. The answer to this is, that the name Michael contains in itself an intimation that the work referred to here, the decisive victory over Satan, belongs to Christ, not as human, but rather as divine (compare 1 John III. 8). Moreover, this name forms a connecting link between the Old Testament and the New. Even in the Old Testament, Michael is represented as the great prince, who fights on behalf of the Church (Dan. XII. 1)."** The conflict there alluded to was a prediction and prelude of the one mentioned here. ..." [Pages 300-304] - <https://archive.org/stream/christologyofold04heng#page/300/mode/1up>
<https://archive.org/stream/christologyofold04heng#page/301/mode/1up>
<https://archive.org/stream/christologyofold04heng#page/302/mode/1up>
<https://archive.org/stream/christologyofold04heng#page/303/mode/1up>
<https://archive.org/stream/christologyofold04heng#page/304/mode/1up>

"... [Page 309] 4. **That the angel of the Lord is the Logos of John, who is connected with the supreme God by unity of nature, but personally distinct from him, was, if we except the Fathers mentioned above, the universal doctrine of the early Church. The Fathers of the [Page 309-310] first synod in Antioch, in a letter sent to Paul of Samosata before his deposition (Colet. conc. coll. Venet. I. p. 866, 70), affirm that "the angel of the father, being himself Lord and God μεγάλης βουλῆς ἄγγελος, appeared to Abraham and to Jacob, and to Moses in the burning bush."** Justin Martyr, in his Dialogue with Tryphon, § 59-61, proves that Christ spoke to Moses out of the thorn-bush, and says that he is called the angel of the Lord, ἐκ τοῦ διαγγέλλειν τοῖς ἀνθρώποις τὰ παρὰ τοῦ πατρος καὶ ποιητοῦ τῶν ἀπάντων.¹ See, furtherm Constitutt. Apost. V. 20 b., Coteler. I. p. 325; Irenaeus, c. haeres. IV. 7, § 4; Theophilus, II. 31; Clemens Alex., Paed. I. 7;

Tertullian, c. Prax. c. 16; Cyprian, c. Jud. II. 6; Hilary, de trin. IV. § 32; Eusebius, demonstr. evang. V. 10 sqq.; Cyril, Hieros. p. 322, ed. Ox.; Chrysostom, hom. 48 in Gen.; Ambrosius, de fide ad Grat. opp. t. II. p. 460. Theodoret says (interr. 5 in Ex. opp., t. I. ed. Hal. p. 121, on Ex. III. 2), καὶ ὅλον δὲ τὸ Χωρίον δείκνυσι θεὸν ὄντα τὸν ὁφθέντα κέκληκε δὲ αὐτὸν καὶ ἄγγελον· ἵνα γινώμεν ὡς ὁ ὁφθεὶς οὐκ ἔστιν ὁ θεὸς καὶ πατήρ, ἀλλ' ὁ μονογενὴς υἱὸς, ὁ μεγάλης βουλῆς ἄγγελος.² ...

... **2. See the collection of passages from the Fathers, maintaining the identity of the angel of the Lord and the Logos, in Keil's Opusc. acad., p. 303, and in Ode de angelis.**" [Pages 309-310] -

<https://archive.org/stream/christologyofold04heng#page/309/mode/1up>

<https://archive.org/stream/christologyofold04heng#page/310/mode/1up>

The Revelation of St. John, expounded for those who search the Scriptures. by E. W. Hengstenberg, doctor and professor of theology in Berlin. Translated from the original, by the Rev. Patrick Fairbairn, author of "Typology of Scripture," "Ezekiel, and Exposition," "Jonah," &c. Volume First. Edinburgh: T. & T. Clark, 38 George Street. London: Hamilton, Adams, & Co.; Simpkin, Marshall, & Co.; Seeley & Co.; Ward & Co.; Jackson & Walford, Etc. Dublin: John Robertson. 1851.

Section: The Prologue, Rev. I. 1-3.

"... [Page 62, Internally Page 50] But as in the Old Testament, and especially in those prophets, with whom John has closest affinity, a particular angel is brought into notice, who stands beside **the angel of the Lord** as the mediating agent of his revelations, we are naturally led to think of such being understood here. Even so early as at Ex. XXXII. 34 we find along with **the highest revealer of God, the angel of the Lord or the Logos**, an angel placed in a subordinate relation to him as his inseparable attendant. **In Daniel the angel of the Lord appears under the symbolical name of Michael. But as he commonly manifests himself in overwhelming majesty**, the angel Gabriel acts as mediator between **him** and the prophet, comp. VIII. 16, IX. 21. ..."

[Page 62, Internally Page 50] -

<https://archive.org/stream/revelationstjoh01fairgoog#page/n62/mode/1up>

Section: The Seven Epistles, The Appearance of Christ, I. 14.

"... [Page 111; Internally Page 99] **Both the long robe and the golden girdle have respect to Daniel X. 5, where it is said of Michael or of the Logos (see on ch. XII. 7) ...**" [Page 111; Internally Page 99] -

<https://archive.org/stream/revelationstjoh01fairgoog#page/n111/mode/1up>

Section: The Seven Epistles, The Appearance of Christ, I. 15.

"... [Page 111; Internally Page 99] The blinding whiteness of the hair (the addition, [Page 111-112; Internally Page 99-100] "as snow," supplies the idea of glittering splendour), denotes not the untarnished purity of **Christ**, which

would be out of place here, where he appears to encourage and to frighten, but **his holiness, majesty, glory, to which also we are led by the connection in which it stands with eyes like a flame of fire. Comp. upon whiteness as the colour of serene splendour, the symbolical representation of glory ch. IV. 4. John XVII. 5, "And glorify me, O Father, with thyself, with the glory which I had with thee before the world was," corresponds as to meaning. The second half rests upon Dan. X. 6, where it is said of Michael, the Logos, "His body was as Tarsis, his countenance like the lightning, and his eyes as torches of fire, and his arms and his feet like burning brass." ...** [Pages 111-112; Internally Pages 99-100] -

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<https://archive.org/stream/revelationstjoh01fairgoog#page/n112/mode/1up>

Section: The Seven Epistles, The Appearance of Christ, I. 18.

"... [Page 118; Internally Page 106] Under the Old Testament, such immediate intercourse with heavenly beings, even with angels (Dan. VIII. 17,18, Luke II.10), but most of all with **the Lord and his Revealer, especially when he appeared in his glorious Majesty**, filled with a profound terror the minds even of his holiest servants. **The fervid appearance of the Lord's glory which Isaiah saw, ch. VI.** (comp. ver. 4, "And the house was full of smoke, from the fire on the golden altar), primarily had respect, not to him, but to the ungodly people to whom he was going to be sent as a messenger of wrath. Yet even he cried out on beholding it, "Woe is me, for I am undone, for I am a man of unclean lips, and I dwell among a people of unclean lips, and mine eyes have seen the King, the Lord of Hosts." **Ezekiel, in ch. I. 28, falls upon his face when the Lord appears to him in his burning glory**, although the indignation was kindled not against him, but against incorrigible sinners, comp. III. 23, XLII. 3. Daniel falls down, ch. VIII. 17, 18, when Gabriel comes to him, in utter impotence on the ground, but the angel touches him and raises him up again, so that he is able to stand. **But Dan. X, 7, ss., comes nearest to the passage before us. Daniel falls on the ground when he sees Michael, the angel of the Lord, in his burning glory ...**" [Page 118; Internally Page 106] -
<https://archive.org/stream/revelationstjoh01fairgoog#page/n118/mode/1up>

Section: The Seven Trumpets, CH. X. 1.

"... [Page 384; Internally Page 376] **Ch. X. 1. And I saw another strong angel come down from heaven, clothed with a cloud, and the rainbow upon his head; and his face like the sun, and his feet like pillars of fire. The other angel** (understood most easily in relation to the angels who blew the trumpets), **can only be Christ. For everything that is said to characterize this other angel applies only to God, who can be no angel, and to the reflection of his glory, Christ.** We cannot suppose with Züllig, that Jehovah had communicated to the angel his proper insignia, for these are not communicable. It would, indeed, have been contrary to the divine word, "I will not give my glory to another"--a breaking down of the limits between the Creator and his creature, for which no analogy is to be found in the whole of Scripture. It must, at any rate, have been very carefully and expressly pointed

out, that the glory was altogether of a borrowed kid. But there is not trace whatever of this. **Further, the operations of the angel belong only to Christ. The planting of the right foot on the sea, and the left on the earth, as certainly belongs to Christ, as it is to him and not to an angel that God has put in subjection the future word (Hebr. II. 5), as [Page 384-385; Internally Page 376-377] certainly as the domain of the world must be possessed by the Lord and His Christ (ch. XI. 15.) It would have been presumption for a created angel to come forth thus. Nothing but the oath of God, or of one connected with him by oneness of nature, can secure for the church, what requires here to be secured for her.** Scripture never attributes to angels such depth of insight into the divine decrees, that their authority could be perfectly secure one for the church--comp. 1 Pet. I. 12, and Rev. V. 3. It would have been somewhat different if the angel had made the oath merely in the name of God, or had related it as having been made by God; as in Gen. XXII. 16. And even there it is not an angel that speaks, but **the angel of the Lord: "By myself have I sworn, saith the Lord."** Here, too, the suitableness of the result is founded on the person swearing; the angel swears in his name; and of such an oath, made by a created angel, Scripture furnishes no example.¹ **Then, in the original passage, Dan. XII. 7, it is not a created angel, but Michael, the Logos, who stands upon the waters of the Tigris, as the angel here upon the sea and earth, and swears. Finally, the reference to Christ has on its side the analogy of ch. VII. 2, where he appears likewise under the name of another angel.** There he comes forth for the consolation of his church, which was troubled at the prospect of the judgments which were to pass over the world; here he meets the disquieting doubts regarding the completion of the kingdom of God, and its final victory over the world, which were awakened by the thought of the worldly spirit having gained so much in the church itself. There he consoles the church, when ready to faint on account of her participation in the world's plagues. and here, in like manner, when ready to faint on account of her participation in the world's sins. ... **[Pages 384-385; Internally Pages 376-377] -**

<https://archive.org/stream/revelationstjoh01fairgoog#page/n384/mode/1up>
<https://archive.org/stream/revelationstjoh01fairgoog#page/n385/mode/1up>

[Page 385; Internally Page 377 Notation Begin] 1 Vitringa: "Does the hope of the church rest on the oath of a created angel? Is it the part of a created angel to swear, that the words of prophecy and the promises given to the church shall be fulfilled? Assuredly, if the hope of the church shall stand unmoved, it cannot be sustained excepting by the faithfulness and oath of that very person, to whose nature failure is not incident, and which of itself is able to perform whatever it swears to--and this can be said only of God. Wherefore God swears by himself (Heb. VI. 7), when his object was to confirm the faith of his people regarding what he had promised in the Old Testament, and shew the unchangeableness of his council." [Page 385; Internally Page 377 Notation End] -

<https://archive.org/stream/revelationstjoh01fairgoog#page/n385/mode/1up>

Section: The Seven Trumpets, CH. X. 2.

"... [Page 390; Internally Page 382] **The planting of the foot on anything is a symbol of taking possession and maintaining with invincible power. In Dan. XII. 6, Michael appears as standing on the waters of the Tigris, as a sign that he has power over the might of heathendom, and consequently could bring it under his dominion. Comp., besides, Ps. VIII. 7, where to put under the feet and to have dominion are parallel; Ps. CX. 1, Jos. X. 24. ...**"

[Page 390; Internally Page 382] -

<https://archive.org/stream/revelationstjoh01fairgoog#page/n390/mode/1up>

Section: The Dragon, CH. XII. 7, 8, 9.

"... [Page 472; Internally Page 464] Ver. 7. And there was a war in heaven: **Michael** and his angels fought with the dragon, and the dragon fought and his angels. Ver. 8. And he overcame not, and his place was no more found in heaven. Ver. 9. And he was thrown, the great dragon, the old serpent, who is called the devil, and Satan, who deceives the whole world; he was thrown on the earth, and his angels were thrown with him. **The question here first of all arises, who is Michael?** Very different answers have been given to it -- for the fullest account of these, see J. Ode de Angelis, p. 1052, ss. **According to one view, Michael is no other than Christ, or more correctly expressed, the Word, who in the beginning was with God, and from the first has mediated in all transactions respecting the church on earth.** But, according to another view, supported by the Jewish expositors, some authori- [Pages 472-473; Internally Page 464-465] ties in the ancient church, the greater part of Catholic commentators, who in this manner have endeavoured to find biblical support for their angel-worship, and recently among us by Hoffmann, Michael is a created angel, who has committed to him the charge of the church, both under the old and the new covenant. **The following reasons decide in favour of the first view. 1. The name Michael (who is like God) itself shews, that we must not seek for him in the region of the finite. It rests upon Ex. XV. 11, "Who is like thee among the gods, o Lord," and Ps. LXXXIX. 6,7, "Who in the clouds is like the Lord, comes like the Lord among the sons of the mighty? God is greatly to be feared in the fellowship of his saints, and terrible over all that is round about him." In the name: Who is like God, there must be supplied: Whose glory is represented in me.** If we should suppose with Bengel, that the name denotes the infinite distance from God, "the humility of this distinguished angel, and his freedom from all self-elation," q.d., I am not like God, it would be no fit designation of the angel-princes, it would have been more appropriate for the least among the angels, or rather for being used as a designation of men. **The derisive imitation of the name Michael in ch. XIII. 4, "And they worshipped the beast and said, Who is like the beast? and who is able to make war with him?" implies that his name denotes an incomparable greatness and power-- the εἶναι ἴσα θεῷ, being like God, which is affirmed of God in John V. 18, and Phil. II. 6. Only when the name is viewed in this light does it appear in a suitable connection with the matter at hand. "In the name Michael," says the Berleb. Bible, "which is applied to Jesus Christ, the Lord of Hosts, there is given the sure pledge of victory. For, since he is supreme over the whole world, and the Father has put all things under his feet, angels,**

principalities, and powers, including those that are evil, must also be subject to him, and shall ever be so. This, therefore, is the proper person to fight in us and for us; and were he not on our side we should never be able to escape from our troubles." 2. Michael first meets us in the book of Daniel, and there, therefore, we must seek for an explanation of his nature. But that he is there identical with the angel of the Lord, has been proved in my Beiträgen I., p. 165, ss. And what [Page 473-474; Internally Page 465-466] was said in the Christology in proof of the angel of the Lord being no created angel, but the Logos, still holds good, notwithstanding the pains of Hoffmann to invalidate it.¹ 3. What is said in Daniel X. 5,6, of Michael, "His body was like a chrysolite, his countenance like the lightning, his eyes like torches of fire, his arms and his feet like shining brass, his speech like a great clamour," this in the Revelation, ch. I. 13-15, and X. 1, is transferred to Christ, which we cannot suppose would have been done, if Michael had been a created angel. Daniel was so terrified by the voice of the person who appeared to him, that he fell down in a state of utter impotence, and could not for a long time raise himself up. John was affected in quite a similar way by the manifestation of Christ. In ch. II. 18, also, features in the description of Christ are drawn from Dan. X. 5. 4. What is here attributed to Michael, the conquering of Satan, is in the fundamental passages of the gospels, and here also in ver. 11, attributed to Christ.² Vi- [Page 474-475; Internally Page 466-467]

[Page 474; Internally Page 466 Notation Begin] 1. No created angel could be described by the Lord as the one, in whom his name was, and his face, (Ex. XXXIII. 14,15), nor could any created angel have been spoken of by Jacob as having redeemed him, and as blessing his children. To give such pre-eminent honour to a created angel, as Hoffmann wishes, is entirely against the position, which is uniformly ascribed in the Old Testament to angels, and would have paved the way for Polytheism. It would also imply a surrender of the Old Testament foundation for the prologue of the gospel of John, which is of essential moment. We lose also the key for explaining the fact, that as in the Old Testament the angel of the Lord and Satan, so in the New Testament, Christ and Satan stand opposed to each other, and that in the New Testament the angel almost disappears. In this one place alone would he occur in regard to the times of the new covenant under the name of Michael. This is incredible if, as the guardian of the church, he was different from Christ. How much has the Old Testament to say of the angel of the Lord? The grammatical reason also for holding that מלאך יהוה cannot mean an angel, but only the angel of the Lord, also stands firm.

Ewald in the last edition of his grammar, § 290, remarks, "A proper name has the same influence as a noun with the article. If the first is to be regarded as indefinite, but the second as definite, the first also can remain so before the article in the status constructus, if no dubiety arises; but should such arise, because in the first word the individual and the indefinite in kind must necessarily be denoted, then the first word cannot be marked by the status constructus." The genitive must in that case be marked by ל, comp. § 292. Such a fundamental rule cannot be shaken by particular passages, in which it seems on a slight consideration to be violated. A close investigation shews, that

it is observed also in these. In Haggai I. 13 it is not an angel of the Lord that is the subject of discourse, but Haggai is called the angel of the Lord, to distinguish him from other persons of the same name, but of a different calling. In Mal. II. 7, the priest is not an angel, but the angel of the Lord of Hosts, ordinarius dei minister in his kingdom. The prophets alone as individuals have an extraordinary mission.

2. Ode: "Michael overcomes the devil, and throws him down from heaven to earth. But it is evident that the person who accomplishes that great work, is Christ the Son of [Page 474; Internally Page 466 Notation End, continues onto Page 467 Notation]

[Page 475; Internally Page 467] tringa says with perfect justice: "If there were another angel besides him, who undertook and accomplished this, a great part of the glory would be taken from the Son of God, which by this name is often ascribed to him in Scripture."--The reasons brought in support of the created angel can easily be set aside. "In the altercation," says Bengel, "with the devil about the body of Moses, he did not dare to bring against him a railing accusation, but said, The Lord rebuke thee. This moderation, befitting only in a creature, certainly indicates a created angel." But in that passage of Jude, Michael speaks expressly as the "archangel," as the captain of the Lord's hosts, as the angel of the Lord, and we can as little draw from it a proof against the godhead of Michael, as from the declaration, "The Father is greater than I," we can find a proof against the Lord's equality in power and glory with the Father.¹--But if Michael is Christ, it may be asked, why should he here be called Michael and not Christ? The answer is, the name Michael points to this, that the work, which is here under consideration, the decisive victory over Satan, belongs to Christ, not after his human, but only after his divine nature--comp. 1 John III. 8, "He that committeth sin is of the devil; for the devil sinneth from the beginning; for this purpose the Son of God was manifested, that he might destroy the works of the devil." Then, this name forms a bridge between the Old and New Testament. In the Old [Page 475-476; Internally Page 467-468]

[continuing from Page 475; Internally Page 466 Notation, Page 476; Internally Page 467 Notation Begin] God; see Matth. XII. 29, Luke XI. 22; comp. with Luke X. 18, Hebr. II. 2,14, and 1 John III. 8."

1. Vitrina with justice derives a proof from this very passage against the view of a created angel: "That he is the Son of God, is plain from the following passages compared together, Zech. III. 1, and Jude ver. 9; for he, who is made known in Zech. III. 2 by the name itself of Jehovah, is called in Jude the archangel Michael." This also is not without weight, that the name of no ordinary angel elsewhere occurs in the whole of this book. When Bengel remarks, "Michael alone is called in Scripture an archangel, and elsewhere archangel is found only in 1 Thess. IV. 16, without the name of the being to whom it applied. Whether, therefore, there is more than one archangel, or all good angels stand under Michael, as all bad ones under Satan, is a question more easily asked than answered;" two problems are

mixed up together, which are essentially different from each other. That all good angels stand under Michael as all bad ones under Satan cannot be doubted, whenever it is understood, that Michael is no other person than the Logos, the Word. But it may still be a matter of doubt, whether there is more than one archangel. it admits of question whether archangel is the designation of the higher angels generally, the "first princes" in Dan. X. 13, or whether it belongs to him who corresponds to **the great prince in Dan. X. 1.** **But in either case Michael is distinctively the archangel.** [Page 476; Internally Page 467 Notation End]

[Page 476; Internally Page 468] **Testament Michael had appeared as the great prince who fights for the church, Dan. XII. 1. That battle was the prophecy and prelude of the one reported here. --Bengel again says, "In this battle itself Michael makes the onset. For, it is only said afterwards, that the dragon also fought. But elsewhere this enemy, and the other enemies, always make the assault; ver. 4 here, 13, 17, XVII. 14, XIX. 19."** Farther, "The battle and the defeat are ascribed pre-eminently to the dragon himself as the principal, and not to his angels; as the Revelation, indeed, in the description of both the good and the evil, is wont to make all, as it were, depend on the head." Because, we add, **it is from the head that a cause always mainly proceeds. Michael and Satan are the proper factors of history. All others, however they may push themselves forward, and however much also they may draw upon them the eyes of a short-sighted world, are but subordinate agents and instruments.--The object of the battle we already learn from Zech. III. 1, ss. There the controversy is between Satan and the angel of the Lord, who is all one with Michael, about the sinfulness of the people.** Satan desires, that on account of this they may be given up to him still farther. The angel of the Lord rejects this demand, removes the ground of it by imparting forgiveness of sins, and at the same time declares, that a still richer participation of this forgiveness, and in consequence a still deeper confounding of Satan, should take place in the times of Messiah, by which a bridge is raised between that passage and the one before us. **There the angel of the Lord stands on the defensive: he defends the people of God against the attacks of Satan; but here he takes the offensive.** We are introduced to a more profound insight into this conflict by the fundamental and parallel passages in the gospels. As soon as Christ has become Christ, has received in baptism the fulness of the Spirit, the battle of Satan against him begins, with the view of defeating the work of redemption in its commencement, maintaining his position as the prince of this world, and checking in the bud the reviving glory of the church. In the words of Bengel, "He tempted Christ in the wilderness, and when he was obliged to give way, he withdrew, but only for a season. When the suffering of Jesus came, the enemy again appeared, and the power of darkness raged with fearful violence. But then, too, was the prince of this world [Page 476-477; Internally Page 468-469] Judged. ..." [Pages 472-477; Internally Pages 464-469] -

<https://archive.org/stream/revelationstjoh01fairgoog#page/n472/mode/1up>
<https://archive.org/stream/revelationstjoh01fairgoog#page/n473/mode/1up>
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<https://archive.org/stream/revelationstjoh01fairgoog#page/n476/mode/1up>
<https://archive.org/stream/revelationstjoh01fairgoog#page/n477/mode/1up>

The Revelation of St. John, expounded for those who search the Scriptures. by E. W. Hengstenberg, doctor and professor of theology in Berlin. Translated from the original, by the Rev. Patrick Fairbairn, author of "Typology of Scripture," "Ezekiel, and Exposition," "Jonah," &c. Volume Second. Edinburgh: T. & T. Clark, 38 George Street. London: Hamilton, Adams, & Co.; Simpkin, Marshall, & Co.; Seeley & Co.; Ward & Co.; Jackson & Walford, Etc. Dublin: John Robertson. 1852.

The Three Enemies of God's Kingdom, The Beast from the Sea, CH. XIII., Etc.

"... [Page 35; Internally Page 23] **The property of being incomparable belongs only to God -- see Ex. XV. 11; Ps. LXXXIX. 7; Isa. XL. 18 -- and to Christ, ... and appears in the Revelation under the name of Michael, "who is like God," (Rev. XII. 7.)** They make the beast, to which the dragon gives his power, or the beast in his connection with the dragon, a Michael, and scornfully challenge **the true Michael** and his servants to measure themselves to him. ..." [Page 35; Internally Page 23] -
<https://archive.org/stream/revelationstjoh02fairgoog#page/n35/mode/1up>

The Three Enemies of God's Kingdom, The Beast from the Earth, CH. XIII. 18.

"... [Page 64; Internally Page 52] It also perfectly agrees with the description, which St. Paul, in 2 Thess. II. 4, gives of the man of sin: "Who opposeth and exalteth himself against all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." The Lord arises--this name originally consecrated to the true God, and derived from the songs of the church, that celebrate him as the Almighty Being, who rises to avenge his enemies, **the beast appropriates to himself, as his adherents had already in ver. 4 claimed for him the** [Page 64-65; Internally Page 52-53] **name Michael.** ..." [Pages 64-64; Internally Pages 52-53] -
<https://archive.org/stream/revelationstjoh02fairgoog#page/n64/mode/1up>
<https://archive.org/stream/revelationstjoh02fairgoog#page/n65/mode/1up>

The Destruction of the Three Enemies, CH. XIX. 13.

"... [Page 273; Internally Page 265] John, Lücke conceives, does not call the "historical **Christ**" simpliciter the Word, as if the name here did not, precisely **as the name Michael, in ch. XII., designate Christ in respect to his divine nature, in which alone there was to be found the security for his last victory over an ungodly world.** ..." [Page 273; Internally Page 265] -
<https://archive.org/stream/revelationstjoh02fairgoog#page/n273/mode/1up>

Proofs for the Genuineness of the Apocalypse, Papias.

"... [Page 405; Internally Page 397] Under the fruitless battle-array of the fallen angels, we can only understand their **conflict with Christ, as described**

in the Apocalypse. Papias had first in explanation of the passage in the Apocalypse delineated the divine mission of the angels. Then, how wickedly they had acted in regard to it. Thereafter, **the conflict of Michael** and his angels with them. Finally, the issue. ..." [Page 405; Internally Page 397] - <https://archive.org/stream/revelationstjoh02fairgoog#page/n405/mode/1up>

Wikipedia, The Online Encyclopedia – Michael (Archangel); subsection - “Protestant Views”

"... Citing Hengstenberg, John A. Lees, in International Standard Bible Encyclopedia, states: "**The earlier Protestant scholars usually identified Michael with the pre-incarnate Christ**, finding support for their view, **not only in the juxtaposition of the 'child' and the archangel in Rev 12:1-17, but also in the attributes ascribed to him in Daniel.**"[15] ...

... [15] "John A. Lees, "Michael" in James Orr (editor), "The International Standard Bible Encyclopedia"(Eerdmans 1939)" ..." - https://en.wikipedia.org/wiki/Michael_%28archangel%29#Protestant_views

International Standard Bible Encyclopedia, comment on section “Michael” by John A. Lees.

The International Standard Bible Encyclopedia; James Orr, M.A., D.D., General Editor; John L. Nuelson, D.D., LL.D.; Edgar Y. Mullins, D.D., LL.D. Assistant Editors; Morris O. Evans, D.D., Ph.D., Managing Editor; Volume III. Heresy-Naarah; Chicago, The Howard-Severance Company, 1915.

"... [Page 12; Internally Page Preface IX] As General and Consulting Editor the Publishers secured the services of the Reverend Professor James Orr, D.D., of the United Free Church College, Glasgow, Scotland, and with him were conjoined as Associate Editors the Reverend President Edgar Y. Mullins, D.D., of the Southern Baptist Theological Seminary, Louisville, Kentucky, and the Reverend Bishop John L. Nuelson, D.D., of the Methodist Episcopal Church, not of Zurich, Switzerland. The duties of Managing Editor were committed to the Reverend Morris O. Evans, D.D., of Cincinnati, Ohio; ... In all, nearly two hundred contributors, many of them scholars of the highest rank, have been employed upon this work during the past six years. Over one hundred of these contributors are residents of the United States, about sixty of Great Britain and Continental Europe, and the rest, of Canada, Syria, India, Australia, and other countries. Inspection of the Index of Contributors will show how largely all Churches in the respective countries are represented in this Encyclopedia. Anglicans, Baptists, Congregationalists, Lutherans, Methodists, Presbyterians, with those of still other communions ..." [Page 12; Internally Page Preface IX] - <https://archive.org/stream/cu31924008045423#page/n12/mode/1up>

"... [Page 692; Internally Page 2047] **Michael** ... "who is like God?" ... (11) **"The archangel" (Jude ver 9). Probably also the unnamed archangel of 1 Thess 4 16 is Michael.** In the OT he is mentioned by name only in Dnl. He is "one of the chief princes" (Dnl 10 13), the "prince" of Israel (10 21), "the great prince" (12 1); perhaps also "the prince of the host" (8 11). **In all these passages Michael appears as the heavenly patron and champion of Israel;**

as the watchful guardian of the people of God against all foes earthly or devilish. ... [Page 692-693; Internally Page 2047-2048]

[Page 693; Internally Page 2048] ... The earlier Protestant scholars usually identified Michael with the preincarnate Christ, finding support for their view, not only in the juxtaposition of the "child" and the archangel in Rev 12, but also in the attributes ascribed to him in Dnl (for a full discussion see Hengstenberg, Offenbarung, I, 611-22, and an interesting survey in English by Dr. Douglas in Fairbairn's BD). John A. Lees ..." [Pages 692-693; Internally Pages 2047-2048] -

<https://archive.org/stream/cu31924095207126#page/n692/mode/1up>
<https://archive.org/stream/cu31924095207126#page/n693/mode/1up>

John Bunyan (AD 28 November 1628 – AD 31 August 1688) was an English Christian writer and preacher. He is the author of The Pilgrim's Progress, arguably the most famous published Christian allegory. In addition to The Pilgrim's Progress, Bunyan wrote nearly sixty titles, many of them expanded sermons., considered to have been Baptist [<http://www.ccel.org/ccel/bunyan> ; see also Wikipedia [http://en.wikipedia.org/wiki/John_Bunyan], and the Baptist Encyclopedia [<https://archive.org/stream/baptistencyclope02cathuoft#page/796/mode/2up>]].

The Pilgrim's Progress from this World to that which is to come: Delivered under the Similitude of a Dream wherein is Discovered, the manner of his setting out, His Dangerous Journey; and safe Arrival at the Desired Countrey. I have used Similitudes, Hos. 12. 10. By John Bunyan. Licensed and Entered according to Order London, Printed for Nath. Ponder at the Peacock in the Poultrey near Cornhil, 1678.

"... **[Page 37]** So when the battle was over, Christian said, **I will here give thanks to him that hath delivered me** out of the mouth of the lion, **to him that did help me against Apollyon**. And so he did, saying,

“Great Beelzebub, the captain of this fiend,
Designed my ruin; therefore to this end
He sent him harness'd out; and he, with rage
That hellish was, did fiercely me engage:
But blessed Michael helped me, and I,
By dint of sword, did quickly make him fly:
**Therefore to Him let me give lasting praise,
And thank and bless his holy name always.**”” **[Page 37]** -
http://bitflow.dyndns.org/english/JohnBunyan/The_Pilgrims_Progress.pdf
or see also here **[Page 76]** -
http://www.bunyanministries.org/books/pp_full_text.pdf
or see also here **[Pages 57-58]** -
<https://archive.org/stream/johnbunyanpilgr00buny#page/57/mode/1up>
<https://archive.org/stream/johnbunyanpilgr00buny#page/58/mode/1up>

Henry Ainsworth (AD 1571 – AD 1622) was an English Nonconformist clergyman and scholar.

Annotations on the Pentateuch or the Five Books of Moses; The Psalms of David; and the Song of Solomon. By Henry Ainsworth. With a memoir of the Author. Volume I. Blackie & Son, Queen Street, Glasgow; South College Street, Edinburgh; and Warwick Square, London. 1843.

Genesis XXXI. Ver. 11:

"... [Page 160] Ver. 11. Angel,] **Called in ver. 13. 'the God of Beth-el:' that is, 'Christ.' So after, Gen.; XLVIII. 16. The Hebrew Doctors also name this angel, 'Michael:' Pirkei R. Eliez. chap. XXXVI. ...**" [Page 160] - <https://archive.org/stream/annotationsonpen01ains#page/160/mode/1up>

Genesis XXXII. Ver. 24:

"... [Page 168] Ver. 24. Wrestling,] Or, 'combated,' by taking hold one of another. A peculiar word, not used but in this history. It figureth the spiritual wrestling, strife, and conflict, of the children of God; Phil. I. 27. Eph. VI. 12. Rom. XV. 30. Heb. X. 32. A Man,] **Called after, and by the prophet Hosea, God, and an angel, ver. 28, 30. Hos. XII. 3, 4. It was therefore Christ, appearing in the form of a man, (as before to Abraham, Gen. XVIII. 2, 22.) the 'Angel that redeemed Jacob from all evil,' Gen. XLVIII. 16. God wrestleth with men by tentations; and we with him, by prayers and tears, as Jacob now also did, for 'he wept and made supplications unto him,' Hos. XII. 4. Rom. XV. 30. and Christ 'playeth' in the earth, and hath his 'delight with the sons of Adam,' Prov. VIII. 31. And the ancient Jewish Rabbins acknowledged this Angel to be Christ; 'Our Doctors of blessed memory (saith R. D. Kimchi, on Hos. XII. 4.) have said, this Angel was Michael; and of him he saith, (Gen. XLVIII. 16.) the Angel that redeemed me from all evil.' Michael is Christ, the Archangel, Dan. X. 21. Jude ver. 9. Rev. XII. 7. Later Rabbins do feign, that this was Esau's angel, who sought to hinder Jacob; but Jacob himself refuteth this, ver. 30. ...**" [Page 168] - <https://archive.org/stream/annotationsonpen01ains#page/168/mode/1up>

Exodus III. Ver. 2:

"... [Page 252] Ver. 2.--Angel,] **This was Christ, who in ver. 6. calleth himself 'the God of Abraham;' named an Angel' as before in Gen. XLVIII. 16; therefore Moses, blessing Israel, mentioneth the 'good will of this dweller in the bush,' Deut. XXXIII. 16. where the Chald. paraphrast addeth, 'him whose habitation is in heaven,' meaning God. And other Rabbins acknowledge as much; R. Menachem upon Exod. III. saith, 'This Angel, in the opinion of some of our Rabbins, was Michael; and therefore he saith, the Angel of the Lord, and saith no the Angel of God, signifying the condition of mercies.' See also the notes on Gen. XXXII. 24. where Michael is showed to be Christ. Again, R. Menachem there allegeth, 'This Angel is that Angel the Redeemer, which said to Jacob, I am the God of Bethel: this is he (of whom it is said) and the Angel of his presence saved them:' Gen. XLVIII. 16. and XXXI. 11, 13; Isa. LXIII. 9. ...**" [Page 252] - <https://archive.org/stream/annotationsonpen01ains#page/252/mode/1up>

Exodus XIV. Ver. 19:

"... [Page 310] Ver. 19.--The Angel,] **that is, Christ, called Jehovah, Exod. XIII. 21. So the Hebrew doctors have acknowledged this angel to be 'Michael the great Prince, who was made a wall of fire, between the Israelites and the Egyptians.'** Pirkei R. Eliezer, XLII. And others of them say, 'this angel was (Shecinah) the presence (or majesty) of God, and called an angel and prince of the world, because the government of the world is by his hand.' **R. Menachem upon this place. ...**" [Page 310] - <https://archive.org/stream/annotationsonpen01ains#page/310/mode/1up>

Exodus XXIII. Ver. 23:

"... [Page 369] Ver. 23.--Before thee,] As a leader of thee, saith the Gr. version. And here the Hebr. Malachi, **My Angel, some of the Rabbins say, is Michael, by transposition of letters, ...**" [Page 369] - <https://archive.org/stream/annotationsonpen01ains#page/369/mode/1up>

Leviticus I. Ver. 2:

"... [Page 457] Ver. 2.--Offer an oblation,] ... And so the wise among the Hebs. do acknowledge their ignorance concerning the truth of these mysteries, 'until the spirit from above be poured out upon them.' yet, supposing they signified **"the offerings which Michael offereth of the souls of the just," as saith R. Menachem on Lev. I. But unto us the apostles have opened these parables, and showed their full accomplishment by Michael, that is, Christ, Heb. VII. VIII. IX. X.; Rev. XII. 7. ...**" [Page 457] - <https://archive.org/stream/annotationsonpen01ains#page/457/mode/1up>

Leviticus I. Ver. 9:

"... [Page 461] Ver. 9. ... The Priest,] **Michael, that is, Christ, Rev. XII. 7, "he is the great priest that is on high, and he offereth the souls of the just, like the daily offerings made by fire," saith R. Menachem on Lev. VI. ...**" [Page 461] - <https://archive.org/stream/annotationsonpen01ains#page/461/mode/1up>

Numbers II. Ver. 3:

"... [Page 705] Ver. 3. ... The Captain,] **Or, the prince, ruler;** as in Num. I. 16, so after in this chapter. Judah,] The father of our Lord Christ after the flesh, Luke III., he, as he was most in number of all the tribes, Num. I. 27; so as a lion whom none durst rouse up, Gen. XLIX. 8, 9; **he is the chief standard-bearer and chief captain of all the captains of Israel;** camping in the first place as did Moses and Aaron the chiefest of the Levites, in the same quarter between Judah [Page 705-706] and the sanctuary, Num. III. 38. Also when they marched, Judah went foremost, Num. X. 14. And after Joshua's death, Judah went first up to fight against the Canaanites, Judg. I. 1, 2. **He figured Christ 'the lion of the tribe of Judah,' who also is Michael, that with his angels**

fighteth against the dragon, and goeth before his heavenly armies, Rev. V. 5; and XII. 7; and XIX. 11, 14. ..." [Pages 705-706] -

<https://archive.org/stream/annotationsonpen01ains#page/705/mode/1up>

<https://archive.org/stream/annotationsonpen01ains#page/706/mode/1up>

Annotations on the Pentateuch or the Five Books of Moses; The Psalms of David; and the Song of Solomon. By Henry Ainsworth. With a memoir of the Author. Volume II. Blackie & Son, Queen Street, Glasgow; South College Street, Edinburgh; and Warwick Square, London. 1846.

Numbers XXII. Ver. 22:

"... [Page 103] Ver. 22. ... THE ANGEL OF JEHOVAH,] **This angel speaketh as the Lord himself, 'only the word that I shall speak unto thee, that shalt thou speak,' ver. 35. Wherefore this seemeth to be Christ, 'the angel which redeemed Jacob from all evil,' Gen. XLVIII. 16; and now cometh to redeem Jacob's children from the curse intended against them, the angel that was sent before Israel, to keep them in their way, in whom Jehovah's name was, Exod. XXIII. 20, 21; even Michael the great prince, which standeth for his people, Dan. X. 21; XII. 1. ..."** [Page 103] -

<https://archive.org/stream/annotationsonpen184602ains#page/103/mode/1up>

Deuteronomy XXXIV. Ver. 6:

"... [Page 405] Ver. 6.--HE BURIED HIM,] **That is, Jehovah buried him, or Michael, (that is, Christ, who is Jehovah, one with the Father,) Jude ver. 9. Signifying that none but Christ** ... And this was a special honour unto Moses' person, whom **the Lord** loved when he was dead, and buried his corpse, 'which we find not done to any man else in the world,) ..." [Page 405] -

<https://archive.org/stream/annotationsonpen184602ains#page/405/mode/1up>

Song of Songs [Solomon] VIII. Ver. 9:

"... [Page 743] Ver. 9.--IF SHE BE A WALL,] The answer to the thing proposed, made (as some think) **by Christ, to which the Chald. paraphrast agreeth, saying, "Michael the prince of Israel will say."** ..." [Page 743] -

<https://archive.org/stream/annotationsonpen184602ains#page/743/mode/1up>

Thomas Watson (c. AD 1620 – AD 1686) was an English, Nonconformist, Puritan preacher and author.

A Body of Practical Divinity, in a series of sermons on the Shorter Catechism composed by the Reverend Assembly of Divines at Westminster. To which are appended, Select Sermons on Various Subjects; including The Art of Divine Contentment; and Christ's various fulness. By Thomas Watson, Formerly Minister at St. Stephen's, Walbrook, London. He being dead, yet speaketh,--Heb. XII. 4. Philadelphia: Thomas Wardle, 13 Minor Street. John Wiley, Law Buildings, Corner of Nassau and Cedar Streets, New York. 1833.

Of God's Power:

"... [Page 62; Internally Page 59] 2. In case of strong temptation. Satan is called 'the strong man,' O but remember **the power of God: Christ** is called, 'The lion of the tribe of Judah;' he **hath broken the serpent's head upon the cross**. Satan is a chained enemy, and a conquered enemy. **Michael is stronger than the dragon**. ..." [Page 62; Internally Page 59] -

https://archive.org/stream/bodyofpracticald00wats_0#page/n62/mode/1up

Of Christ's Kingly Office:

"... [Page 130; Internally Page 127] 2d. **Christ is a king to defend his people. As Christ hath a sceptre to rule them, so a shield to defend them, Ps. III. 3, "Thou, O Lord, art a shield for me." ... then this great king, called Michael, did stand up for them to defend them, Dan. XII. 1. Christ preserves his church** as a spark in the ocean, as a flock of sheep among wolves. That the sea should be higher than the earth and yet not drown it, is a wonder: so that the wicked should be so much higher than the church in power, and not devour it, is because **Christ hath this inscription on his vesture and his thigh, King of Kings**. ..." [Page 130; Internally Page 127] -

https://archive.org/stream/bodyofpracticald00wats_0#page/n130/mode/1up

Christ's Exaltation:

"... [Page 140; Internally Page 138] Second Title. **Christ is exalted to be a prince: Dan XII. 1, "There shall stand up Michael the great prince;"** some think it was a created angel, **but it was Angelus Foederis, Christ the angel of the covenant. He is the great prince, Rev. I. 5, "The prince of the kings of the earth."** They hold their crowns by immediate tenure from him; his throne is above the stars, he hath angels and archangels for his attendants. Thus he is exalted in his titles of honour. ..." [Page 140; Internally Page 138] -

https://archive.org/stream/bodyofpracticald00wats_0#page/n140/mode/1up

Of the Second Petition in the Lord's Prayer:

"... [Page 422] Satan hath more to stand up for his kingdom, than **Christ** hath for his. ... O let us pray that God will break the sceptre of the devil's kingdom, that **Michael may destroy the dragon** ..." [Page 422] -

https://archive.org/stream/bodyofpracticald00wats_0#page/422/mode/1up

Of the Sixth Petition in the Lord's Prayer:

"... [Page 571] Sure it will be a matter of admiration to the saints when they come to heaven, to think how strangely they came thither; that notwithstanding all the force and fraud, the power and policy of hell, yet they should arrive safe at the heavenly port; this is through the safe conduct of **Christ, the captain of our salvation; Michael is too hard for the dragon**. ..." [Page 571] -

https://archive.org/stream/bodyofpracticald00wats_0#page/571/mode/1up

Of the Sixth Petition in the Lord's Prayer:

"... [Page 574] 1. Christ's ability to succour, Heb. II. 18, "He is able to succour them that are tempted." **Christ is called Michael, Rev. XII. 7, which signifies "Who is like God."** Though the tempted soul is weak, yet he fights under **a good Captain, "the Lion of the tribe of Judah."** When a tempted soul fights, **Christ comes into the field as his second. Michael would be too hard for the Dragon;** when the devil lays siege of a temptation, Christ can raise the siege when he pleases; he can beat through the enemy's quarters, and can rout Satan that he shall never be able to rally his forces any more. **Jesus Christ is on the saint's side, and who would desire a better life-guard than omnipotency? ...**" [Page 574] -

https://archive.org/stream/bodyofpracticald00wats_0#page/574/mode/1up

Select Sermons:

"... [Page 649] **Christ not only gives us our crown but our shield; he not only gives us our garland when we overcome, but our strength whereby we overcome, Rev. XII. 11,** "They overcame him--that is, the accuser of the brethren--by the blood of the Lamb." **Christ keeps the fortroyal of grace that it be not blown up;** Peter's shield was bruised, but Christ kept it that it was not broken. "I have prayed for thee that thy faith fail not," Luke XXII. 32, that it be not in a total eclipse. **The crown of all the saints' victories must be set upon the head of Christ, Rom. VIII. 38. Write the name of Michael upon all your conquests. ...**" [Page 649] -

https://archive.org/stream/bodyofpracticald00wats_0#page/649/mode/1up

James Glasgow D.D. (AD 27 May 1805 – AD 1890) was born near Clough village, Co. Antrim. He was the third child of a family of seven. John Glasgow, his father, was a weaver from the Bannside, who had married Jean McClure from Drumack in the Braid. James Glasgow later attended the college department of the Royal Belfast Academical Institution, where he excelled in Mathematics. Whilst at college he attended Fisherwick Presbyterian Church and was later licensed by the Belfast Presbytery. He was ordained minister of Castledawson on 6 October 1835. In 1840 with the union of the Synod of Ulster and the Secession Synod to form the General Assembly, one of the first acts was to inaugurate the Foreign Mission and appoint two missionaries, James Glasgow and Alexander Kerr to go to India. On 27 June of the same year, Glasgow married Mary Wightman. During their honeymoon they spent a weekend at Randalstown with the Rev. Alexander Crawford, who was able to give them some insight into their potential experiences in India. They left for Liverpool on 25 August and arrived in India on 26 February 1841. James Glasgow spent over twenty years as a missionary in India and was later joined by his brother, the Rev. Adam Glasgow. He finally returned to Ireland in 1864 and died in 1890., sourced from [Page 19] -

http://www.proni.gov.uk/introduction_crawford_d2003.pdf

The Apocalypse translated and expounded. By James Glasgow, D.D., Irish General Assembly's Professor of Oriental Languages; Late Fellow of the University of Bombay; and Late Member of the Royal Asiatic Society, Bombay. Edinburgh: T. & T. Clark, 38, George Street. 1872.

Revelation Ch. XII. 7:

"... **[Page 334]** Ch. XII. 7: "And there was a war in the heaven, Michael and his messengers, to war with the dragon; and the dragon warred, and his messengers."--This being "a war in the heaven," and waged by **Michael, who is Christ** (whose warfare is not like that of earthly kings), and by His messengers, is an intellectual and polemical warfare. Jesus overruled ..." **[Page 334]** - <https://archive.org/stream/apocalypsetransl00glas#page/334/mode/1up>

Revelation Ch. XIX. 11:

"... **[Page 463]** "We have surveyed three great dramatic visions, starting from the pentecostal event: the first exhibiting the court of the Lamb at the opening of the book (IV. 1 to XI. 18); the second, the conflict between **Michael or Christ** in the early church, and the dragon or Satan in the Roman empire (XI. 19, etc. to XV. 5); the third, the commission of the seven messengers with the phials of wrath (XV. 6 to XIX. 10); and now the fourth and last, the egress of "the King of kings." ..." **[Page 463]** - <https://archive.org/stream/apocalypsetransl00glas#page/463/mode/1up>

James Hastings (AD 1852 – AD 1922) was a Scottish Presbyterian minister and biblical scholar. He was born in Huntly, Aberdeenshire. He studied the classics at the University of Aberdeen, attended the Free Church Divinity College in Aberdeen, and was ordained a Free Church minister in 1884. He was founder and editor of the Expository Times. **[which quoted George Cunninghame Monteath Douglas in the Expository Times]**

George Cunninghame Monteath Douglas (AD 1826 – AD 1904), Hebraist, born on 2 March 1826, in the manse of Kilbarchan, West Renfrewshire, was fourth son in the family of five sons and one daughter of Robert Douglas, minister of the parish, by his wife Janet, daughter of John Monteath, minister of Houston. The fifth son, Carstairs Douglas (1830-1877), became a missionary, and was a Chinese scholar of repute. George was educated at home by his father with such success that he entered the University of Glasgow in 1837 at the early age of eleven, and took a distinguished place in the classes of languages and philosophy. He graduated B.A. in 1843, the year of the disruption. Throwing in his lot with the Free church, he took the prescribed four years' training in theology at the theological college in Edinburgh, which the Free church had erected with Dr. Thomas Chalmers [q. v.] at its head. He was duly 'licensed to preach' by his presbytery, and, after some years spent in 'assistantships,' was ordained in 1852 minister of Bridge-of-Weir in Renfrewshire. In 1856 the Free church erected a third theological college, at Glasgow, and Douglas was appointed tutor of the Hebrew classes. The year after (26 May 1857) he became professor, and held this position until his retirement on 23 May 1892. On the death of Dr. Patrick Fairbairn, Douglas succeeded him as principal (22 May 1875), and held office till 26 May 1902. His whole public life was spent in Glasgow in close connection with its university and with its educational and social activities. He took a keen interest in the establishment of the system of national education, which now exists in Scotland, was chairman of the Free church committee on the matter, and was sent to London in 1869 to watch the progress of the education bill through parliament. He was member of the first two Glasgow school boards, and for several years an active member of Hutcheson's educational trust. He was also chairman of the university council's committee on university reform. He received the degree of D.D. in 1867. Douglas was an early member of the Old Testament company for the revision of the authorised version, and served till the completion of the work in 1884; his accurate acquaintance with the Hebrew text rendered him a valuable coadjutor. He

died at Woodcliffe, Bridge-of-Allan, on 24 May 1904, and is buried in the Necropolis, Glasgow. A full-length portrait by G. Sherwood Calvert hangs on the walls of the Free Church College at Glasgow.

As a Hebraist Dr. Douglas belonged to the older school of scholars. He had an exact and minute acquaintance with the Massoretic text of the Old Testament and with extra-canonic Hebrew literature. He read widely and had at his command the results of Hebrew scholarship, German, French, and English. But he had a profound distrust of what he called 'the hasty generalisations' of the higher criticism, and was always ready to defend his conservative position. His writings fail to do justice to his genuine and extensive scholarship. He published: 'Why I still believe that Moses wrote Deuteronomy' (1878); 'Handbooks on Judges' (1881), and on 'Joshua' (1882); 'A Short Analysis of the Old Testament' (1889); 'The Six Intermediate Minor Prophets' (1889); 'Isaiah one and his Book one' (1895); 'Samuel and his Age' (1901); 'The Old Testament and its Critics' (1902); 'The Story of Job' (1905).; sourced from - http://en.wikisource.org/wiki/Douglas,_George_Cunninghame_Monteath_%28DNB12%29

The Expository Times. Edited by the Rev. James Hastings, M.A. Volume the Third, October 1891 - September 1892. Edinburgh: T. & T. Clark, 38 George Street.

"[Page 556; Internally Page 545] Archangels.

By the Rev. Principal G. C. M. Douglas, D. D. Glasgow. ..." [Page 556-557; Internally Page 545-546]

"... [Page 557; Internally Page 546] 3. **If there are classes arranged in order, like soldiers in a legion, we think of leaders at the head of these; and this may have given rise to the name "archangel."** Yet it must be observed that, while we have angels often mentioned in the plural, Scripture speaks of only a single archangel, "the archangel," the term occurring twice (1 Thess. IV. 16; Jude 9). To the latter passage I shall return, when I come to speak of the name given to him, "Michael the archangel." In the meantime I call attention to this name, only to connect it with the other passages in which we read of **Michael, namely, Dan. X. 13, 21, XII. 1, where he is described successively as "Michael, one of the chief princes;" "Michael, your prince;" "Michael, ... the great prince which standeth for the children of thy people;" and again, Rev. XII. 7, "And there was war in heaven; Michael and his angels [going forth] to war with the dragon," etc.**

4. With one exception, to which I shall afterwards advert, this is the only heavenly being (exclusive of Jehovah) to whom a name is given in Scripture. **Can we identify him? I see no opinion so natural as that which makes Michael a title of our Redeemer, the Lord Jesus Christ, and which connects the descriptions of Michael with those given of him who is variously styled the angel of Jehovah (or of God), the angel of His presence, and the angel of the Covenant. This outstanding angel appears first of all to the outcast and perishing, in the case of Hagar (Gen. XVI. 7-11. XXI. 17); then to Abraham at the greatest trial of his faith (Gen. XXII. 11, 15); then he is described by Jacob as "the angel which hath redeemed me from all evil" (Gen. XLVIII. 16). He appears to Moses at the burning bush, giving him his commission, and he reappears in critical times of the history of the redemption from Egypt (Ex. III. 2, XIV. 19, XXIII. 20-23, XXXII. 34, etc.) He appears to resist Balaam, who was truly the most dangerous enemy of**

Israel at that period (Num. XII. 22, etc.). And to Joshua (chaps. V. 13-VI. 2) he appeared, in some respects as to Moses at the burning bush, yet with differences suiting the work to be done in conquering Canaan, as "the captain of the host of Jehovah," in this character bearing a closer resemblance to the descriptions given of Michael. In his appearances at the critical points in the history of Israel, as recorded in the Book of Judges, he reminds one even more strikingly of those descriptions of Michael. The appearances to Gideon and to the parents of Samson indicate that those early Old Testament saints had great difficulty settling for themselves whether this helper was divine or was a fellow-creature, which is what we might expect under that Dispensation; in this respect it harmonises with the mystery about his name (Gen. XXXII. 29; Judges XIII. 18). Even in the New Testament, the lofty subject of the summing up, under the headship of Christ, of all things in the heavens and upon the earth (Eph. I. 10), and the union of angels and redeemed men organised for His praise and service (Rev. V.), is handled with so much reserve, that we may understand how difficult it was before He came into the world to have any clear conceptions of this Head of men and angels.

The texts which name Michael are most easily explained when we identify him with the second person of the Godhead. ... Michael, the messenger from the Father in His purposes of grace towards men, comes in to secure the victory for His people, and divides the spoil with the strong (Isa. LIII. 12). ... [Page 557-558; Internally Page 546-547]

"... [Page 558; Internally Page 547] "Michael, your prince" (ver. 21), is that angel who appeared from time to time throughout the history of the Patriarchs and the early history of Israel. He is Head of the angels, and they give way before Him; for He is also "the ruler of the kings of the earth," with His name written, "King of kings, and Lord of lords" (Rev. I. 5, XIX. 16), whose magnificent pre-eminence over all things, "in the heavens and upon the earth, things visible and things invisible, whether thrones, or dominions, or principalities, or powers," and in the Church which is His body, is celebrated in Col. I. 15-20. In old conflicts it was this presence of Immanuel, God with us, which had given confidence to the messages of the prophets (see Isa. VIII. 9, 10), and there is nothing beyond it in the most cheering promises of our Lord Himself (John XVI. 33; Rom. VIII. 35-39; 1 John IV. 4. V. 4, 5); but if Michael were a mere created angel, the anxieties of Daniel would have been enhanced rather than allayed by this revelation of struggles for and against Israel in the spiritual world. 1 The words of Dan. XII. 1 still more plainly suit the Lord Jesus Christ: "Michael, the great prince, which standeth for the children of thy people;" "a time of trouble, such as never was since there was a nation even to that same time;" "thy people shall be delivered, every one that shall be found written in the book," followed in ver. 2 by the predication of the resurrection; all these expressions suggest a host of parallels in what is written of the person and work of Christ. The title of Michael here, "the great prince," points us to the universal and eternal ruler, of whom this Book of Daniel has much to say, like the other prophetic books, so that at

the coming of His kingdom all His rivals must pass away. "He shall be great, ... and of His kingdom there shall be no end" (Luke I. 32, 33). Read with it 1 Cor. XV. And observe in Dan. X. 5, 6, that besides the interpreting angel there is another being, "A man clothed in linen, whose loins were girded with pure gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to burnished brass, and the voice of his words like the voice of a multitude." I cannot avoid connecting this language with that which describes the divine manifestation in somewhat of a human form in Ezek. I. and X., which I take **to be the second person of the Godhead**; the more so on account of the resemblance to "the man clothed in linen" (Ezek. IX. 2, 3, etc.), which is the name given to this mysterious being at the end of the vision (Dan. XII. 6, 7), where he is carefully distinguished from the interpreting angel; I recognise in him the high priest of the heavenly temple, clothed as the Jewish high priest was when he went into the most holy place on behalf of his people (Lev. XVI. 4). **Nor can I avoid identifying this mysterious being with the glorified Redeemer, as described in Rev. I. 13-15; the more so on account of the similar effects produced by the two visions upon Daniel and upon John respectively.** Who else than this being can be intended by Michael, who is almost immediately named, as if Daniel knew all about him? Yet he is nowhere else named in the Old Testament; nor in the New, except twice. Identify Michael with that being, the vision of whom filled the prophet's mind at the time, and all is simple; refuse to do so, and there is no clue whatever to guide our exposition.

The passage which tells of the war in heaven, Michael and his angels against the devil and his angels (Rev. XII. 7-9), assuredly rests on the passages in Daniel, and refers to the same subject. **I need say no more than this, that the victory attributed to Michael in vers. 8, 9, is attributed to Christ the Lamb who shed His blood, and those who trusted in Him, in vers. 10-12.** There remains for consideration only Jude, ver. 9: "But Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee." For my purpose the chief interest in the sentence lies in the identification of "Michael" with "the archangel." But it bristles with difficulties which I need not now handle, unless one that possibly bears on the interpretation I approve. **If Michael be the second person in the Trinity, how can it be said that he durst not bring a railing accusation against the devil? I answer that the name "Michael the archangel" is an official name, that an angel (archangel though he be) is one sent, "the messenger of the Covenant" (Mal. III. 1). Standing in a [Page 558-559; Internally Page 547-548]**

[Page 558; Internally Page 547 notes begin] 1 It is surely a complete mistake to interpret the words in Dan. XI. 1, "And as for me, in the first year of Darius the Mede, I stood up to confirm and strengthen him," as if "him" meant Michael: it is Darius who is helped. **[Page 558; Internally Page 547 notes end]**

[Page 559; Internally Page 548] position of subordination, which he had

assumed for our redemption, he had emptied himself, taking the form of a servant; and he who lived a life of prayer and dependence as long as he was in the world, manifested this in that he, "when he was reviled, reviled not again; when he suffered, threatened not; but committed [himself] to Him that judgeth righteously" (1 Pet. II. 23). His not rebuking the devil, but restricting himself to saying, The Lord rebuke thee, reminds us of his replies to Satan's temptations by merely quoting Scripture. Indeed, the opposition of Michael and the devil, in this contention of which Jude writes, has no parallel in Scripture if Michael be a created angel; but it is an opposition very familiar to us if Michael be Christ. And manifestly Jude 9 somehow refers to Zech. III. 1, 2, where the opponent of Satan is the angel of Jehovah, whom I take to be the Son of God: and as in other cases, so in Zechariah, "the angel of Jehovah," in ver. 1, passes into "Jehovah" Himself in ver. 2, where it is Jehovah that says, "Jehovah rebuke thee, O Satan!" ..." [Pages 556-559; Internally Pages 545-548] -

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<https://archive.org/stream/expositorytimes00hastgoog#page/n559/mode/1up>

Thomas Hobbes Scott (17 April 1783 – 1 January 1860) was an English-born clergyman [Anglican], active in Australia.

The Holy Bible; containing the Old and New Testaments according to the Authorise Version; with Explanatory Notes, Practical Observations, and Copious Marginal References, by the late Rev. Thomas Scott, Rector of Aston Sandford, Bucks. A New Edition. With the Author's Last Corrections and Improvements, and Eighty-Four Illustrative Maps and Engravings. Volume IV. London: James Nisbet and Co., 21, Berners Street. 1866.

Daniel, Chapter X:

"... [Page 722; Internally Page 4U3] The angel, however, who spake to Daniel, was detained all this time to defeat the machinations of the enemies of Israel; and yet could not have prevailed, **but that Michael, one of the chief princes, (whom many think to denote Christ,) came to his assistance, (Marg. and Ref. I-K.--Notes, 20, 21, v. 21. XII. 1. Jude 9, 10. Rev, XII. 7-12, v. 7,) ...**" [Page 722; Internally Page 4U3] -

<https://archive.org/stream/holybiblecontain18664scot#page/n722/mode/1up>

Daniel, Chapter X:

"... [Page 723; Internally Page 4U4] But Daniel might be assured, that he had not one friend in the court of Persia, who would concur with the angel, to forward the prophet's designs in behalf of his people, **but "Michael their Prince;" and that he must depend on him alone to disappoint the devices which were forming against them.** ... Daniel was chief president in Persia: yet, not one of the princes or counsellors, of that empire, cordially united with him in doing good to the Jews: **he must therefore look above, to Michael**

their Prince, and his mighty angels, who would at length effect a revolution, by turning the dominion from Persia to Greece, which would be more favourable to the Jews, than Persia in after-times was. (Marg. and Marg. Ref. D-F.--Notes, 10-14, VII. 6. VIII. 5-7. XI. 2-4.) ..." [Page 723; Internally Page 4U4] - <https://archive.org/stream/holybiblecontain18664scot#page/n723/mode/1up>

Daniel Chapter XII:

"... [Page 736; Internally Page 4Y] **CHAP. XII. V. 1. Michael signifies, Who is like God? And this name, with the title of "the great Prince, which standeth for the children of thy people," clearly points out the divine Saviour, and cannot properly be understood of a created angel.** (Marg. Ref. B,C.--Note, V. 1014, V. 13.) ... **Christ's standing up ... then Christ will stand up in his glorious power, to terminate the afflictions of his people, and to make his cause triumph over all opposition.** ..." [Page 736; Internally Page 4Y] - <https://archive.org/stream/holybiblecontain18664scot#page/n736/mode/1up>

The Holy Bible; containing the Old and New Testaments according to the Authorise Version; with Explanatory Notes, Practical Observations, and Copious Marginal References, by the late Rev. Thomas Scott, Rector of Aston Sandford, Bucks. Stereotype Edition, from the Fifth London Edition, with the Author's Last Corrections and Improvements. Volume VI. Boston. Published by Samuel T. Armstrong, and Crocker and Brewster. New-York, J. P. Haven. 1824.

Jude [referencing Daniel correctly, only partially understands Jude, but also references Zechariah 3:1-2]:

"... [Page 685] V. 9, 10. ... **(Notes, Deut. 34:6. Dan. 10:10-14, 20,21. 12:1) In Daniel, Michael has been supposed to be the Son of God himself, as the great Ruler over all angels, and worshipped by them all.** ..." [Page 685] - <https://archive.org/stream/holybiblecontain06scot#page/685/mode/1up>

Revelation, Chapter XII:

"... [Page 744] **V. 7-12. ... Michael may represent Christ; (Marg. Ref. U;) ... U Is. 55:4. Dan. 10:13,21. 12:1. Heb. 2:10. Jude 9.** ..." [Page 744] - <https://archive.org/stream/holybiblecontain06scot#page/744/mode/1up>

Hezekiah Holland (born ca. AD 1617, living AD 1660) was an Anglo-Irish Anglican clergyman, tending towards Puritanism. He used the pen name Anglo-Hibernus.

An Exposition or, a short, but full, plaine, and perfect Epitome of the most choice Commentaries Upon the Revelation of Saint John. Especially of the most learned and judicious Authors, as Bullinger of Helvetia, Francis Iunius, Thomas Brightman, Aug. Marlorate, Aug. de Civitate dei, but especially (among many) the excellent and learned

David Pareus. With severall remarkable Notes, Observations, and Doctrines very profitable. As it was for the most part delivered by way of Commentary in the Parish Church of Sutton-Valence, Kanc. By Hezekiah Holland Anglo-hibernus, Minister of the Gospel at Sutton-Valence. London: Printed by T.R. and E.M. for G. Calvert, 1650.

Revelation Chap. 12:

"... [Page 51; Internally Page 91] **Christ is Michael in this place, for the Angels can't be said to be any other Michaels: though perchance John saw one Angel as Commander of the rest in the Vision. Christ and Satan fought** in the temptation, bloody sweat, passion (when our Michael overcame (as Sampson) by his death) but especially by his resurrection and ascension (though the whole mystery of our salvation is here shadowed out) he destroyed the Dragon; and to this houre in some sense, the battel from heaven lasts with the Dragon. **This Vision was to comfort the Church** in her miserable persecutions, seeing at last **her Michael prevailed and she in him;** ..." [Page 51; Internally Page 91] -

https://archive.org/stream/HollandHezekiah.AnExpositionOrAShortButFullPlaineAndPerfect/Holland_expositionCommentUponRevelation_1650#page/n51/mode/1up

"... [Page 52; Internally Page 92] 5. **The blood of Christ** is the cause or means of our victory; by **the blood of the Lamb** they overcome, **(the Lamb and Michael you see are the same, by whose death, passion, resurrection,-----the victory is obtained.)** ..." [Page 52; Internally Page 92] - https://archive.org/stream/HollandHezekiah.AnExpositionOrAShortButFullPlaineAndPerfect/Holland_expositionCommentUponRevelation_1650#page/n52/mode/1up

Adam Clarke (AD 1760 or AD 1762 – AD 1832) was a British Methodist theologian and biblical scholar.

The Holy Bible, containing the Old and New Testaments. The Text carefully printed from the most correct copies of the present Authorized Translation, including the Marginal Readings and Parallel Texts: with a Commentary and Critical Notes; designed as a help to a better understanding of the Sacred Writings: By Adam Clarke, LL.D., F.S.A., &c. A New Edition, with the Author's Final Corrections. The Old Testament. Volume I.--Genesis to Deuteronomy. New-York: Published by T. Mason & G. Lane, for the Methodist Episcopal Church, at the Conference Office, 200 Mulberry Street. James Collord, Printer. 1837.

Genesis XVI. Ver. 7:

"... [Page 118; Internally Page 108] Verse 7. The angel of the Lord] **That Jesus Christ, in a body suited to the dignity of his nature, frequently appeared to the patriarchs, has been already intimated. That the person mentioned here was greater than any created being is sufficiently evident from the following particulars:--**

1. **From his promising to perform what God alone could do, and foretelling what God alone could know;** "I will multiply thy seed exceedingly," &c., ver. 10; "Thou art with child, and shalt bear a son," &c., ver. 11; "He will be a wild man," &c., ver. 12. **All this shows a prescience which is proper to God alone.**
2. **Hagar considers the person who speaks to her as God, calls him אֱלֹהִים El, and addresses him in the way of worship, which, had he been a created angel, he would have refused. See Rev. XIX. 10; XXII. 9.**
3. **Moses, who relates the transaction, calls this angel expressly JEHOVAH; for, says he, she called שֵׁם יְהוָה shem Yehovah, the NAME of the LORD that spake to her, ver. 13. Now this is a name never given to any created being.**
4. **This person, who is here called מַלְאֲכֵי יְהוָה malach Yehovah, the Angel of the Lord, is the same who is called הַמַּלְאֲכֵי הַגְּאֻלִּים hammalach haggoel, the redeeming Angel, or the Angel the Redeemer, Gen. XLVIII. 16; מַלְאֲכֵי פָנָיו malach panaiv, the Angel of God's presence, Isa. LXIII. 9; and מַלְאֲכֵי הַבְּרִית malach habberith, the Angel of the Covenant, Mal. III. 1: and is the same person which the Septuagint, Isa. IX. 6, term μεγάλῃς βουλῇς ἄγγελος, the Angel of the Great Counsel or Design, VIX., of redeeming man, and filling the earth with righteousness.**
5. **These things cannot be spoken of any human or created being, for the knowledge, works, &c., attributed to this person are such as belong to God; and as in all these cases there is a most evident personal appearance, Jesus Christ alone can be meant;** for of God the Father it has been ever true that no man hath at any time seen his shape, nor has he ever limited himself to any definable personal appearance. ..." [Page 118; Internally Page 108] - <https://archive.org/stream/holybiblecontai01clargoog#page/n118/mode/1up>

Genesis XVIII. Ver. 13:

"... [Page 127; Internally Page 117] Verse. 13. And the LORD (Jehovah) said, &c.] **So it appears that one of those three persons was Jehovah, and as this name is never given to any created [Page 127-128; Internally Page 117-118] being, consequently the ever-blessed God is intended; and as he was never seen in any bodily shape, consequently the great Angel of the covenant, Jesus Christ, must be meant. See on chap. XVI. 7. ...**" [Pages 127-128; Internally Pages 117-118] - <https://archive.org/stream/holybiblecontai01clargoog#page/n127/mode/1up>
<https://archive.org/stream/holybiblecontai01clargoog#page/n128/mode/1up>

Genesis XIX. Ver. 24:

"... [Page 133; Internally Page 123] Verse 24. The Lord rained--Brimstone and fire from the Lord] **As all judgment is committed to the Son of God, many of**

the primitive fathers and several modern divines have supposed that the words ויהוה vaihovah and מֵאֵת יְהוָה meeth Yehovah imply, Jehovah the Son raining brimstone and fire from Jehovah the Father; and that this place affords no mean proof of the proper Divinity of our blessed Redeemer. It may be so; but though the point is sufficiently established elsewhere, it does not appear to me to be plainly indicated here. And it is always better on a subject of this kind not to have recourse to proofs which require proofs to confirm them. **It must however be granted that two persons mentioned as Jehovah in one verse, is both a strange and curious circumstance; and it will appear more remarkable when we consider that the person called Jehovah, who conversed with Abraham, (see chap. XVIII.) and sent those two angels to bring Lot and his family out of this devoted place, and seems himself after he left off talking with Abraham to have ascended to heaven, ver. 33, does not any more appear on this occasion till we hear that Jehovah rained upon Sodom and Gomorrah brimstone and fire from Jehovah out of heaven. This certainly gives much countenance to the opinion referred to above, though still it may fall short of positive proof. ...** [Page 133; Internally Page 123] -

<https://archive.org/stream/holybiblecontai01clargoog#page/n133/mode/1up>

Exodus III. Ver. 2:

"... [Page 311; Internally Page 301] Verse 2. The angel of the Lord] **Not a created angel certainly; for he is called יְהוָה Jehovah, ver. 4, &c., and has the most expressive attributes of the Godhead applied to him, ver. 14, &c. Yet he is an angel, מַלְאָךְ malach, a messenger, in whom was the name of God, chap. XXIII. 21; and in whom dwelt all the fullness of the Godhead bodily, Col. II. 9; and who, in all these primitive times, was the Messenger of the covenant, Mal. III. 1. And who was this but Jesus, the Leader, Redeemer, and Savior of mankind? See the note on Gen. XVI. 7. ...** [Page 311; Internally Page 301] -

<https://archive.org/stream/holybiblecontai01clargoog#page/n311/mode/1up>

The Holy Bible, containing the Old and New Testaments. The Text carefully printed from the most correct copies of the present Authorized Translation, including the Marginal Readings and Parallel Texts: with a Commentary and Critical Notes; designed as a help to a better understanding of the Sacred Writings: By Adam Clarke, LL.D., F.S.A., &c. A New Edition, with the Author's Final Corrections. The Old Testament. Volume II.--Joshua to Esther. New-York: Published by T. Mason & G. Lane, for the Methodist Episcopal Church, at the Conference Office, 200 Mulberry Street. James Collord, Printer. 1837.

Joshua V. Ver. 13:

"... [Page 31; Internally Page 23] Verse 13. When Joshua was by Jericho ... There stood a man over against him] **It has been a very general opinion, both among the ancients and moderns, that the person mentioned here was no other than the Lord Jesus in that form which, in the fullness of time, he was actually to assume for the redemption of man. That the appearance was supernatural is agreed on all hands; and as the name Jehovah is given**

him, (chap. VI. 2), and he received from Joshua Divine adoration, we may presume that no created angel is intended. ..." [Page 31; Internally Page 23] - <https://archive.org/stream/holybiblecontai03clargoog#page/n31/mode/1up>

Judges XIII. Ver. 3:

"... [Page 166; Internally Page 158] Verse 3. The angel of the Lord] **Generally supposed to have been the same that appeared to Moses, Joshua, Gideon, &c., and no other than the second person of the ever-blessed Trinity. ...**" [Page 166; Internally Page 158] - <https://archive.org/stream/holybiblecontai03clargoog#page/n166/mode/1up>

Judges XIII. Ver. 18:

"... [Page 167; Internally Page 159] Verse 18. Seeing it is secret?] It was because it was secret that they wished to know it. **The angel does not say that it was secret, but הוּא פֶּלִיא hu peli, it is Wonderful; the very character that is given to Jesus Christ, Isa. IX. 6 : His name shall be called, פֶּלִיא Wonderful; and it is supposed by some that the angel gives this as his name, and consequently that he was our blessed Lord. ...**" [Page 167; Internally Page 159] - <https://archive.org/stream/holybiblecontai03clargoog#page/n167/mode/1up>

The Holy Bible, containing the Old and New Testaments. The Text carefully printed from the most correct copies of the present Authorized Translation, including the Marginal Readings and Parallel Texts: with a Commentary and Critical Notes; designed as a help to a better understanding of the Sacred Writings: By Adam Clarke, LL.D., F.S.A., &c. A New Edition, with the Author's Final Corrections. The Old Testament. Volume IV.--Isaiah to Malachi. New-York: Published by T. Mason & G. Lane, for the Methodist Episcopal Church, at the Conference Office, 200 Mulberry Street. James Collord, Printer. 1837.

Daniel X. Ver 13:

"... [Page 601; Internally Page 608] Verse 13. ... But lo, Michael] Gabriel, who speaks, did not leave Cyrus till Michael came to take his place. **Michael, he who is like God, sometimes appears to signify the Messiah, at other times the highest or chief archangel. Indeed there is no archangel mentioned in the whole Scripture but this one. See Jude 9; Rev. XII. 7. ...**" [Page 601; Internally Page 608] - <https://archive.org/stream/holybiblecontai00clargoog#page/n601/mode/1up>

Zechariah III. Ver. 1:

"... [Page 775] And he showed me Joshua the high priest] **The Angel of the Lord is the Messiah, as we have seen before;** Joshua, the high priest, may here represent the whole Jewish people; and Satan, the grand accuser of the brethren. What the subject of dispute was, we perhaps **learn from Jude 9. Michael and Satan disputed about the body of Moses....**" [Page 775] -

<http://books.google.com/books?id=6ilVAAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

Malachi III. Ver 1:

"... [Page 780; Internally Page 805] And the Lord, whom ye seek] **The Messiah, whom ye expect, from the account given by the prophet Daniel, in his seventy weeks, chap. IX. 24. ... The Messenger of the covenant] He that comes to fulfill the great design, in reference to the covenant made with Abram**, that in his seed all the families of the earth should be blessed. See the parallel texts in the margin, and the notes on them. ..." [Page 780; Internally Page 805] -

<https://archive.org/stream/holybiblecontai00clargooq/page/n780/mode/1up>

The New Testament of our Lord and Saviour Jesus Christ. The Text carefully printed from the most correct copies of the present Authorized Translation, including the Marginal Readings and Parallel Texts: with a Commentary and Critical Notes; designed as a help to a better understanding of the Sacred Writings: By Adam Clarke, LL.D., F.S.A., &c. A New Edition, with the Author's Final Corrections. Volume II.--Romans to The Revelation. New-York: Published by G. Lane & C. B. Tippet, for the Methodist Episcopal Church, at the Conference Office 200 Mulberry-Street, Joseph Longking, Printer. 1846.

Jude Ver. 9:

"... [Page 952] Verse 9. Yet Michael the archangel] **Of this personage many things are spoken in the Jewish writings "Rabbi Judah Hakkodesh says: Wherever Michael is said to appear, the glory of the Divine Majesty is always to be understood." Shemoth Rabba, sec. II., fol. 104, 3. So that it seems as if they considered Michael in some sort as we do the Messiah manifested in the flesh.**

Let it be observed that the word archangel is never found in the plural number in the sacred writings. There can be properly only **one archangel, one chief or head of all the angelic host**. Nor is the word devil, as applied to the great enemy of mankind, ever found in the plural; there can be but one monarch of all fallen spirits. **Michael is this archangel, and head of all the angelic orders; the devil, great dragon, or Satan, is head of all the diabolic orders. When these two hosts are opposed to each other they are said to act under these two chiefs, as leaders; hence in Rev. XII. 7, it is said: Michael and his angels fought against the Dragon and his angels. The word Michael מִיכָאֵל, seems to be compounded of מִי mi, who, כֵּי ke, like, and אֵל El, God; he who is like God; hence by this personage, in the Apocalypse, many understand the Lord Jesus. ...**" [Page 952] -

<https://archive.org/stream/newtestamentof02clar/page/952/mode/1up>

Revelation XII. Ver. 7:

"... [Page 1012] Ver. 7. ... Michael and his angels fought against the dragon]

Michael was the man child which the woman brought forth, as is evident from the context, ... Michael, because he is "the great prince which standeth for the children of God's people." Dan_12:1. ... [Page 1012] - <https://archive.org/stream/newtestamentof02clar#page/1012/mode/1up>

George Balderston Kidd (Cottingham, near Hull, AD 28 July 1794 – AD 1852) was a Dissenting Minister and theological writer. He was the eldest son of the Rev. Anthony Kidd, Nonconformist minister. Source - http://en.wikipedia.org/wiki/George_Balderston_Kidd

ΧΡΙΣΤΟΦΑΝΕΙΑ. [Christopaneia, or Christophany] The Doctrine of the Manifestations of the Son of God under the Economy of the Old Testament. By the Late Rev. George Balderston Kidd, of Scarborough; Edited by Orlando T. Dobbin, LL.D., M.R.I.A. London: Ward And Co., Paternoster Row. 1852.

"... [Page 316; Internally Page 466] Schoettgenius, an eminent Continental scholar, "devoted a large portion of his life to the study" of this curious book; and from him Dr. J. Pye Smith has quoted the following lines. ++ **"With respect to the names of the Messiah, he "is expressly called in the book Sohar, by the incommunicable name, Jehovah, the Angel of God, the Shekinah or Divine Glory, the Mediator, Michael the Archangel, the Angel of the Covenant, the Word of the Lord, God and Holy and Blessed:- the Image of God, the Brightness of his Glory, the Lord of Hosts, the Son of God, the Son of the Most High, the faithful Shepherd, the Lord of the ministering Angels,-the Angel Redeemer."** Other expressions of similar import are also quoted by Dr. S. ..." [Page 316; Internally Page 466] - <https://archive.org/stream/doctrinemanifes00dobbgoog#page/n316/mode/1up>

"... [Page 417; Internally Page 567] In the Apostle's brief description of this anticipated event, the notices of "the air", and "the clouds," + "the trumpet of God," ++ the "flaming fire," § the "mighty angels," || and **"the voice of the archangel," ¶ (meaning probably the Redeemer himself,** as sovereign and leader of the heavenly hosts,) forcibly remind the reader of the like circumstances [Page 417-418; Internally Page 567-568] in the Giving of the Law, at Sinai ...** [Pages 417-418; Internally Pages 567-568] - <https://archive.org/stream/doctrinemanifes00dobbgoog#page/n417/mode/1up>
<https://archive.org/stream/doctrinemanifes00dobbgoog#page/n418/mode/1up>

"... [Page 417; Internally Page 567, Notation Begin] + 1 Thess. IV. 17. ++ 1 Thess. IV. 16. Exod. XIX. 16,19. Heb. XII. 19. Milton's lines are here worth remembering: "He ended, and the Son gave signal high to the bright minister that watcht, he blew His trumpet, heard in Oreb since perhaps When God descended, and perhaps once more To sound a general Doom. Th' Angelick blast Fill'd all the regions:" ---- Paradise Lost, B. XI. L[ines]. 72-77. § 2 Thess. I. 8. Exod. XIX. 18. XXIV. 17. Heb. XII. 18. || 2 Thess. I. 7. 1 Thess. III. 13. Ps. LXVIII. 17. Deut. XXXIII. 2. pp. 254-5, 509, n. ¶. continued on p. 510. ¶ **1 Thess. IV. 16 "The word "ARCHANGEL", meaning Ruler of angels, occurs in the N.T. only twice; here, and in JUDE 9, where 'Michael the archangel' is evidently "THE ANGEL OF THE LORD", spoken of in**

ZECH. III. 1, 6, who appears from v. 4, to be JEHOVAH himself; that is, the Second Person of the Blessed Trinity, I AM, the Son of God, the Christ. The name Michael indeed, does not occur in the book of Zechariah; but it is found in that of Daniel, published only a few years before, and which the apostle Jude might be guided by Inspiration to connect with the other, as part of the prophetick revelations of one and the same period. DAN. X. 13. 21. XII. 1.

That Jesus himself is the Angelick Ruler mentioned in 1 THESS. IV. 16, and JUDE 9, was argued in the last century by the Rev. James Peirce of Exeter, in his Paraphrase and Notes on COLOSS. PHIL. and HEB. 1727. Note on PHIL. II. 9. p. 32. The idea was rejected by Dr. Doddridge; (Fam. Expos. 1 THESS. IV. 16. note f) it was strongly advocated by Bp. Horsley, in his sermon on DAN. [Page 417-418; Internally Page 567-568, Notation Continued] IV. 17. p. 365 and doubted again by Dr. J. Mason Good, in his Introductory Dissertation on JOB, p. LXXI.

Both Mr. P. and Dr. D. assume that the 'voice of the archangel' means the voice emitted by himself, whereas it may mean the shouts of attendant angels celebrating his glory, and his final advent. See NUM. XXIII. 21. 1 KINGS. I. 39-45. **If this be the sense, it is seen at once why the title "ARCHANGEL" or Angelick Ruler is introduced; it indicates the presence of a host, while it keeps the attention undiverted from Him whose triumph they celebrate. By an expression as slight, the presence of Angelick guards under his command, is indicated in Ps. XXXIV. 7.--'encampeth round about'--p. 265.**

This immediate command of the angelick hosts is in the ancient scriptures ascribed to the Second Person. GEN. XXVIII. 12. p. 241. JOSH. V. 14. pp. 259, 260, 265,-6. The ascription of that command to the glorified Redeemer, would prepare the Thessalonians to receive the ancient records just referred to, and at length to adore him as JEHOVAH. ..." [Pages 417-418; Internally Pages 567-568, Notation End] -
<https://archive.org/stream/doctrinemanifes00dobbgoog#page/n417/mode/1up>
<https://archive.org/stream/doctrinemanifes00dobbgoog#page/n418/mode/1up>

James Durham (AD 1622 – AD 1658), covenanting divine, was eldest son of John Durham of Grange Durham Angus, and proprietor of 'a good estate,' then called Easter Powrie, in the county of Forfar. After studying at Glasgow he was licensed as a preacher in 1647. That a man of his position should make such a change excited some comment among his old friends and neighbours, but his whole soul was in his new occupation, and he vindicated himself with great fervour. For a time he exercised his ministry in Glasgow, and in 1650 he was appointed professor of divinity in the university there. But before he could be settled in that office the general assembly decided that he should attend as chaplain on the king. The duties of this office he discharged 'with such majesty and awe' as to inspire the court with much reverence for him. When free from this situation he was again called to the ministry in Glasgow, and inducted into the 'Inner Kirk.' His health had never been strong, and he was prematurely old, partly the effect of the singularly laborious life of study which he led. He died on 25 June 1658, in the thirty-sixth year of his age. Source - http://en.wikisource.org/wiki/Durham,_James_%28DNB00%29

A Learned and Complete Commentary upon the Book of the Revelation. Delivered in several lectures, by that learned, laborious, and faithful Servant of JESUS CHRIST, Mr. James Durham, Late Minister of the Gospel in GLASGOW. Wherein the TEXT is explained, the Series of the several Prophecies contained in that Book, deduced according to their Order and Dependence upon each other; the Periods and Succession of Times, at, or about which these Prophecies, that are already fulfilled, began to be, and were more fully, accomplished, fixed and applied accordingly to History; and those that are yet to be fulfilled, modestly, and so far as is warrantable, inquired into. Together with some practical Observations, and several Digressions. (an Index whereof is prefixed) necessary for vindicating, clearing, and confirming many weighty and important Truths. To which is affixed, a brief Summary of the Whole Revelation, with an Alphabetical Index of the chief and principal Purposes and Words contained in this Commentary. As also, Two Sermons preached by the Author, on Rev. XXII. 20. Together with a Collections of some memorable Things in his Life. Glasgow: Printed by David Niven, for James Spencer, Bookseller, Trongate. 1788. - <http://books.google.com/books?id=SDIVAAAcAAJ&printsec=frontcover#v=onepage&q&f=false>

Lecture II, Revelation 8:2-3:

"... [Page 400] 1. The instrument, verse 2. **He is called another angel, &c.** He is described in three. 1. That he is an angel. 2. Ascending from the east. 3. From his office or trust, that he had the seal of the living God. **1. By angel, we understand no created angel but Christ Jesus the angel of the covenant, called Michael, chap. XII. For, 1. It is Christ who chiefly taketh part with the elect, and provideth so that none can pluck his sheep out of his hands; and with his angels, chap. XII. fighteth against the dragon and his. 2. Because the keeping of the seal of the living God (as great Lord-keeper or chancellor under him) belonging only to the Mediator. 3. In the words following he crieth authoritatively, and giveth orders to the other angels who were overseers of the judgment; by which it appeareth to be some eminent angel unto whom these properties do agree, which is none other but Jesus Christ, though he may have other angels employed under him, as it is chap. XII. ...** [Page 400]

Lecture IV, Revelation 20:

"... [Page 740] **The party is first called an angel, which we take [Page 740-741] to be Christ, called Michael, chap. XII.** Because it is he that destroyeth the work of the devil, and as the strong, who is still contending with him for his church. He, chap. XII. did cast him down; he, chap. VI. did conquer him on his white horse; he, chap. XIX. defeateth him in his lieutenant the beast, which is a part of the same event. 2. Because it is Christ who carrieth the keys of hell and death, chap. I, 18. ..." [Pages 740-741]

Bryce Johnston (AD 1747 - AD 1805) Minister of the Gospel at Holywood, 2 miles north of Dumfries Scotland. Source - <http://tcc.customer.sentex.ca/dload/1260Days.pdf>

A Commentary on the Revelation of St. John in two Volumes. By Bryce Johnston, D.D.

Minister of the Gospel at Holywood. A New Edition. To which is added, a Memoir of the Life of the Author, by the Rev. John Johnstone, Minister of CrossMichael. Volume II. Edinburgh: Printed for William Creech. Sold By T. Cadell & W. Davies, London. 1807. - <http://books.google.com/books?id=0wI3AAAAMAAJ&printsec=frontcover#v=onepage&q&f=false>

Revelation 12:7,8,9:

"... [Page 17] Before the woman fled into the wilderness, there was war in heaven between Michael and the Dragon. Michael signifies Jesus Christ. In Daniel chap. X. 13-21. Michael is represented as contending for, and standing by the servants of God. From the description given of the conduct of Michael in these passages and also in this verse, it is evident that such is the signification of this symbolical name. The very meaning of the word also suggests this interpretation. It is a Hebrew word, which in that language signifies, "He who is God." But Jesus Christ is God. The parties in this war [Page 17-18] were, on the one side, Michael and his angels; and on the other, the dragon and his angels. On the one side were Christ ..." [Pages 17- 18]

Vine's Expository Dictionary, by William Edwy Vine

Section: "archangel":

"... [* From Notes on Thessalonians, by Hogg and Vine, pp. 142.] **In 1 Thessalonians 4:16 the meaning seems to be that the voice of the Lord Jesus will be of the character of an "archangelic" shout".**" - <http://books.google.com/books?id=hMx7BAAAOBAJ&printsec=frontcover#v=onepage&q&f=false> or see also: <http://studybible.info/vines/Archangel>

Thomas Haweis (AD 1 January 1734 - AD February 11, 1820) (surname pronounced to rhyme with 'pause') was born in Redruth, Cornwall, on AD 1 January 1734, where he was baptised on 20 February 1734.[1], and died AD February 11, 1820. As a Church of England minister he is one of the leading figures of the 18th century evangelical revival and a key figure in the histories of the Countess of Huntingdon's Connexion, the Free Church of England and the London Missionary Society.; sourced from - http://en.wikipedia.org/wiki/Thomas_Haweis

The Evangelical Expositor or, a Commentary on the Holy Bible, wherein the sacred text of the Old and New Testaments is inserted at large, the sense explained, and the more difficult passages elucidated; with practical observations, for the use of families and private Christians of every denomination.

"... Daniel 12:1. Christ, the great Prince, shall stand up in the time of great tribulation, ... or at the great day when he shall come to complete the redemption of his people, and to execute final vengeance on their enemies, when all that are written among the righteous, and found in the book of life of the Lamb, shall be delivered from the power of evil for ever. ..." -

http://books.google.com/books/about/The_Evangelical_Expositor_Or_a_Commentar.html?id=oyXLXwAACAAJ

Or see this page for the source of quotation as is - <http://everlasting-gospel.blogspot.com/2010/02/non-adventist-sources-confirming.html>

Abingdon Bible Commentary, 1929; Editor, **Edwin Lewis** (AD 1881 – AD 1959) was an American Methodist theologian primarily associated with Drew University in New Jersey. Others involved - **Frederick Carl Eiselen**; **David G. Downey**.

"... [Page 846] The idea of the heavenly being who thus comes to view as a feature in old apocalyptic tradition is the source of the conception of the heavenly **Messiah—the Son of Man**. . . . We have already seen that the heavenly being 'like unto a son of man' of Dan. 7 was probably identified by the author . . . **with Israel's angel—prince Michael; this angelic being was later, it would seem, invested with Messianic attributes, and so became the pre-existent heavenly Messiah.**" [Page 846] -

http://books.google.com/books/about/The_Abingdon_Bible_commentary.html?id=TpsQz8m5RbcC

Or see this page for the source of quotation as is - <http://everlasting-gospel.blogspot.com/2010/02/non-adventist-sources-confirming.html>

Johann [John] Peter Lange (AD 10 April 1802 in Sonneborn (now a part of Wuppertal) – AD 9 July 1884), was a German Calvinist theologian of peasant origin, in **Lange's Commentary**.

Elijah Richard Craven (AD Mar. 28 1824, in Washington D.C. - AD Jan. 5 1908, in Philadelphia, Pa.), Pastor of both a Reformed and Presbyterian Church, a Theologian, and graduated Princeton Theological Seminary, and Senior Trustee of Princeton, **Editor of Lange's Commentary**, etc. See his biography here, page 217 -

<http://books.google.com/books?id=U11DAQAAMAAJ&printsec=frontcover#v=onepage&q&f=false>

A Commentary Of The Holy Scriptures: Critical, Doctrinal And Homiletical, With Special Reference To Ministers And Students, By John Peter Lange, D.D., Professor of Theology in the University of Bonn, assisted by a number of eminent European Divines. Translated from the German, Revised, Enlarged, and Edited by Philip Schaff, D.D., Professor of Theology in the Union Theological Seminary, New York, in connection with American and English Scholars of various denominations. Volume. X. of the New Testament: Containing The Revelation of John, and a general alphabetical index to all the volumes of The New Testament. New York: Charles Scribner's Sons, successors to Scribner, Armstrong & Co. The Revelation of John, Expounded by John Peter Lange, D.D., Professor of Theology in the University of Bonn. Translated from the German by Evelina Moore. Enlarged and Edited by E. R. Craven, D.D., Pastor of the Third Presbyterian Church at Newark, N.J. Together with a double alphabetical index to all the Ten Volumes of the New Testament by John H. Woods, A.M. New York: Charles Scribner's Sons, successors to Scribner, Armstrong & Co. 1874. - <http://books.google.com/books?id=g5tBAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

Revelation XII. Ver. 7:

"... [Page 238] **We have shown elsewhere that the Archangel Michael is an image of Christ victoriously combatant. Christ is an Archangel in His quality of Judge; and He appears as Judge, not only at the end of the world, but also in the preservation of the purity of His Church** (Acts V. 1 sqq.; 1 Cor. V, 1 sqq.). **That Christ has His angels also**--those that war with Him--not merely in the evening of the world, but from the beginning, is a fact which John was previously intimated in his Gospel (ch. I. 51); they are the principles and spirits which are with Him absolutely. And so the Dragon also has his angels, his assistants. ..." [Page 238]

"... [Page 248] Michael --We read this as in apposition to the war in Heaven, The war in Heaven is the eternal, holy, and warlike opposition against the Satanic Kingdom; an opposition **represented by Michael, the warlike form of Christ, a form which also manifests itself in His Church as the spirit of discipline.**

"The view of Vitringa, of which Hengstenberg is an earnest advocate, that Michael is not an Angel (according to Dan. X. 13; XII. 1, the guardian Angel of the Old Testament people of God; according to Jude 9, and Archangel), but Christ Himself, or, as Hengstenberg prefers to say, the Logos ... of the passage of Jude ... according to Hengstenberg, no more contains a proof against the divinity of Michael than the utterance of our Lord, John XIV. 28 ... " (Düsterd) ... in Christology, however, Christ can, at the same time, be a child, in Bethlehem, and the Son of God, in universal relations and manifestations. We take it that Michael, in accordance with the difficult reading, is, from the outset, Christ in warlike array against Satan, and that hence it is that the angels of Michael are appointed to be angels of war against the Kingdom of Darkness. The very designation of Michael in Jewish Theology as the **συνήγορ, or advocate of the pious, in opposition to the **κατήγορ**, is expressive of the assumption that Michael is no mere angel.** [See foot-note, p. 241.- E[lijah]. R[ichardson]. C[raven].] ..." [Page 248]

Thomas Robinson (AD 1813/14 - AD 1890) Presbyterian Minister

The Preacher's Complete Homiletical Commentary on the Old Testament (on an original plan), with Critical and Explanatory Notes, Indices, &c, &c. By Various Authors. London: Richard D. Dickinson, 89 Farringdon Street. 1892. A Homiletical Commentary on the Book of Daniel. With Copious Notes and Indexes. By T. Robinson, D.D. Author of a suggestive commentary on the Epistle to the Romans, Homiletical Commentaries on Job and the Song of Solomon; "The Evangelists and the Mishna," ETC. London: Richard D. Dickinson, 89 Farringdon Street. 1892.

"... [Page 227] (9) **"Michael" (ver. 13). מִיכָאֵל = "who is like God," expresses the idea of God's unparalleled helping power. Hengstenberg identifies Michael with the "Angel of the Lord," the leader of the Israelites, and prince of the army of Jehovah, mentioned in Exod. XXXII. 34; Josh. V. 13; Zech. I. 5). Melancthon, Broughton, Junius, and others identify him with Christ. ..."** [Page 227] -
<https://archive.org/stream/homileticalcomme27robi#page/227/mode/1up>

"... [Page 274] EXEGETICAL NOTES. ... (3) **"Michael." Regarded by Calvin and some others of the older commentators as Christ Himself. So Hävernäck interprets the text of the first appearance of Christ.** Most understand Michael to be the archangel. Dr. Cox thinks that the standing up of Michael for Daniel's people corresponds with the going forth of Him who is called Faithful and True upon the white horse; the trouble here predicted agreeing with the mighty overthrow of the Antichristian powers, who are to be cast into the "lake burning with brimstone," as there represented. ..." [Page 274] - <https://archive.org/stream/homileticalcomme27robi#page/274/mode/1up>

Johann Friedrich Haug (AD * 1680, AD † 18. May 1753) executive editor and publisher of the Berleburger Bible. This joint venture of the leading Berleburg gathered heads of the Philadelphian movement appeared in eight volumes, 1726-42. Source - <http://www.deutsche-biographie.de/xsfz28248.html>

The Berleburger Bibel [aka 'Berleb. Bible', 'Berleburger Bibel', etc.] is in the years AD 1726 - AD 1742 (reproduction Stuttgart AD 1856) an extensive Bible work of 8 volumes, which did not only offer a new translation of the Bible, developed in Berleburg, but above all an extensive commenting. Source - http://wikipedia.qwika.com/de2en/Berleburger_Bibel

[German] De Heiligen Schrift Siebenter Theil, ober des Neuen Testaments Dritter Theil: mit dessen leßten Schriften als: der Epistel an die Hebräer, der Epistel Jacobi, den zwei Episteln Petri, den drei Episteln Johannis, der kurzen Epistel Judä, und dann der Offenbarung Johannis. Nach dem Grund-Text aufs neue übersehen, uebst der buchstäblichen und geheimen Erklärung. Gedruckt zu Berleburg im Jahr der Menschwerdung Christi 1737. Stuttgart 1861.

Revelation 12:7:

"... [Page 493] **Michael) durch welchen man hier gar wohl Christum selbst verstehen kann, als das haupt seiner Kirche, aus welchen auch der Name mit seiner Bedeutung: Wer ist wie Gott? am eigentlichsten geht, weil die menschliche Natur in die Gemeinschaft der gottlichen aufgenommen ist, wie also der Name Michael durch den ganzen 89sten Psalm erklärt ist, daß der Schluss herauskommt: Wer ist wie der herr unser Gott, den uns Gott unter der Gestalt des Menschen zeigt? Also Christus**

Und seine Engel) die unter seinem Commando stehen, und ihn auch für ihr haupt erkennen,

Führten Krieg wider den Drachen) und seinen [Page 493-494] Anhang, wider das Drachenhaupt und den Drachenschwanz.

Weil Christus und Belial) nimmermehr zusammen stimmen, so kann daraus nichts als Krieg entstehen zwischen den zwei widerwärtigsten Dingen.

Wer noch falschen Frieden in sich hat, der hat ein betrübtes Zeichen daraus zu

nehmen, daß der Arge noch ungestört in seinem Herzen herrschen möge.

Wo Christus ins Herz kommt, da erhebt sich Krieg in dem welsten Theil, als dem Christ des Menschen, welcher Gottes Himmel und Tempel sehn soll. Denn

Nachdem die Menschen unter die Gewalt des Satans in Abfall gerathen sind, so ist nun derselbe grausame Feind nicht nur außer dem Menschen, daß er ihm allein an Leib, Gut und sonst, Schaden könnte, sondern die ganze Seele ist nach der Natur durch und durch mit der Kraft des Argen, als dem Schlangensamen, durchdrungen und vergistet.

Hieraus läßt sich nun bald erkennen, was inwendig bei einem jeden vorgehen müsse, wenn seine Sachen aus einem guten Fuß kommen, und er wieder wahres Heil erlangen soll. Nothwendig muß des Teufels Partei und Art verlassen sehn, und das wird ohne Krieg nicht abgehen. Wir werden aber auch da nicht bestehen gegen ihn, wenn wir nicht einen guten Beistand haben. Und wer ist wie Gott? der ein Herr ist aller Engel. Zu dem und an den müssen wir uns denn im Herzen beständig halten lernen. Streitet dieser Grossfürst Michael für und in uns, so helfen uns auch seine Engel.

In dem Namen Michael, den der Herr der Heerschaaren, Jesus Christus, führt, liegt schon der unfehlbare Grund des Sieges. Denn wenn er der höchste ist in aller Welt, und ihm der Vater alle Dinge unter seine Füße gethan, so müssen ihm auch die Engel, Gewaltigen und Kräfte, ja auch alle unreine Geister, unterthan sehn und immer mehr werden. Das ist also der rechte Mann, der mit, in und für uns streiten muß: sonst wird man der unendlichen Noth in Ewigkeit nicht los werden. Wie ist's möglich, daß Jemand noch so thöricht sehn und seine Zeit und Kraft in fremden Dingen zubringen kann, da man die Gefahr so augenscheinlich vor sich sieht! O wie sollte man nicht mit allen Begierden und Kräften sich in das erbarmende Herz des Herrn Jesu einwenden, und sich an ihn hängen und kleben im Glauben, wie eine Klette ans Kleid! O daß der Glaube hiezu möchte in uns stark werden, und wir uns alle näher unter Jesu Schirm und heilige Vertheidigung begeben lernten! Dieß müssen wir aber nicht äußerlich nur zu bewerkstelligen suchen, sondern zusehen, daß das männliche Bild Christi in uns Gestalt gewinne, und wir also wesentlich aus Gott geboren werden. Daran liegt's allein, woran es aber gar sehr fehlt, weil man nicht gern in Krieg verwickelt ist, und es doch an einem blutigen Krieg dabei nicht fehlen könnte. Denn wie hier ..." [Pages 493-494] - <http://books.google.de/books?id=AncTAAAYAAJ&printsec=frontcover&hl=de#v=onepage&q&f=false>

[English] "... [as quoted by Hengstenberg] **In the name Michael which is applied to Jesus Christ, the Lord of Hosts, there is given the sure pledge of victory.** For, since he is supreme over the whole world, and the Father has put all things under his feet, angels, principalities, and powers, including those that are evil, must also be subject to him, and shall ever be so. This, therefore, is the proper person to fight in us and for us; and were he not on our side we should never be able to escape from our troubles. ..." [as quoted by Hengstenberg]

Robert Clayton (AD 1695 – AFD 1758) was an Irish Protestant bishop, now known for his *Essay on*

Spirit. [Arian, Heretical; see pages 46 onward] -

<https://archive.org/stream/essayonspirit00clayuoft#page/46/mode/1up>

Now that we have seen all of these, and the previous, we can see that we are standing upon the Rock of God's word even by these admissions and studies, but let us not place our strength in men, nor their words, but in the Living God and His Word, let us look further and deeper.

[9] The Comparisons:

[9A] The LORD descends, A Shout, A Voice, A Resurrection:

Let us look at some further texts...

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: **1 Thessalonians 4:16**

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. **John 5:25**

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, **John 5:28**

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. **John 5:29**

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. **1 Corinthians 15:52**

And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south. **Zechariah 9:14**

A day of the trumpet and alarm against the fenced cities, and against the high towers. **Zephaniah 1:16**

And it shall come to pass in that day, [that] the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem. **Isaiah 27:13**

One passage says that the LORD shall descend with a shout, with the voice of the Archangel, so raising the Dead, and the other passages say that the voice of the Son of GOD will be heard and then the Dead shall be brought forth from their graves, either unto Life or Damnation.

Is this two voices being heard as some like to suggest? Or is it rather, according to the scripture, that the Voice of the Archangel and that of the Son of GOD are the same voice?

This last fits perfectly with these texts and others, which declare that the Voice itself is the cause of the resurrection of the Dead.

So man lieth down, and riseth not: till the heavens [be] no more, they shall not awake, nor be raised out of their sleep. **Job 14:12**

O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! **Job 14:13**

If a man die, shall he live [again]? all the days of my appointed time will I wait, till my change come. **Job 14:14**

Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands. **Job 14:15**

As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness. **Psalms 17:15**

God is gone up with a shout, the LORD with the sound of a trumpet. **Psalms 47:5**

Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. **Psalms 50:3**

He shall call to the heavens from above, and to the earth, that he may judge his people. **Psalms 50:4**

Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread [the grapes], against all the inhabitants of the earth. **Jeremiah 25:30**

Thy dead [men] shall live, [together with] my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew [is as] the dew of herbs, and the earth shall cast out the dead. **Isaiah 26:19**

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. **Matthew 24:31**

Compare also **Exodus 19** and **20**, when GOD came down, the sound of the "trumpet".

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that [was] in the camp trembled. **Exodus 19:16**

And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. **Exodus 19:18**

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. **Exodus 19:19**

And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses [up] to the top of the mount; and Moses went up. **Exodus 19:20**

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw [it], they removed, and stood afar off. **Exodus 20:18**

And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. **Exodus 20:19**

And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. **Exodus 20:22**

Mentioned in **Hebrews 12:19**:

And the sound of a trumpet, and the voice of words; which [voice] they that heard intreated that the word should not be spoken to them any more: **Hebrews 12:19**

And also compare in **Revelation**, this same voice.

I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, **Revelation 1:10**

After this I looked, and, behold, a door [was] opened in heaven: and the first voice which I heard [was] as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. **Revelation 4:1**

CHRIST JESUS is MICHAEL ARCHANGEL, our LORD and GOD who shall come, and shall call to the earth and HE shall Roar from on High, a mighty roar, with a shout, and shall not keep silent, with a great voice, as of a trumpet, with the voice of the ARCHANGEL [the Highest Messenger], and the dead in CHRIST shall rise first, those who have died in the LORD shall awake and shout and sing.

[9B] Moses, Joshua, Acts, A Holy Person, Holy Ground, Shoes and Worship:

Moses:

And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush [was] not consumed. (**Exodus 3:2**)

And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here [am] I. (**Exodus 3:4**)

And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest [is] holy ground. (**Exodus 3:5**)

Moreover he said, I [am] the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. (**Exodus 3:6**)

And the LORD said, I have surely seen the affliction of my people which [are] in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; (**Exodus 3:7**)

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. (Exodus 3:8)

Joshua:

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, [Art] thou for us, or for our adversaries? (Joshua 5:13)

And he said, Nay; but [as] captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? (Joshua 5:14)

And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest [is] holy. And Joshua did so. (Joshua 5:15)

Acts:

And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. (Acts 7:30)

When Moses saw [it], he wondered at the sight: and as he drew near to behold [it], the voice of the Lord came unto him, (Acts 7:31)

[Saying], I [am] the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. (Acts 7:32)

Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. (Acts 7:33)

I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. (Acts 7:34)

This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send [to be] a ruler and a deliverer by the hand of the angel which appeared to him in the bush. (Acts 7:35)

This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. (Acts 7:37)

This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and [with] our fathers: who received the lively oracles to give unto us: (Acts 7:38)

One passage says that Joshua met a “man over against him with his sword drawn” that had come to him as the “Captain of the LORD's Host” and he then “fell on his face” and did “Worship”

unto him.

This “Worship” was never turned away by this Holy Person, as any other “Angel” [Created host of Heaven] would have immediately done, but instead receives the worship as Jesus had done in the Gospels:

And I fell at his feet to worship him. And he said unto me, See [thou do it] not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. (Revelation 19:10)

Then saith he unto me, See [thou do it] not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. (Revelation 22:9)

JESUS said:

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (Matthew 4:10)

And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (Luke 4:8)

Peter also knew:

And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped [him]. (Acts 10:25)

But Peter took him up, saying, Stand up; I myself also am a man. (Acts 10:26)

However, this “Captain of the LORD's Host” instead tells Joshua to “loose thy shoes from off thy foot; for the place whereupon thou standest [is] holy.”

In the other passage the “Angel of the LORD” appears “in the midst of a burning bush”, but then it is said that it is “GOD” who calls out from “the midst of the burning bush” and says to Moses, “put off thy shoes from off thy feet, for the place where upon thou standest [is] holy ground”, and then Moses “hid his face”, for he “was afraid to look upon GOD” and it was “GOD” who was “come down to deliver” Israel and to lead them personally into the Promised Land.

It is clear that the “Angel of the LORD” [this is not a Created being, but CHRIST JESUS HIMSELF, GOD the SON, the HIGHEST MESSENGER, the SENT OF THE FATHER], also called the “Captain [Ruler] of the LORD's Host” is actually MICHAEL/JESUS.

[9C] “...but surely, as it is written, “No man has seen God...”, Right?”

It is clear that the “Angel of the LORD” [this is not a Created being, but CHRIST JESUS HIMSELF, GOD the SON, the HIGHEST MESSENGER, the SENT OF THE FATHER], also called the “Captain [Ruler] of the LORD's Host” is actually MICHAEL/JESUS, yet what about as John says, “No man has seen GOD at any time”, as some like to quote:

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared [him]. (John 1:18)

No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. (1 John 4:12)

First of all, I want all who read to actually continue reading **John 1:18**, as it completes the thought by saying, “...the only begotten **Son**, which is in the bosom of the Father, he hath declared [him]”. However, if “no man has seen GOD at any time”, as some declare, then who did the Patriarch’s see?:

And he left off talking with him, and God went up from Abraham. (Genesis 17:22)

And the LORD appeared unto him the same night, and said, I [am] the God of Abraham thy father: fear not, for I [am] with thee, and will bless thee, and multiply thy seed for my servant Abraham’s sake. (Genesis 26:24)

And, behold, the LORD stood above it, and said, I [am] the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; (Genesis 28:13)

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. (Genesis 32:30)

Moreover he said, I [am] the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. (Exodus 3:6)

That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. (Exodus 4:5)

And I appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty, but by my name JEHOVAH was I not known to them. (Exodus 6:3)

And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. (Exodus 33:11)

And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face, (Deuteronomy 34:10)

And Manoah said unto his wife, We shall surely die, because we have seen God. (Judges 13:22)

Whom they all saw was MICHAEL/JESUS, for later, John clarifies that “no man has seen the FATHER, save he which is of God”:

Not that any man hath seen the Father, save he which is of God, he hath seen the Father. (John 6:46)

Captain: Hebrew: “sar” “שַׂר”; meaning: “Prince”, “Ruler”, “Chief”, “Leader”, “Captain”, “Ruler of Rulers” [Strong's Concordance] [Gesenius's Lexicon].

So, the definition of “Captain of the LORD's Host” can also mean “Prince of the LORD's Host”, “Ruler of the LORD's Host” and “Ruler of Rulers of the LORD's Host”.

This is the perfect description of Michael/JESUS as has already been seen, “...Michael, one of the chief princes...” (Daniel 10:13), “...Michael your prince...” (Daniel 10:21), and “...Michael... the great prince which standeth for the children of thy people...” (Daniel 12:1). This word “Captain” is the exact same word used in the “Great Prince”, “Prince of Peace”, “Prince of the Host” and “Prince of Princes”.

Who can the Highest Commander, Prince of the Host, Chief of the “Angels”, who commands them, be but Michael/JESUS, as has already been seen, “...Michael and his angels fought against the dragon...” (Revelation 12:7).

Who is it that the “Armies of Heaven” follow and are commanded by, and who is it that fights and makes war? Michael/JESUS:

And I saw heaven opened, and behold a white horse; and he that sat upon him [was] called Faithful and True, and in righteousness he doth judge and make war. (Revelation 19:11)

His eyes [were] as a flame of fire, and on his head [were] many crowns; and he had a name written, that no man knew, but he himself. (Revelation 19:12)

And he [was] clothed with a vesture dipped in blood; and his name is called The Word of God. (Revelation 19:13)

And the armies [which were] in heaven followed him upon white horses, clothed in fine linen, white and clean. (Revelation 19:14)

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. (Revelation 19:15)

And he hath on [his] vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. (Revelation 19:16)

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. (Revelation 19:19).

MICHAEL/JESUS and HIS armies...

[9D] The Angel in the Pillar of Fire/Cloud, God in the Pillar of Fire/Cloud

Let us now consider another comparison:

"The Angel of GOD" before Israel [the peoples] in the Pillar of Cloud and Pillar of Fire

compared to "the LORD" before Israel [the peoples] in the Pillar of Cloud and Pillar of Fire:

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. (Exodus 23:20)

Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name [is] in him. (Exodus 23:21)

But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. (Exodus 23:22)

For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off. (Exodus 23:23)

But God led the people about, [through] the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt. (Exodus 13:18)

And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: (Exodus 13:21)

And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: (Exodus 14:19)

And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, (Exodus 14:24)

And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood [at] the door of the tabernacle, and [the LORD] talked with Moses. (Exodus 33:9)

The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. Isaiah 19:1

And all the people saw the cloudy pillar stand [at] the tabernacle door: and all the people rose up and worshipped, every man [in] his tent door. (Exodus 33:10)

[Notice that word, "worshipped" in direct association with the "cloudy pillar"]

And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. (Exodus 33:11)

And he said, My presence shall go [with thee], and I will give thee rest. (Exodus 33:14)

[compare also to "Come unto me, all [ye] that labour and are heavy laden, and I will give you rest." Matthew 11:28; and "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, [even] unto the end of the world. Amen." Matthew 28:20]

[Please notice the word "My presence", and go back unto Genesis 3:8, 4:16 and see also 1 Chronicles 16:33; Psalms 68:2, etc, many times in Psalms]

And he said unto him, If thy presence go not [with me], carry us not up hence. Exodus 33:15

The earth shook, the heavens also dropped at the presence of God: [even] Sinai itself [was moved] at the presence of God, the God of Israel. Psalms 68:8

Say unto them, Whosoever [he be] of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I [am] the LORD. Leviticus 22:3

Also compare the Great Controversy again in the Book of Job, between CHRIST/MICHAEL [who is the "presence of GOD", "the Angel of HIS presence"] and Satan/Dragon:

And the LORD said unto Satan, Behold, all that he hath [is] in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD. Job 1:2

So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. Job 2:7

"The Angel Of his Presence..."

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. Isaiah 63:9

Who is the SAVIOUR, REDEEMER, who bare them and us?

Who is "afflicted" for us and them?

JESUS CHRIST, the very "presence of GOD" the "Angel [Messenger] of HIS [the FATHER's] presence".

["If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him." John 14:7 and "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou [then], Shew us the Father?" John 14:9][That is has seen and understands the Character of the Father]

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. Isaiah 53:4

And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. (Deuteronomy 1:31)

And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy [place] within the vail before the mercy seat, which [is] upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. (Leviticus 16:2)

And the LORD came down in the pillar of the cloud, and stood [in] the door of the tabernacle, and called Aaron and Miriam: and they both came forth. (Numbers 12:5)

And they will tell [it] to the inhabitants of this land: [for] they have heard that thou LORD [art] among this people, that thou LORD art seen face to face, and [that] thy cloud standeth over them, and [that] thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. (Numbers 14:14)

The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; (Deuteronomy 1:30)

[recompare to Joshua and "Captain of the Host of the LORD" Joshua 5:14]

Yet in this thing ye did not believe the LORD your God, (Deuteronomy 1:32)

Who went in the way before you, to search you out a place to pitch your tents [in], in fire by night, to shew you by what way ye should go, and in a cloud by day. (Deuteronomy 1:33)

For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee. (Deuteronomy 23:14)

And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle. (Deuteronomy 31:15)

Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go. (Nehemiah 9:12)

Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: (Nehemiah 9:13)

Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go. (Nehemiah 9:19)

He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance [that] he gave them. (Psalms 99:7)

Another reference is found in **Revelation** speaking of the same Person, Jesus, using the same language, the very Person which asked Daniel to seal a portion of His book, comes down with that portion laid open in His hand, notice also the other characteristics associate, rainbow and face as the sun, both of which are references to Jesus who is God, the Son:

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow [was] upon his head, and his face [was] as it were the sun, and his feet as pillars of fire:
Revelation 10:1

One passage says that the “Angel of the GOD” went before Israel in the Pillar of a Cloud by Day

and in the Pillar of Fire by Night, while the other passage says that the “LORD” did so, while another says that “thou LORD art seen face to face”.

Also notice, “he will not pardon your transgressions...” (Exodus 23:21).

The passage does not say “he cannot pardon your transgressions” but says, “he will not pardon”.

Who is the only one able to pardon transgressions? GOD alone.

Also notice, “...my name [is] in him. ...” (Exodus 23:21). This is somewhat reminiscent of John:

I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. (John 5:43)

...and Hebrews:

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. (Hebrews 1:4)

...and “...shall call his name Immanuel” [Isaiah 7:14]

...and “Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” Matthew 1:23

[see also Psalms 46:7,11, “The LORD of Hosts [is] with us”]

...and “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” Matthew 28:19, etc.

Who was it at Mt. Sinai in that burning bush? Michael/JESUS:

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. (Exodus 3:8)

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. (Exodus 3:14)

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this [is] my name for ever, and this [is] my memorial unto all generations. (Exodus 3:15)

That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. (Exodus 4:5)

Therefore my people shall know my name: therefore [they shall know] in that day that I [am] he that doth speak: behold, [it is] I. (Isaiah 52:6)

Your father Abraham rejoiced to see my day: and he saw [it], and was glad. (John 8:56)

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. (John 8:58) [AND MANY MORE TEXTS UPON REQUEST]

[9E] The Wonderful Name:

"The Angel of the LORD", whose name is "Wonderful" and "CHRIST JESUS", whose name is "Wonderful":

"And the angel of the LORD appeared..." Judges 13:3;p

"...A man of God came unto me, and his countenance [was] like the countenance of an angel of God, very terrible: but I asked him not whence he [was], neither told he me his name:" Judges 13:6;p

"Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us..." Judges 13:8;p

"And God hearkened to the voice of Manoah; and the angel of God came again unto the woman..." Judges 13:9;p

"And the angel of the LORD ..." Judges 13:13;p

"And Manoah said unto the angel of the LORD...". Judges 13:15;p

"And the angel of the LORD ... offer it unto the LORD. For Manoah knew not that he [was] an angel of the LORD." Judges 13:16;p

"And Manoah said unto the angel of the LORD, What [is] thy name,..." Judges 13:17;p

And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it [is] secret ["wonderful", "extraordinary", "marvellous"; see Strong's Concordance]? Judges 13:18

"...the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on [it], and fell on their faces to the ground." Judges 13:20;p

But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he [was] an angel of the LORD. Judges 13:21

"...We shall surely die, because we have seen God." Judges 13:22;p

But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these [things], nor would as at this time have told us [such things] as these. Judges 13:23

For unto us a child is born, unto us a son is given: and the government shall be upon his

shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. **Isaiah 9:6**

Wonderful: Hebrew: “pele” “פֶּלֶא”; meaning: “wonderful”, “marvel”, “extraordinary”; from Hebrew: “pala” “פָּלָא”; meaning: “wonderful”, “marvellous”, “extraordinary” [Strong's Concordance] [Gesenius's Lexicon].

Wonderful: Hebrew: “pil'iy” “פִּלְיָא”; meaning: “wonderful”, “extraordinary”, “incomprehensible”; from Hebrew: “pala” “פָּלָא”; meaning: “wonderful”, “marvellous”, “extraordinary” [Strong's Concordance] [Gesenius's Lexicon].

In one, the “Angel of the LORD” appears and when asked his name, he says “it [is] secret” [“wonderful”, “marvellous”, “extraordinary”] and it is said of CHRIST JESUS that HIS name will be called “Wonderful”.

Both words used mean the same thing and are from the same root. Manoah said that he and his wife had seen “GOD”, speaking of the “Angel of the LORD”.

MICHAEL/JESUS has a more excellent name as already seen, “...a more excellent name...” **Hebrews 1:4**.

Also compare to: And Jacob asked [him], and said, Tell [me], I pray thee, thy name. And he said, Wherefore [is] it [that] thou dost ask after my name? And he blessed him there. **Genesis 32:29**

Jacob asks the very same question as Manoah [**Judges 13:7-8**].

"The Angel of HIS Presence" is called the one who, in his pity and love, saves and redeems from all evil and GOD is the Only Saviour and Redeemer and JESUS is called the Saviour and Redeemer:

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. **Genesis 28:12**

And, behold, the LORD stood above it, and said, I [am] the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; **Genesis 28:13**

Jesus Christ is Jacob's Ladder:

And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. **John 1:51**

Who hath ascended up into heaven, or descended?...who hath established all the ends of the earth? what [is] his name, and what [is] his son's name, if thou canst tell? **Proverbs 30:40**

[9F] The Redeeming “Angel”, the God of Abraham, Isaac and Jacob, God of Israel:

"...God Almighty appeared unto me at Luz in the land of Canaan, and blessed me," **Genesis**

48:3;p

"The Angel which redeemed me from all evil..." Genesis 48:16;p

For he said, Surely they [are] my people, children [that] will not lie: so he was their Saviour.
(Isaiah 63:8)

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. Isaiah 63:9

"...I [am] the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm..." Exodus 6:6;p

"...like Israel, whom God went to redeem for a people to himself, and to make him a name... which thou redeemedst to thee from Egypt, [from] the nations and their gods?" 2 Samuel 7:23;p

"...people Israel, whom God went to redeem [to be] his own people..." 1 Chronicles 17:21;p

"...O LORD, my strength, and my redeemer." Psalms 19:14;p

Redeem Israel, O God, out of all his troubles. Psalms 25:22

And they remembered that God [was] their rock, and the high God their redeemer. Psalms 78:35

And he shall redeem Israel from all his iniquities. Psalms 130:8

"...Lo, this [is] our God; we have waited for him, and he will save us: this [is] the LORD; we have waited for him, we will be glad and rejoice in his salvation." Isaiah 25:9;p

"...I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel." Isaiah 41:14;p

I, [even] I, [am] the LORD; and beside me [there is] no saviour. Isaiah 43:11

"...the LORD, your redeemer, the Holy One of Israel..." Isaiah 43:14;p

Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I [am] the first, and I [am] the last; and beside me [there is] no God. Isaiah 44:6

"...the LORD, thy redeemer, and he that formed thee from the womb, I [am] the LORD that maketh all [things]; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;" Isaiah 44:24;p

"...I the LORD? and [there is] no God else beside me; a just God and a Saviour; [there is] none beside me." Isaiah 45:21;p

[As for] our redeemer, the LORD of hosts [is] his name, the Holy One of Israel. Isaiah 47:4

"...the LORD, thy Redeemer, the Holy One of Israel; I [am] the LORD thy God which teacheth thee to profit, which leadeth thee by the way [that] thou shouldest go. Isaiah 48:17

"...the LORD, the Redeemer of Israel, [and] his Holy One ... the LORD that is faithful, [and] the Holy One of Israel, and he shall choose thee." **Isaiah 49:7;p**

"...I the LORD [am] thy Saviour and thy Redeemer, the mighty One of Jacob." **Isaiah 49:26;p**

For thy Maker [is] thine husband; the LORD of hosts [is] his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. **Isaiah 54:5**

[CHRIST JESUS is the Husband, the Bridegroom, ask for section on JESUS is GOD, the SON]

"...I have mercy on thee, saith the LORD thy Redeemer." **Isaiah 54:8;p**

... see also passages on the Redeemer and Saviour:

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. **Isaiah 59:20**

"...I the LORD [am] thy Saviour and thy Redeemer, the mighty One of Jacob." **Isaiah 60:16;p**

"...O LORD, [art] our father, our redeemer; thy name [is] from everlasting." **Isaiah 63:16;p**

"...for I [am] with thee to save thee and to deliver thee, saith the LORD." **Jeremiah 15:20;p**

And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible. **Jeremiah 15:21**

"Their Redeemer [is] strong; the LORD of hosts [is] his name..." **Jeremiah 50:34;p**

And Thomas answered and said unto him **[JESUS],** My Lord and my God. **John 20:28**

"Him hath God **[the Father]** exalted with his right hand [to be] a Prince and a Saviour..." **Acts 5:31;p**

"...God according to [his] promise raised unto Israel a Saviour, Jesus:" **Acts 13:23;p**

"To redeem them that were under the law..." **Galatians 4:5;p**

"...the Saviour, the Lord Jesus Christ:" **Philippians 3:20;p**

"...God our Saviour, and Lord Jesus Christ..." **1 Timothy 1:1;p**

"...our Saviour Jesus Christ...": **2 Timothy 1:10;p**

"...Lord Jesus Christ our Saviour." **Titus 1:4;p**

"...the glorious appearing of the great God and our Saviour Jesus Christ;" **Titus 2:13;p**

"Who gave himself for us, that he might redeem us from all iniquity..." **Titus 2:14;p**

"...Jesus Christ our Saviour;" Titus 3:6;p

"...God and our Saviour Jesus Christ;" 2 Peter 1:1;p

"...our Lord and Saviour Jesus Christ." 2 Peter 1:11;p

"...the Lord and Saviour Jesus Christ..." 2 Peter 2:20;p

"...our Lord and Saviour Jesus Christ. To him [be] glory both now and for ever. Amen." 2 Peter 3:18;p

In one passage the "Angel of HIS Presence" saves and redeems from "all evil" [Genesis 48:16] in HIS love and pity, yet also that **only GOD is the Saviour and Redeemer**, who "...he might redeem us from all iniquity..." [Titus 2:14;p].

Still, **the LORD is the Saviour and Redeemer** and further, that it is **CHRIST JESUS** who is the Saviour and Redeemer from all iniquity and evil.

MICHAEL is CHRIST JESUS, the very "presence of GOD", the **HIGHEST MESSENGER of the FATHER's Love**, and the Love of GOD.

It is said of the "Angel", "In all their affliction he was afflicted ...he bare them, and carried them all the days of old." Isaiah 63:9

Who is it that is afflicted for us, bears and carries us? **CHRIST JESUS:**

"... the LORD thy God bare thee..." Deuteronomy 1:31;p

And [even] to [your] old age I [am] he; and [even] to hoar hairs will I carry [you]: I have made, and I will bear; even I will carry, and will deliver [you]. Isaiah 46:4

But he [was] wounded for our transgressions, [he was] bruised for our iniquities: the chastisement of our peace [was] upon him; and with his stripes we are healed. Isaiah 53:5

... he shall bear their iniquities. Isaiah 53:11;p

... so he was their Saviour. Isaiah 63:8;p

MICHAEL [WHO IS LIKE UNTO GOD?] What is HIS name? How Shall We Call HIM?

"...The LORD, The God of hosts, [is] his name ... Wonderful ... The King Of Glory ... **IMMANUEL...**"

Who [is] a God like unto thee, that pardoneth iniquity, and passeth by the transgression ... Micah 7:18;p

[9G] "The LORD rebuke thee." - with subsection Moses Resurrection

MICHAEL rebukes **satan** [the accuser] saying, "the LORD rebuke thee."

Both "the Angel of the LORD" [JESUS CHRIST/MICHAEL] and the "LORD" rebukes **Satan** saying, "the LORD rebuke thee."

The Great Controversy between CHRIST/MICHAEL and **satan** here with Joshua the Highpriest:

And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. (Zechariah 3:1)

And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: [is] not this a brand plucked out of the fire? (Zechariah 3:2)

Now Joshua was clothed with filthy garments, and stood before the angel. (Zechariah 3:3)

And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. (Zechariah 3:4)

And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by. (Zechariah 3:5)

The "LORD said unto Satan..." "...the LORD rebuke thee...". **Satan** was there to "resist him" [CHRIST JESUS] [for this was none other than the "LORD that hath chosen Jerusalem"] for what HE was about to do for Joshua the Highpriest who was "clothed with filthy garments" and had "iniquity".

The "filthy garments" represented the unrighteousness of Joshua and his "iniquity" [sin], also his character and works [Isaiah 64:6]. Clothing in scripture is a symbol of the character. White raiment is a symbol of CHRIST's spotless character, HIS perfect righteousness. Notice that this "angel" and "angel of the LORD" that Joshua the Highpriest stands before is the one who "have caused thine iniquity to pass from" him. Who alone can forgive sin? [Mark 2:7; Luke 5:21; Psalms 51:4; etc] This is no mere being before Joshua, but it is CHRIST JESUS HIMSELF, and **satan** stands against them, accusing of the "iniquity" of the Highpriest Joshua.

It is the same with Moses...

MICHAEL THE ARCHANGEL [JESUS CHRIST, the RESURRECTION and the LIFE], also says the same when contending with Satan over the body of Moses.

MICHAEL/CHRIST came to resurrect Moses and to take him from the clutches of the grave, death and **satan**, see [Romans 5:14]

Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. (Jude 1:9)

In **Zechariah** it says the "LORD" rebukes Satan, who is resisting HIM, by saying, "the LORD

rebuke thee” and in **Jude**, concerning **MICHAEL/JESUS** who is contending with a resisting **Satan**, says, “the LORD rebuke thee.”

Notice the “Angel” before Joshua the High Priest says, “Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment.”. JESUS gives us HIS righteousness and takes away our iniquity:

Hide thy face from my sins, and blot out all mine iniquities. (**Psalms 51:9**)

And he shall redeem Israel from all his iniquities. (**Psalms 130:8**)

Let thy priests be clothed with righteousness; and let thy saints shout for joy. (**Psalms 132:9**)

I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh [himself] with ornaments, and as a bride adorneth [herself] with her jewels. (**Isaiah 61:10**)

And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. (**Jeremiah 33:8**)

Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause [you] to dwell in the cities, and the wastes shall be builded. (**Ezekiel 36:33**)

He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. (**Micah 7:19**)

[Saying], Blessed [are] they whose iniquities are forgiven, and whose sins are covered. (**Romans 4:7**)

For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. (**Hebrews 8:12**)

And their sins and iniquities will I remember no more. (**Hebrews 10:17**)

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. (**Revelation 3:5**)

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and [that] the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. (**Revelation 3:18**)

And round about the throne [were] four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. (**Revelation 4:4**)

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and

kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; (Revelation 7:9)

And the armies [which were] in heaven followed him upon white horses, clothed in fine linen, white and clean. (Revelation 19:14)

Please, also notice that MICHAEL would not bring against Satan, even at this time, a “railing accusation”:

Railing: Greek: “blasphēmia” “βλασφημία”; meaning: “slander”, “impious speech”, “blasphemy” from Greek: “blasphēmos” “βλάσφημος”; meaning: “speaking evil”, “reproachful speech”, “slanderous accusation” [Strong's Concordance] [Thayer's Lexicon].

Since MICHAEL is JESUS, HE would not even sin before HIS incarnation by speaking evil or blaspheming.

The word "angel" simply means "messenger", and has no other inherent connotation in it. It can refer to Jesus/ Michael - GOD [the Son, Uncreated Creator], or even of the Holy Spirit [God, Uncreated Creator], being "sent" from the Father [God, Uncreated Creator], or it may also refer to man, or to an "angel" [angelic being of the heavenly host, a created being]. The context always dictates to the additional connotation that word "angel" is to have throughout. We shall come to this a bit later for specific examples and comparisons.

Again, the context is speaking of the Father and of the Son [both Uncreated Creator; Hebrews 1:8], and so when we come to Hebrews 1:5 and its "angel" passage [already knowing that the word "angel" simply means "messenger", and it is the context which further declares connotation], we then consider the context, that this "angel" passage is referring to those "angels" which are of the created Heavenly Host, like Gabriel, Cherubim, Seraphim, Lucifer etc. For the passages of Hebrews are showing how Christ Jesus [GOD, the Son] is above all that which is created, He is ruler [some passages KJV use the word "prince" "sar"] of all.

Just so if other people ask, No, Christ Jesus never committed any sin, at any point ever, neither before, nor after taking upon himself humanity.

"...lamb shall be without blemish..." [Exodus 12:5]

"...the innocent blood..." [Matthew 27:4]

"... lo, nothing worthy of death is done unto him." [Luke 23:15]

"... this man hath done nothing amiss." [Luke 23:41]

"...I have kept my Father's commandments..." [John 15:10]

"... I find in him no fault [at all]." [John 18:38]

"... I find no fault in him." [John 19:4]

"... I find no fault in him." [John 19:6]

"...the obedience of one..." [Romans 5:19]

"...who knew no sin..." [2 Corinthians 5:21]

"...without sin." [Hebrews 4:15]

"...[who is] holy, harmless, undefiled, separate from sinners..." [Hebrews 7:26]

"Who did no sin, neither was guile found in his mouth:" [1 Peter 2:22]

"...in him is no sin." [1 John 3:5]

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God..." Hebrews 9:4;p

Also, who is the only one with the power to Resurrect the Dead?

We see that Moses was raised from the Dead and the Grave by **MICHAEL** [whose voice can raise the dead, 1 Thessalonians 4:16; see section [9A] The LORD descends, A Shout, A Voice, A Resurrection]? We have only Turn to the Gospels to see further evidence:

And, behold, there appeared unto them Moses and Elias talking with him. (Matthew 17:3)[Elijah never died, for he was translated alive and taken up into Heaven]

And there appeared unto them Elias with Moses: and they were talking with Jesus. (Mark 9:4) - take careful note that this appearance of Moses and Elijah was no mere dream or vision, but truly happened -

But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. Luke 9:32

And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. (Mark 9:10)

"Nevertheless death reigned from Adam to Moses..." (Romans 5:14;p), for we see that Christ Jesus/Michael Raised Moses and was the first to be so raised in such a fashion and taken to heaven, for Enoch and Elijah never died, while others were raised and died again, awaiting their resurrection still in sleep, and there was only one other instance, at Jesus own resurrection that He raised others around Jerusalem and took them with Him when He ascended at the Mt of Olives as the Firstfruits unto God...

[There is an awesome typology given here at the Mount of Transfiguration [Moses, Elijah and Jesus, all glorified] that Peter also addresses in His epistles, which can be discussed later]

How can Moses be raised before Jesus some will ask? Well, other than the texts clearly stating so, Moses was raised in promise of the fulfillment of Christ's own resurrection to come ["he was raised to immortal life, holding his title in the name of the Redeemer"], and thus even appears on the Mount of Transfiguration raised, being sent of the Father, and so speaking with Christ Jesus

who was about to go to Jerusalem to die and be raised. Moses could not have been raised beforehand otherwise. Therefore, all who are raised, are only raised because Christ Jesus was crucified, died and was raised [He being the firstfruits, and firstborn [iow, the pre-eminent]], etc.

Moses Resurrection:

Look at the OT texts, in regards to Moses death and burial:

Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan... **Deuteronomy 4:21;p**

But I must die in this land, I must not go over Jordan... **Deuteronomy 4:22;p**

So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. **Deuteronomy 34:5**

And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day. **Deuteronomy 34:6**

Notice that it was "the LORD" who buried Moses "in a valley in the land of Moab", so that "no man knoweth of his sepulchre unto this day." Christ Jesus/Michael kept the burial place of Moses a secret, so that they [the peoples Israel] would not seek to worship him in death, nor his place of burial.

Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. **Jude 1:9**

Notice that Michael ["Who is like unto God?"], contends with the devil who is resisting Him about raising Moses to life, hence "disputed about the body of Moses". For the devil [satan] claimed Moses was his captive in death ["...him that had the power of death, that is, the devil." **Hebrews 2:14;p**], since Moses had sinned in striking the rock twice, disobeying the LORD, who had said, only speak to it [**Numbers 20:8**].

Since Christ Jesus is Michael, we know that JESUS is the "...I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" **John 11:25;p**

We see that Moses was raised from the Dead and the Grave by MICHAEL [for whose voice can raise the dead?, "the Lord himself shall descend from heaven ...with the voice of the archangel...the dead in Christ shall rise..." **1 Thessalonians 4:16;p**]?

Turning to the Gospels:

...Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, **Matthew 17:1;p**

And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. **Matthew 17:2**

"transfigured before them", in their direct eyesight.

And, behold, there appeared unto them Moses and Elias talking with him. (Matthew 17:3)[Elijah never died, for he was translated alive and taken up into Heaven]

"behold": "idou" "ἰδοῦ"; meaning: "1) behold, see, lo[ok]" [Strong's Concordance] [see also Thayer's Lexicon and Vine's Expository]

"appeared": "optanomai" "ὀπτάνομαι"; meaning: "1) to look at, behold; 2) to allow one's self to be seen, to appear" [Strong's Concordance] [see also Thayer's Lexicon and Vine's Expository]

And when the disciples heard [it], they fell on their face, and were sore afraid. Matthew 17:6

And when they had lifted up their eyes, they saw no man, save Jesus only. Matthew 17:8

Notice, that after falling upon their faces and hiding, they then lifted their "eyes" and "saw no man, save Jesus only", which means that they had literally seen two others [context], namely Moses and Elijah [Elias] before.

And there appeared unto them Elias with Moses: and they were talking with Jesus. (Mark 9:4) - take careful note that this appearance of Moses and Elijah was no mere dream or vision, but truly happened -

They saw "Moses" actually "talking with Jesus".

But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. Luke 9:32

Notice this passage says that they were "awake" [and some translations say, "fully awake"; ASV, BBE, DET, WEB, etc] and "saw his glory" and "the two men that stood with him".

And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. (Mark 9:10)

Notice, that once they had seen the resurrected Moses and the Translated Elijah [Elias], they [Peter, James and John] then questioned Jesus on their resurrection, saying "the rising from the dead should mean"... , for they had truly seen Moses "ris[en] from the dead" and glorified in white raiment.

...Now to Peter's later account.

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 2 Peter 1:16

For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. 2 Peter 1:17

And this voice which came from heaven we heard, when we were with him in the holy mount. 2 Peter 1:18

Notice, Peter specifically says that they were "with him [Jesus] in the holy mount" and were "eyewitnesses" [they literally saw the event] of the Transfiguration of Jesus Christ, and "heard" "the voice" [of the Father].

"eyewitnesses": "epoptēs" "ἐπόπτης"; meaning: "1) an overseer, inspector; 2) spectator, eye witness of anything" [Strong's Concordance]; "...to be used here to designate those privileged to be present at the heavenly spectacle of the transfiguration of Christ." Thayer's lexicon]; "Eyewitness: primarily "an overseer" (epi, "over"), then, a "spectator, an eye-witness" of anything, is used in 2 Peter 1:16 of those who were present at the transfiguration of Christ. ... Cp. epopteuo, "to behold," 1 Peter 2:12, 3:2." [Vine's Expository]

"Nevertheless death reigned from Adam to Moses..." (Romans 5:14;p), for we see that Christ Jesus/Michael Raised Moses, for Enoch and Elijah never died, [There is an awesome typology given here [Moses, Elijah and Jesus, all glorified] that Peter also addresses in His epistles, which can be discussed later], while others were raised and died again, awaiting their resurrection still in sleep [as all of scripture describes], but yet others like the Saducees of old, are actually denying the resurrection, by teaching the spiritism of Roman [Platonic dualism] theology....

The same day came to him the Sadducees, which say that there is no resurrection, and asked him, **Matthew 22:23**

Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, **Mark 12:18**

Then came to [him] certain of the Sadducees, which deny that there is any resurrection; and they asked him, **Luke 20:27**

"For the Sadducees say that there is no resurrection..." **Acts 23:8;p**

...yet we see Jesus said to them...

Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. **Matthew 22:29**

But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, **Matthew 22:31**

And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I [am] the God of Abraham, and the God of Isaac, and the God of Jacob? **Mark 12:26**

But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: **Luke 20:35**

Neither can they die any more ... **Luke 20:36;p**

Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham... Isaac, and ... Jacob. **Luke 20:37;p**

For he is not a God of the dead, but of the living: for all live unto him. **Luke 20:38**

He is not the God of the dead, but the God of the living: ye therefore do greatly err. Mark 12:27

[9H] Those who wrestle with GOD, Those who wrestle the Angel, The New Name:

Let us look now at the "man" [who wrestles with Jacob] who gives a new name and compare to ALMIGHTY GOD who gives a new name:

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. (Genesis 32:24)

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. (Genesis 32:25)

And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. (Genesis 32:26)

And he said unto him, What [is] thy name? And he said, Jacob. (Genesis 32:27)

And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. (Genesis 32:28)

And Jacob asked [him], and said, Tell [me], I pray thee, thy name. And he said, Wherefore [is] it [that] thou dost ask after my name? And he blessed him there. (Genesis 32:29)

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. (Genesis 32:30)

Jacob says unto the "man", "Tell [me], I pray thee, thy name.". See also **Manoah, etal.**, who asked the same of **CHRIST JESUS** that came down unto them.

Jacob declares, "I have seen God face to face, and my life is preserved." This was no ordinary being, or "man", this was **GOD ALMIGHTY - JESUS CHRIST**, the very "angel" "of the **LORD**" [SON of the **FATHER**].

"And God appeared unto Jacob again ... blessed him." (Genesis 35:9;p)

And God said unto him, Thy name [is] Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. (Genesis 35:10)

"And God said unto him, I [am] God Almighty: be fruitful and multiply..." (Genesis 35:11;p)

[Notice, "fruitful and multiply", compare to **Genesis and Abraham**, etc]

And God went up from him in the place where he talked with him. (Genesis 35:13)

"...by his strength he had power with God:" (Hosea 12:3;p)

Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him [in] Bethel, and there he spake with us; (Hosea 12:4)

Even the LORD God of hosts; the LORD [is] his memorial. (Hosea 12:5)

"...the LORD appeared to Abram, and said unto him, I [am] the Almighty God; walk before me, and be thou perfect." (Genesis 17:1;p)

And I will make my covenant between me and thee, and will multiply thee exceedingly. (Genesis 17:2)

And Abram fell on his face: and God talked with him, saying, (Genesis 17:3)

"Neither ... called Abram, but thy name shall be Abraham..." (Genesis 17:5;p)

"And God said unto Abraham ... thou shalt not call her name Sarai, but Sarah [shall] her name [be]." (Genesis 17:15;p)

And he left off talking with him, and God went up from Abraham. (Genesis 17:22)

"... the LORD the God, who didst choose Abram ... gavest him the name of Abraham;" (Nehemiah 9:7;p)

"...thou shalt be called by a new name, which the mouth of the LORD shall name." (Isaiah 62:2;p)

Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. (Isaiah 62:4)

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona..." (Matthew 16:17;p)

"And I say also unto thee, That thou art Peter..." (Matthew 16:18;p)

"...To him that overcometh will I give ... will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth [it]." (Revelation 2:17;p)

"...I will write upon him the name of my God, and the name of the city of my God, [which is] new Jerusalem, which cometh down out of heaven from my God: and [I will write upon him] my new name." (Revelation 3:12;p)

A "man" wrestles with Jacob and gives him a new name, "Israel". ALMIGHTY GOD gives the new name to Abram and Sarai, being "Abraham and Sarah". JESUS gives a new name to Simon, "Peter". GOD went up from them and Jacob said he had seen GOD face to face. Saul meets CHRIST JESUS, now called "Paul", after the road to Damascus event:

Then Saul, (who also [is called] Paul,) filled with the Holy Ghost, set his eyes on him, (Acts 13:9)

Christ/Michael is that messenger, of the Father...

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. John 14:6

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. Malachi 3:1

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Hebrews 3:1

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. Isaiah 63:9

[9I] The Person who sees, hears, blesses, multiplies, and who is always with us:

Let us now look at "The Angel of the LORD" and "The Angel of GOD" passages and compare further:

"And the angel of the LORD found her ..." (Genesis 16:7;p) [asking questions, as Jesus/God does throughout]

And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go?... (Genesis 16:8;p)

"And the angel of the LORD said unto her...". (Genesis 16:9;p)

And the angel of the LORD said unto her, I will multiply thy seed exceedingly... (Genesis 16:10;p)

And the angel of the LORD said unto her, ... the LORD hath heard thy affliction. (Genesis 16:11;p)

And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? (Genesis 16:13)

... well was called Beerlahairoi... (Genesis 16:14;p)

Beerlahairoi: Hebrew: "Bě'er la-Chay Ro'iy" "בְּאֵר לַחַי רֹאִי"; meaning: "well of the Living One seeing me" [Strong's Concordance] or "well of the life of vision" [Gesenius's Lexicon].

And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he [is]. (Genesis 21:17)

"...I will make him a great nation." (Genesis 21:18;p)

And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he

said, Here [am] I. (Genesis 22:11)

[Compare to, "Jacob, Jacob..." [Genesis 46:2] and "Moses, Moses..." [Exodus 3:4] and "Simon, Simon..." [Luke 22:31] and "Martha, Martha..." [Luke 10:41] and "Saul, Saul..." [Acts 9:4, 22:7, 26:14] and "My God, My God..." [Psalms 22:1; Matthew 27:46; Mark 15:34]]

"...I know that thou fearest God, seeing thou hast not withheld thy son, thine only [son] from me." (Genesis 22:12;p)

And Abraham called the name of that place Jehovahjireh: as it is said [to] this day, In the mount of the LORD it shall be seen. (Genesis 22:14)

And the angel of the LORD called unto Abraham out of heaven the second time, (Genesis 22:15)

And said, By myself have I sworn, saith the LORD... (Genesis 22:16;p)

"...I will bless thee, and in multiplying I will multiply thy seed ..." (Genesis 22:17;p)

"...thou hast obeyed my voice." (Genesis 22:18;p)

Jehovahjireh: Hebrew: "Yĕhovah yireh" "יהוה יראה"; meaning: "YHVH sees" [Strong's Concordance].

And the angel of God spake ... (Genesis 31:11;p)

"...I have seen all that Laban doeth..." (Genesis 31:12;p)

I [am] the God of Bethel, where thou anointedst the pillar, [and] ... vowedst a vow unto me: ... (Genesis 31:13;p)

And Jacob vowed a vow, saying, If God will be with me... (Genesis 28:20;p)

...then shall the LORD be my God: (Genesis 28:21;p)

And this stone ... shall be God's house: and ... I will surely give the tenth unto thee. (Genesis 28:22;p)

And God came unto Balaam at night, ... but yet the word which I shall say unto thee, that shalt thou do. (Numbers 22:20;p)

And God's anger was kindled ... and the angel of the LORD stood in the way for an adversary against him... (Numbers 22:22;p)

And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand... (Numbers 22:23;p)

But the angel of the LORD stood in a path of the vineyards... (Numbers 22:24;p)

And when the ass saw the angel of the LORD... (Numbers 22:25;p)

And the angel of the LORD went further, and stood in a narrow place, where [was] no way to turn either to the right hand or to the left. (Numbers 22:26)

And when the ass saw the angel of the LORD... (Numbers 22:27;p)

And the LORD opened the mouth of the ass... (Numbers 22:28;p)

Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. (Numbers 22:31)

And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because [thy] way is perverse before me: (Numbers 22:32) [Notice, "perverse before me"]

And the ass saw me, ..., surely now also I had slain thee, and saved her alive. (Numbers 22:33;p)

And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. (Numbers 22:34)

And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak. (Numbers 22:35) [speaking only the words of the LORD, neither adding, neither subtracting]

And Balaam said unto Balak... the word that God putteth in my mouth, that shall I speak. (Numbers 22:38;p)

And God met Balaam... (Numbers 23:4;p)

And the LORD put a word in Balaam's mouth,... (Numbers 23:5;p)

... Must I not take heed to speak that which the LORD hath put in my mouth? (Numbers 23:12;p)

...while I meet [the LORD] yonder. (Numbers 23:15;p)

And the LORD met Balaam, and put a word in his mouth,...(Numbers 23:16;p)

But Balaam answered... All that the LORD speaketh, that I must do? (Numbers 23:26;p)

And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you. (Judges 2:1)

...but ye have not obeyed my voice:... (Judges 2:2;p)

... I will not drive them out from before you; ... (Judges 2:3;p)

...the angel of the LORD spake these words ... (Judges 2:4;p)

"...they sacrificed there unto the LORD." (Judges 2:5;p)

"And there came an angel of the LORD..." (Judges 6:11;p)

And the angel of the LORD appeared unto him, and said unto him, The LORD [is] with thee, thou mighty man of valour. (Judges 6:12)

And Gideon said unto him, Oh my Lord, if the LORD be with us, ... saying, Did not the LORD bring us up from Egypt? but now the LORD ... (Judges 6:13;p)

And the LORD looked upon him, ... have not I sent thee? (Judges 6:14;p)

...Oh my Lord, ... (Judges 6:15;p)

And the LORD said unto him, Surely I will be with thee,... (Judges 6:16;p)

...If now I have found grace in thy sight, then shew me a sign that thou talkest with me. (Judges 6:17;p)

Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set [it] before thee... (Judges 6:18;p)

And Gideon went in... and presented [it]. (Judges 6:19;p)

And the angel of God said unto him, Take ... and lay [them] upon this rock, and pour out the broth... (Judges 6:20;p)

Then the angel of the LORD put forth the end of the staff ... consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight. (Judges 6:21;p) [the gift sacrifice was accepted, even in a burnt offering]

"...an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face." (Judges 6:22;p)

And the LORD said unto him, Peace [be] unto thee; fear not: thou shalt not die. (Judges 6:23)

"Then Gideon built an altar there unto the LORD, and called it Jehovahshalom..." (Judges 6:24;p)

Jehovahshalom: Hebrew: "Yěhavah shalown" "יהוה שלום"; meaning: "YHVH is peace" [Strong's Concordance].

Many texts say the "Angel of the LORD" and "Angel of GOD" which are seen speaking in the first person, "I will bless...", "I will multiply...", "I will be with thee...", "Have I not sent thee?", "Ye have not obeyed my voice...", "By myself I have sworn...", "I will make him a great nation..." and are always connected directly with GOD HIMSELF:

...of the covenant which God made with our fathers, saying unto Abraham, ... (Acts 3:25;p).

These are JESUS CHRIST/MICHAEL.

[10] Questions and Answers; about Michael Archangel/Jesus Texts

[10A] **Question 1:** Did MICHAEL/JESUS need help in fighting against Satan who was interfering with the Kings of Persia?:

But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. **Daniel 10:13**

Answer 1:

No. It was the created angelic being "Gabriel" [withstood me] who needed the aid of MICHAEL/JESUS to fend off Satan [prince of the Kingdom of Persia] from interfering with the Kings of Persia, let us look at some context of this verse to see this and fill in some background:

But the prince of the kingdom of Persia [Satan] withstood me [Gabriel] one and twenty days: but, lo, Michael [Pre-incarnate JESUS], one of the chief princes, came to help me [Gabriel]; and I [Gabriel] remained there with the kings of Persia. (Daniel 10:13)

How can we be sure of this? By the context:

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing [was] true, but the time appointed [was] long: and he understood the thing, and had understanding of the vision. **Daniel 10:1**

In those days I Daniel was mourning three full weeks. **Daniel 10:2**

I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. **Daniel 10:3**

And in the four and twentieth day of the first month, as I was by the side of the great river, which [is] Hiddekel; **Daniel 10:4**

Daniel has a vision, which follows up the previous ones in **Daniel 2, 7, 8** [Chapter 8's vision is not completely explained and is explained further in **Chapter 9**]

Then Daniel sees JESUS CHRIST/MICHAEL HIMSELF in vision. How shall we know this?

By comparing scripture with scripture [However, to know this for sure and to fully answer this question, it will be further addressed in a question and answer to come.]

Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins [were] girded with fine gold of Uphaz: **Daniel 10:5**

His body also [was] like the beryl, and his face as the appearance of lightning, and his eyes as

lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. **Daniel 10:6**

And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. **Daniel 10:7**

Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. **Daniel 10:8**

Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. **Daniel 10:9**

Daniel, upon seeing this "great vision" of **JESUS CHRIST/MICHAEL**, faints. These passages will be later compared to others in a following question and answer, so that all may know for certain that Daniel, indeed saw **CHRIST JESUS**.

But now, after fainting, another "hand touched" Daniel. Who is this? It is "**Gabriel**". This very same "hand" of the angelic created being "**Gabriel**" also comes to Daniel, being "sent" of **JESUS CHRIST**, in his other visions to help Daniel to "understand" the visions.

Compare Daniel Seeing **JESUS/MICHAEL** then fainting afterwards and getting help by **Gabriel** being sent of **JESUS**, "then was I in a deep sleep on my face, and my face toward the ground" in **Daniel 10:9** and Compare to **Daniel 8:18** "I was in a deep sleep on my face toward the ground"

Daniel then speaks with **Gabriel**:

Compare "I am come for thy words" in **Daniel 10:12**, also "sent" in **Daniel 10:11** to **Daniel 9:21** "being caused to fly swiftly" and **Daniel 9:22** "And he informed [me], and talked with me" and **Daniel 9:23** "I am come to shew [thee]" and **Daniel 8:17** "So he came near where I stood"

Compare "hand" in **Daniel 10:10** to **Daniel 9:21** "touched me" and **Daniel 8:18** "he touched me, and set me upright"

Compare "understand" in **Daniel 10:11-14** to **Daniel 9:22** "skill and understanding" and **Daniel 9:23** "therefore understand the matter, and consider the vision." and **Daniel 9:25** "Know therefore and understand" and **Daniel 8:16** "make this [man] to understand the vision" and **Daniel 8:17** "Understand, O son of man" and **Daniel 8:19** "Behold, I will make thee know" and **Daniel 7:16** "So he told me, and made me know the interpretation of the things."

Compare "for from the first day that thou didst set thine heart" and "to chasten thyself before thy God" and "thy words were heard" in **Daniel 10:12** to **Daniel 9:23** "At the beginning of thy supplications the commandment came forth" and **Daniel 8:15** "sought for the meaning" and **Daniel 7:16** "asked him the truth of all this" and **Daniel 7:19** "Then I would know the truth of the fourth beast"

Compare "O man greatly beloved" in **Daniel 10:19** to **Daniel 9:21** "for thou [art] greatly beloved"

Compare "like the appearance of a man" in **Daniel 10:18** to **Daniel 9:21** "even the man **Gabriel**,

whom I had seen in the vision at the beginning" and **Daniel 8:15** "behold, there stood before me as the appearance of a man" and **Daniel 8:16** "**Gabriel**" and **Daniel 7:16** "one of them that stood by"

And, behold, an hand touched me, which set me upon my knees and [upon] the palms of my hands. **Daniel 10:10**

And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. **Daniel 10:11**

Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. **Daniel 10:12**

But the prince of the kingdom of Persia [**Satan**] withstood me [**Gabriel**] one and twenty days: but, lo, Michael [**Pre-incarnate JESUS**], one of the chief princes, came to help me [**Gabriel**]; and I [**Gabriel**] remained there with the kings of Persia. (**Daniel 10:13**)

Gabriel continues speaking to Daniel about events happening and yet to occur:

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision [is] for [many] days. **Daniel 10:14**

And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. **Daniel 10:15**

And, behold, [one] like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. **Daniel 10:16**

For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. **Daniel 10:17**

Then there came again and touched me [one] like the appearance of a man, and he strengthened me, **Daniel 10:18**

And said, O man greatly beloved, fear not: peace [be] unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. **Daniel 10:19**

Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. **Daniel 10:20**

But I will shew thee that which is noted in the scripture of truth: and [there is] none that holdeth with me [**Gabriel**] in these things, but Michael your prince. **Daniel 10:21**

Notice that this last text in **Daniel 10** again verifies that **MICHAEL/JESUS** is more knowledgeable than **Gabriel** [**and of course, He - Jesus - is God!**], who has been speaking with Daniel the whole

time about future events and prophecy. Notice that this text reveals that **MICHAEL/JESUS** is Daniels "Prince" ["your prince"]. The very "**MESSIAH THE PRINCE**".

Please refer back to the section [5] **The Two Princes** for more "Prince" texts of **MICHAEL/JESUS**.

We will also notice that in the Hebrew, there is no Chapter division, and **Chapter 11**, we see **Gabriel** continuing to speak...

Also I in the first year of Darius the Mede, [even] I, stood to confirm and to strengthen him.
Daniel 11:1

And now will I shew thee the truth. ... **Daniel 11:2;p** etc.

Let us now address an objection that usually shows up here that sometimes is raised in regards to **Question 1**.

Some have said that the passage in **Daniel 10:21** and **Daniel 11:1** show that it was **MICHAEL** who needed help because of the verse which says, "...I, stood to confirm and to strengthen him" [**Daniel 11:1;p**], and these take the words "strengthen him" and use them to say that "**Gabriel**" strengthened "**MICHAEL**", the "**him**", but let us look even closer at these two texts to see that this is not so:

Yet, **Jesus [Michael]** was not the one who needed help as the **Answer to Question 1** shows, but so that we may further see that...

The context reveals that it was **Gabriel**, who warred against **Satan** and needed the assistance from **Michael [Jesus]**, and it was then that Gabriel came to Daniel, after being waylaid, and finally comes to "stand" for, "confirm" and to "strengthen" the "King of Persia", "**Darius the Mede**", the very "**him**" of the same verse in **Daniel 11:1**.

But the prince of the kingdom of Persia [**Satan**] withstood me [**Gabriel**] one and twenty days: but, lo, Michael [**Jesus**], one of the chief princes, came to help me [**Gabriel**]; and I [**Gabriel**] remained there with the kings of Persia. **Daniel 10:13**

But I [**Gabriel**] will shew thee [**Daniel**] that which is noted in the scripture of truth: and [there is] none that holdeth with me [**Gabriel**] in these things, but Michael [**Jesus**] your [**Daniel/Israel**] prince. **Daniel 10:21**

...again there is no actual Chapter divisions in the Hebrew...so we continue as normal, with **Gabriel** speaking...

Also I [**Gabriel**] in the first year of **Darius the Mede**, [even] I [**Gabriel**], stood to confirm and to strengthen him. **Daniel 11:1**

Here is some of the pre-context, in which **Gabriel** is sent by **Jesus** to **Daniel**, for we will notice that even in the previous visions it was **Gabriel** that always touched **Daniel** by his hand:

And, behold, an hand touched me, which set me upon my knees and [upon] the palms of my

hands. (Daniel 10:10)

And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. (Daniel 10:11)

Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. (Daniel 10:12)

Also I in the first year of Darius the Mede, [even] I, stood to confirm and to strengthen him.
Daniel 11:1

Again, looking at the text of Daniel 11:1...

"Also I" [the "I" is Gabriel, the one still speaking to Daniel]

"in the first year of Darius the Mede" [the only other person mentioned in this text]

"[even] I" [the "I" is again Gabriel, who is still speaking]

"stood to confirm and to strengthen him" [the words "confirm" and to "strengthen" are in regards to the "him" [Darius the Mede]. To "confirm" means to make to be "courageous, make resolute, to support" and to "strengthen" means to be a "place of refuge, a bulwark" against the lies and snares of satan who was working to stop the prophecy from going forward as we see in Daniel 10:1,13 and in Ezra 1:1 through 4:1-6].

Because of the manipulation of Satan [the prince of the kingdom of Persia; Daniel 10:13;p] behind the scenes, trying to prevent the prophecies of God, Gabriel was sent to strengthen Darius to fulfill the word of the Lord.

The text is Chiastically sealed. A, B, A1, B1

A = "I", Gabriel

B = "Darius the Mede"

A1 = "I", Gabriel

B1 = "him" [again "Darius the Mede"]

Yet none even have to take my word for it, nor the scriptures if they do not want, but perhaps we may also consider another valuable commentary [not that they are the guide] of which even others also see this. if not the context and structure itself:

"Here, 1. The angel Gabriel lets Daniel know the good service he has done to the Jewish nation (v. 1): "In the first year of Darius the Mede, who destroyed Babylon and released the Jews out of that house of bondage, I stood a strength and fortress to him, that is, I was instrumental to protect him, and give him success in his ward, and, after he had conquered Babylon, to confirm

him in his resolution to release the Jews," which, it is likely, met with much opposition." -
Matthew Henry Commentary on Daniel 11:1; , Blue Letter Bible commentaries -
[http://www.blueletterbible.org/commentaries/comm_view.cfm?](http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=4&contentID=1514&commInfo=5&topic=Daniel&ar=Dan_11_1)
[AuthorID=4&contentID=1514&commInfo=5&topic=Daniel&ar=Dan_11_1](http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=4&contentID=1514&commInfo=5&topic=Daniel&ar=Dan_11_1)

[10B] **Question 2:** Is not **Gabriel** the "Angel of HIS Presence"?:

And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. (Luke 1:11)

And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. (Luke 1:19)

Answer 2:

No, **Gabriel** is not the "Angel of HIS Presence", but rather **MICHAEL/JESUS** is. Notice where **Gabriel** appears, "on the right side of the altar of incense".

Gabriel is "an angel of the LORD" that is said to "stand in the presence of GOD", which is different than the "Angel of HIS Presence".

Standing in another's presence is different than being the actual "presence of GOD" as **MICHAEL/JESUS** is:

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. (Isaiah 63:9)

Also notice that "the Angel of HIS Presence" was the one who saved them, and in HIS pity and love HE redeemed them, and that it was HE who bore them and carried them all the days of old. It was the "Angel [sent, messenger] of HIS [the Father's] Presence" that was afflicted in all their affliction. That is none other than **MICHAEL/CHRIST JESUS** [whom has always, "...loved thee with an everlasting love..." **Jeremiah 31:3;p**]:

Thou hast with [thine] arm redeemed thy people,... (Psalms 77:15;p)

... the LORD, who redeemed Abraham... (Isaiah 29:22;p)

But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called [thee] by thy name; thou [art] mine. (Isaiah 43:1)

Sing, O ye heavens; for the LORD hath done [it]... for the LORD hath redeemed Jacob, and glorified himself in Israel. (Isaiah 44:23;p)

Go ye forth of Babylon...say ye, The LORD hath redeemed his servant Jacob. (Isaiah 48:20;p)

But he [was] wounded for our transgressions, [he was] bruised for our iniquities: the chastisement of our peace [was] upon him; and with his stripes we are healed. (Isaiah 53:5)

... he shall bear their iniquities. (Isaiah 53:11;p)

The LORD hath appeared of old unto me, [saying], Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. (Jeremiah 31:3)

For the LORD hath redeemed Jacob, and ransomed him...(Jeremiah 31:11;p)

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. (John 17:5)

[10C] **Question 3:** Is the SON of GOD, JESUS/MICHAEL, ever referred to as an “Angel” directly in the scripture [as Messenger of the FATHER, not a created being of the Heavenly Host]?

Answer 3:

Yes. In **Exodus 3:**

And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush ... Exodus 3:2;p

And when the LORD saw ... God called unto him out of the midst of the bush, and said, Moses, Moses... Exodus 3:4;p

And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest [is] holy ground. Exodus 3:5 [recompare to Joshua before the "Captain of the Host of the LORD" [Joshua 5:14-15] - JESUS/MICHAEL]

Moreover he said, I [am] the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. Exodus 3:6

And the LORD said, I have surely seen the affliction of my people ... and have heard their cry ... for I know their sorrows; Exodus 3:7;p

And I am come down to deliver ... Exodus 3:8;p

... I have also seen the oppression ... Exodus 3:9;p

And Moses said unto God, Behold, [when] I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What [is] his name? what shall I say unto them? Exodus 3:13

And God said unto Moses, I AM THAT I AM: ..., I AM hath sent me unto you. Exodus 3:14;p

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this [is] my name for ever, and this [is] my memorial unto all generations. Exodus 3:15

Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and [seen] that which is done to you in Egypt: Exodus 3:16

Yet, let us also hear and take notice what the wicked shall say:

And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee. Exodus 4:1

GOD HIMSELF, the SON [the Messenger/Sent/Angel/Apostle of GOD the FATHER] came down, MICHAEL, HE hath Descended and gave evidence... and GOD says:

That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. Exodus 4:5

Also, Yes. In **Daniel Chapter 3**, there is a direct reference to JESUS. There the SON of GOD is directly referred to as an "Angel" [as Messenger of the FATHER, not a created being of the Heavenly Host]:

... Lo, I see four men loose, ... the form of the fourth is like the Son of God. (Daniel 3:25;p)

... Blessed [be] the God ..., who hath sent his angel, and delivered his servants ... that they might not serve nor worship any god, except their own God. (Daniel 3:28;p)

In fact, the whole of the **Book of Daniel** is truly about JESUS CHRIST/MICHAEL, just as the **Book of Revelation** is:

Yea, the whole **Book of Daniel** is about CHRIST JESUS/MICHAEL, the very "GOD/LORD/MOST HIGH GOD" [throughout the **Book of Daniel**, ie see **Daniel 9:4**, compare to **Exodus 20:6** and **John 14:15**, etc] of Daniel, Hananiah, Mishael and Azariah, and even later in life, Nebuchadnezzar...and it reveals the Love of HIM who is ever loving, ever watchful, ever interested, ever faithful, ever among HIS people and ever working on our behalf...

JESUS is seen as:

the "...Stone..." in **Daniel 2:35,45**

as "...the form of the fourth is like the Son of God." in **Daniel 3:25**

as "...[one] like the Son of man came with the clouds of heaven,..." in **Daniel 7:13**

as "...the Prince of the host..." in **Daniel 8:11**

as "...the Prince of Princes..." in **Daniel 8:25**

as "...MESSIAH the Prince..." and "...MESSIAH..." in **Daniel 9:25-26** [see **Isaiah 61:1**; **John 1:41**, **4:25**; **Luke 4:18**; **Acts 4:27**, **10:38**, etc]

as "...he..." who "...shall confirm the covenant ...with many..." in **Daniel 9:27** [see **Matthew 26:28**;

Mark 14:24; Luke 22:20; 1 Corinthians 11:25; Hebrews 2:3, 12:24, etc]

as "...a certain man clothed in linen, whose loins [were] girded with fine gold of Uphaz: His body also [was] like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude..." in **Daniel 10:5-6**

as "the Prince of the Covenant" in **Daniel 11:22**

as "...MICHAEL...", "...your Prince...", "...chief prince...", "...Great Prince which standeth for thy people..." in **Daniel 10:13,21, 12:1**

Yes, in so many other places [**Joshua, Manoah, etc., see sections [9B] Moses, Joshua, Acts, A Holy Person, Holy Ground, Shoes and Worship; [9E] The Wonderful Name, etc]** as is already witnessed previously.

Jesus is referenced as the "Angel" in so many other places as we have already seen, in both the Old and New Testaments, from **Genesis to Revelation**.

We may also consider that which is stated in **Malachi Chapter 3** of JESUS, as the "Messenger of the Covenant", which is a direct reference to the passages in **Daniel**:

Behold, I will send my messenger [John the Baptist, the forerunner, voice of one crying in the wilderness], and he shall prepare the way before me [Christ Jesus]: and the Lord [Christ Jesus], whom ye seek, shall suddenly come to his [Christ Jesus] temple, even the messenger of the covenant [Christ Jesus], whom ye delight in: behold, he [Christ Jesus] shall come, saith the LORD of hosts. (**Malachi 3:1**)

Again, the word "angel" in reference to **CHRIST JESUS/MICHAEL** [caps merely referring to **GOD, Uncreated Creator, as opposed to created creature**] in no way signifies **HIM** as created, for the words simply means "sent", "messenger" and the context always dictates whether that which is in reference with it is the **ETERNAL SELF-EXISTANT CREATOR GOD THE SON [MICHAEL/JESUS]** and even the **ETERNAL SELF-EXISTANT CREATOR GOD the HOLY SPIRIT [the "COMFORTER"; John 15:26]** is sent ["send"] or someone who is a created being, deriving their life from the **CREATOR**, like "the angel" "Gabriel" or a Prophet like "John the Baptist", etc.

After all, is not Christ Jesus called "the Apostle" [**Hebrews 3:1**], "messenger of the covenant" [**Malachi 3:1**], "the angel of His presence" [**Isaiah 63:9**], "sent of the Father" [**John 5:23**], "the presence of God" [**Psalms 68:8**], "the Angel of the Lord" [**Exodus 3:2**], "his angel" [**Daniel 3:28**]? He is.

I know many people who love Jesus with all their heart struggle with this word "Angel" in reference to Christ Jesus, and they immediately want to quote the book of Hebrews Chapter 1 to this, and are thinking that by acknowledging Jesus as the "Angel" that this somehow reduces who He is from being God to a mere creation/creature who at some point had a beginning, it however, **absolutely does not**, Jesus is GOD, Eternal, Uncreated, the I AM, etc, and we are going to look at this word "angel" a little more later in another **Question and Answer**.

[1.] Since Jesus is the "Apostle", where from is He this "Apostle"? From "Heaven", the "sent" of the Father. And one who is "sent", as Jesus was, is a "messenger", and thus fits the definition of "angel", which simply means "messenger".

[2.] It is impossible for John the Baptist [forerunner] to be both messengers of Malachi 3:1, for the first was to testify of the other:

The same came for a witness, to bear witness of the Light, that all [men] through him might believe. John 1:7

He was not that Light, but [was sent] to bear witness of that Light. John 1:8

John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. John 1:15

And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all [men] come to him. John 3:26

Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. John 3:28

There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. John 5:32

Ye sent unto John, and he bare witness unto the truth. John 5:33

But I have greater witness than [that] of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. John 5:36

...and so let us consider that which is stated in Malachi Chapter 3 of JESUS, as the "Messenger of the Covenant", which is a direct reference to the passages in Daniel:

as "...MESSIAH the Prince..." and "...MESSIAH..." in Daniel 9:25-26 [see Isaiah 61:1; John 1:41, 4:25; Luke 4:18; Acts 4:27, 10:38, etc]

as "...he..." who "...shall confirm the covenant ...with many..." in Daniel 9:27 [see Matthew 26:28; Mark 14:24; Luke 22:20; 1 Corinthians 11:25; Hebrews 2:3, 12:24, etc]

as "the Prince of the Covenant" in Daniel 11:22

as "...MICHAEL...", "...your Prince...", "...chief prince...", "...Great Prince which standeth for thy people..." in Daniel 10:13,21, 12:1

Behold, I will send my messenger [John the Baptist, the forerunner, voice of one crying in the wilderness], and he shall prepare the way before me [Christ Jesus]: and the Lord [Christ Jesus], whom ye seek, shall suddenly come to his [Christ Jesus] temple, even the messenger of the covenant [Christ Jesus], whom ye delight in: behold, he [Christ Jesus] shall come, saith the LORD of hosts. (Malachi 3:1)

[3.] See also: For he said, Surely they [are] my people, children [that] will not lie: so he was their Saviour. **Isaiah 63:8**

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. **Isaiah 63:9**

Therefore "the angel of his presence" which "saved them", being "their Saviour" and "in his love" and "in his pity", that "he redeemed them" and "he bare them" and "carried them" "all the days of old"... is none other than Christ Jesus/Michael, the very "angel [messenger] of his [the Father's] presence".

Perhaps some may consider others on this, for multiple analysis, but remember, always test by the Word of God, so here is even **Matthew Henry's Commentary**, for he further links these passages to **Michael/Christ Jesus** [please consider reading the whole commentary on that section even beyond what is here given]:

"...But this is rather to be understood of Jesus Christ, the eternal Word, that angel of whom God spoke to Moses (Ex. 23:20, 21), whose *voice Israel was to obey*. He is called Jehovah, Ex. 13:21; 14:21, 24. He is the angel of the covenant, God's messenger to the world, Mal. 3:1. He is the angel of God's face, for he is the *express image of his person*; and the glory of God shines in the face of Christ. He that was to work out the eternal salvation, as an earnest of that, wrought out the temporal salvations that were typical of it. (3.)..." -

http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=4&contentID=1391&commInfo=5&topic=Isaiah&ar=Isa_63_9

[4.] Reference, **John 5:23**, Jesus is the "sent of the Father".

[5.] Some people, when reading other translations miss this point, and so do not find "the presence of God" [**Psalms 68:8**], please allow me to quote from the KJV: "The earth shook, the heavens also dropped at the presence of God: [even] Sinai itself [was moved] at the presence of God, the God of Israel." **Psalms 68:8**; therefore we know it is in reference to Christ Jesus/Michael.

[6.] In regards to **Exodus 3:2**, "the angel of the LORD", being Christ Jesus, some contest this, but the context is so clear, that only those unwilling to see will continue in hard-heartedness as those of the few arian faiths, but this too has now been shown, that this is GOD [the Son], Christ Jesus, the very "angel [messenger] of the LORD [the Father]".

[7.] "his angel" [**Daniel 3:28**]; cannot be any simple created 'angelic' being, due to the very context of **Daniel 3**, for by that context, it can only be Christ Jesus/Michael, the very "angel of the LORD":

If it be [so], our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver [us] out of thine hand, O king. **Daniel 3:17**

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. **Daniel 3:25**

[Then] Nebuchadnezzar spake, and said, Blessed [be] the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. **Daniel 3:28**

Again, a bit of the **Matthew Henry Commentary**:

"...some think it was the eternal Son of God, the angel of the covenant, and not a created angel. He appeared often in our nature before he assumed it in his incarnation, and never more seasonable, nor to give a more proper indication and presage of his great errand into the world in the fulness of time, than now, when, to deliver his chosen out of the fire, he came and walked with them in the fire. Note, Those that suffer for Christ have his gracious presence with them in their sufferings, even in the fiery furnace, even in the valley of the shadow of death, and therefore even there they need *fear no evil*. Hereby Christ showed that what is done against his people he takes as done against himself; whoever throws them into the furnace does, in effect, throw him in. *I am Jesus, whom thou persecutest*, Isa. 63:9." - www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=4&contentID=1506&commInfo=5&topic=Daniel&ar=Dan_3_25

[10D] **Question 04**: How is it known that it was **CHRIST JESUS/MICHAEL** that **Daniel** saw in the vision of **Daniel 10**?

Answer 04:

By the very descriptions:

Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins [were] girded with fine gold of Uphaz: **(Daniel 10:5)**

His body also [was] like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. **(Daniel 10:6)**

And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. **(Daniel 10:7)**

[Compare to **Saul - Acts 9, 22, 26**]

Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. **(Dan 10:8)**

[compare to -

Moses, "...Moses hid his face; for he was afraid to look upon God." **[Ex 3:6;p]**,

Joshua, "And he said, Nay; but [as] captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?" **[Jos 5:14]**,

Isaiah, "Then said I, Woe [is] me! for I am undone; because I [am] a man of unclean lips, and I

dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts." [Isa 6:5],

Ezekiel, "As the appearance of the bow that is in the cloud in the day of rain, so [was] the appearance of the brightness round about. This [was] the appearance of the likeness of the glory of the LORD. And when I saw [it], I fell upon my face, and I heard a voice of one that spake." [Eze 1:28]

Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. (Dan 10:9)

[Clothed in White Linen with a Gold Sash, White Hair as of Wool, Eyes were as a Flame of Fire, Feet like unto Fine Burnished Brass, Voice of an Archangel and Trumpet that sounds of Many Waters, which are able to Resurrect the Dead, Out of HIS Mouth went a Sharp Two-Edged Sword, and HIS countenance like that of the Sun, A Rainbow, etc]; now see the Book of Revelation:

I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, (Revelation 1:10)

Saying, I am Alpha and Omega, the first and the last... (Revelation 1:11;p)

And I turned to see the voice that spake with me. ... I saw seven golden candlesticks; (Revelation 1:12;p)

And in the midst of the seven candlesticks [one] like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. (Revelation 1:13)

His head and [his] hairs [were] white like wool, as white as snow; and his eyes [were] as a flame of fire; (Revelation 1:14)

And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. (Revelation 1:15)

...in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance [was] as the sun shineth in his strength. (Revelation 1:16;p)

...I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: (Revelation 1:17;p)

I [am] he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. (Revelation 1:18)

The mystery of the seven stars which thou sawest in my right hand... (Revelation 1:20;p)

...and further:

...These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; (Revelation 2:1;p)

...These things saith the first and the last, which was dead, and is alive; (Revelation 2:8;p)

...These things saith he which hath the sharp sword with two edges; (Revelation 2:12;p)

Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. (Revelation 2:16)

... These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet [are] like fine brass; (Revelation 2:18;p)

...also:

...The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. (John 5:25;p)

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, (John 5:28)

And shall come forth ... good, unto the resurrection of life; ... evil, unto the resurrection of damnation. (John 5:29;p)

...also:

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: (1 Thess 4:16)

..also:

... I saw visions of God. (Eze 1:1;p)

And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. (Eze 1:24)

And there was a voice from the firmament that [was] over their heads, when they stood, [and] had let down their wings. (Eze 1:25)

And above the firmament that [was] over their heads [was] the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne [was] the likeness as the appearance of a man above upon it. (Eze 1:26)

And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. (Eze 1:27)

As the appearance of the bow that is in the cloud in the day of rain, so [was] the appearance of the brightness round about. This [was] the appearance of the likeness of the glory of the LORD. And when I saw [it], I fell upon my face, and I heard a voice of one that spake. (Eze 1:28)

Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. (Eze 3:1)

So I opened my mouth, and he caused me to eat that roll. (Eze 3:2)

And, behold, the glory of the God of Israel came from the way of the east: and his voice [was] like a noise of many waters: and the earth shined with his glory. (Eze 43:2)

...also:

But thou, O Daniel, shut up the words, and seal the book, [even] to the time of the end: many shall run to and fro, and knowledge shall be increased. (Dan 12:4)

...also:

see, "Pillar of fire": Ex 13:21,22, 14:24; Num 14:14; Neh 9:12,19; "cloud...of fire": Ex 40:38; Num 9:15,16; Deut 1:13, 5:22; Psa 78:14, 105:39; Isa 4:5; Eze 1:4, etc

...also:

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow [was] upon his head, and his face [was] as it were the sun, and his feet as pillars of fire: (Revelation 10:1)

And he had in his hand a little book open: and he set his right foot upon the sea, and [his] left [foot] on the earth, (Revelation 10:2)

And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take [it], and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. (Revelation 10:9)

And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. (Revelation 10:10)

...also:

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and ... (Revelation 14:2;p)

Behold, I come quickly: ... (Revelation 22:7;p)

And, behold, I come quickly; and my reward [is] with me, to give every man according as his work shall be. (Revelation 22:12)

I am Alpha and Omega, the beginning and the end, the first and the last. (Revelation 22:13)

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, [and] the bright and morning star. (Revelation 22:16)

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. (Revelation 22:20)

...also:

I [am] the LORD: that [is] my name: and my glory will I not give to another, neither my praise to graven images. (Isa 42:8)

...also:

For mine own sake, [even] for mine own sake, will I do [it]: for how should [my name] be polluted? and I will not give my glory unto another. (Isa 48:11)

Hearken unto me, O Jacob and Israel, my called; I [am] he; I [am] the first, I also [am] the last. (Isa 48:12)

...also:

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. (John 17:5)

[11] The Word "Angel":

A Look at the word "Angel" in several various contexts:

"Angel":

"mal'ak" "מַלְאָךְ"; meaning: "messenger, representative", "messenger", "angel", "theophanic angel" "From an unused root meaning to despatch as a deputy" [Strong's Concordance]; "one sent, messenger", "a messenger of God" [Gesenius's Lexicon]

"aggelos" "ἄγγελος"; meaning: "a messenger", "envoy", "one who is sent", "an angel [of the Heavenly Host]", "messenger from GOD" [Strong's Concordance] [Thayer's Lexicon]

The word "Angel" in reference to heavenly created beings, like Gabriel, Lucifer [satan], Seraphim, Cherubims, etc.

And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. Luke 1:19

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, Luke 1:26

And no marvel; for Satan himself is transformed into an angel of light. 2 Corinthians 11:14

Thou [art] the anointed cherub that covereth; and I have set thee [so]: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Ezekiel 28:14

By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. **Ezekiel 28:16**

Above it stood the seraphims: each one had six wings... **Isaiah 6:2;p**

Then flew one of the seraphims ... **Isaiah 6:6;p**

See also:

"Cherub": Exodus 25:19, 37:8; 2 Samuel 22:11; 1 Kings 6:24,25,26,27; 2 Chronicles 3:11,12; Ezra 2:59; Nehemiah 7:61; Psalms 18:10; Ezra 9:3, 10:2,4,7,9, 28:14,16, 41:18.

"Cherubims": Genesis 3:24; Exodus 25:18,19,20,22, 26:1,31, 36:8,35, 37:7,8,9; Numbers 7:89; 1 Samuel 4:4; 2 Samuel 6:2; 1 Kings 6:23,25,27,28,29,32,35, 7:29,36, 8:6,7; 2 Kings 19:15; 1 Chronicles 13:6, 28:18; 2 Chronicles 3:7,10,11,13,14, 5:7,8; Psalms 80:1, 99:1; Isaiah 37:16; Ezekiel 10:1,2,3,5,6,7,8,9,15,16,18,19,20, 11:22, 41:18,20,25; Hebrews 9:5.

"Seraphims": Isaiah 6:2,6.

"Living Creatures": Ezekiel 1:5,13,14,15,19, 3:13, see also these in "Ezekiel 10:1,2,3,5,6,7,8,9,15,16,18,19,20, 11:22"; see also "four beasts": Revelation 4:6,8, 5:6,8,11,14, 6:1,6, 7:11, 14:3, 15:7, 19:4.

"Four and Twenty Elders": Revelation 4:4,10, 5:5,6,8,11,14, 7:11,13, 11:16, 14:3, 19:4.

Let us now look at the word "Angel" in reference to others [mankind], when not referencing the other heavenly created beings [like Gabriel, Lucifer, Seraphim, Cherubim], etc.

For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he [is] the messenger of the LORD of hosts. **Malachi 2:7**

Behold, I will send my messenger, and he shall prepare the way before me... **Malachi 3:1;p**

And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: **2 Chronicles 36:15**

Who [is] blind, but my servant? or deaf, as my messenger [that] I sent? who [is] blind as [he that is] perfect, and blind as the LORD'S servant? **Isaiah 42:19**

That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: **Isaiah 44:26**

Then spake Haggai the LORD'S messenger in the LORD'S message unto the people, saying, I [am] with you, saith the LORD. **Haggai 1:13**

[We see, Priests and Prophets of the LORD [like John the Baptist, Haggai, etc], even His peoples,

etc called "messengers" ...]

And he hath slandered thy servant unto my lord the king; but my lord the king [is] as an angel of God: do therefore [what is] good in thine eyes. **2 Samuel 19:27**

[We see that the **King [Human]** is referred to and compared as "an angel of God"]

For such [are] false apostles, deceitful workers, transforming themselves into the apostles of Christ. **2 Corinthians 11:13**

[Remember that the word "Apostle" means "one who is sent", and this passage is referring to **Humans** that are claiming to be "sent", but are actually doing the work of satan, deceiving, for even he, satan, masquerades as an "angel" [messenger, angelic] of light, just as these false prophets [human], in a similar manner...]

And no marvel; for Satan himself is transformed into an angel of light. **2 Corinthians 11:14**

We see also the word used in **Genesis 32:3,6; Numbers 20:14, 21:21, 22:5, 24:12; Deuteronomy 2:26; Joshua 6:17,25, 7:22; Judges 6:35, 7:24, 9:31, 11:12,13,14,17,19; 1 Samuel 6:21, 11:3,4,7,9, 16:19, 19:11,14,15,16,20,21, 23:27, 25:14,42; 2 Samuel 2:5, 3:12,14,26, 5:11, 11:4,19,22,23,25,27; 1 Kings 19:2, 20:2,5,9, 22:13; 2 Kings 1:3,5,16, 5:10, 6:32,33, 7:15, 9:18, 10:8, 14:8, 16:7, 17:4, 19:9,14,23; 1 Chronicles 14:1, 19:2,16; 2 Chronicles 18:12, 35:21, 36:15,16; Nehemiah 6:3; Job 1:14, 33:23; Proverbs 13:17, 16:14, 17:11; Isaiah 14:32, 18:2, 30:4, 33:7, 37:9,14, 42:19, 44:26; Jeremiah 27:3; Ezekiel 17:15, 23:16,40, 30:9; Nahum 2:13; Haggai 1:13; Malachi 2:7, 3:1** "messenger[s]" or "ambassadors" [mal'ak], speaking of humankind, being the same word used of "angels" of Heaven. Also of the [aggelos] in Greek in **Matthew 11:10; Mark 1:2; Luke 7:24,27, 9:52; 2 Corinthians 12:7; James 2:25** as "messenger[s]".

Now, another:

Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; **Revelation 2:1**

[each of the messages are to the "church" and their persons, so the word "angel" is in reference to **men [mankind]** which are to hear and bear the messages]

And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; **Revelation 2:8**

And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; **Revelation 2:12**

And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet [are] like fine brass; **Revelation 2:18**

And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. **Revelation 3:1**

And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; **Revelation 3:7**

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; **Revelation 3:14**

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,
Revelation 14:6

[the **3 Angels Messages** are given by the **Remnant of God**, and are speaking of those giving the message, like the **7th Day Adventist movement**, and are therefore men [mankind], so we see that the word “angel” is always subject to context, and does not always mean a heavenly created being, but can reference men [created earthly beings], as well as Gabriel [created angelic being, or others, Lucifer, Cherubim, Seraphim], as well it can also reference as He who is CHRIST JESUS/MICHAEL [Uncreated/Eternal God [The Son] or [Holy Spirit]]

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. **Revelation 14:8**

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive [his] mark in his forehead, or in his hand, **Revelation 14:9**

In **Revelation 10**, we see a “mighty Angel” come down:

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow [was] upon his head, and his face [was] as it were the sun, and his feet as pillars of fire:
Revelation 10:1

And this “mighty Angel” is none other than JESUS CHRIST/MICHAEL, for look at the very description itself, and recompare to the very description we see in other places of scripture describing JESUS – like **Daniel**, Pillar of Fire/Smoke in the Wilderness of Moses [**Exodus**, etc], the **Gospels** [when Jesus was glorified upon the Mount, etc] and **Revelation 1**, etc and even consider the Rainbow, the very symbol of the Covenant, and the face lighted up [like upon the Mount of Transfiguration], and we are going to look at this a little further still, for these descriptions [even He who held the “little book [that part of Daniel, that was “sealed till the time of the end” and to be revealed] open”] all point to JESUS.

[12] Blasphemy of multiple Michaels?:

How can humans also be called Michael and this not be blasphemy?

Allow me to demonstrate by the Scriptures, that just because others [human, which are a creature of the Creator] in Scripture are also named “Michael”, would not be blasphemous for them to be so named, nor would it bring Jesus/Michael Archangel down to being a created being; and so also, allow me to show that the conclusion jumped to in reply, in which it is posited, that just because others in Scripture were so name “Michael”, does not then mean that “Michael

[Archangel]" is also created, for it does not logically follow. That is leaping to where no one is in scripture is pointing to. Let us see why by gathering some points and evidence to consider.

[1] There is no contention that, "Yes." there are others [human] in Scripture are also named "Michael" [see section "A" below].

[2] There are many others given in scripture which also utilize the words "El", "Eli", "Yah", "Jah", "Jeho", etc in their own names. The following list will be by no means exhaustive, but very brief: Gabriel, Israel, Joseph, Ezekiel, Jehoshaphat, Elijah, Joab, Joshua, Nehemiah, Jeremiah, Abdiel, Abiah, Abiel, Abijah, and so on and so forth and for further study, please take some time to consider the whole here - http://en.wikipedia.org/wiki/List_of_biblical_names

As we can see, none of these [angelic creatures or humans], are claiming to be God simply by their name, nor are they being blasphemous in so having their names as such, nor does it then allow for the conclusion, that since they have these names, to then reduce the Deity/Godhead of Christ Jesus/Michael to that of creature. That simply does not follow logically.

Each of their names, is to bring glory to God, even as the Son [Michael/Jesus] does, bringing Glory to His Father:

Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, [and] for thy truth's sake. Psalms 115:11

I [am] the LORD: that [is] my name: and my glory will I not give to another, neither my praise to graven images. Isaiah 42:8

For mine own sake, [even] for mine own sake, will I do [it]: for how should [my name] be polluted? and I will not give my glory unto another. Isaiah 48:11

...for Jesus directly says, that He glorifies the Father:

"And I seek not mine own glory:..." John 8:50;p

Father, glorify thy name. Then came there a voice from heaven, [saying], I have both glorified [it], and will glorify [it] again. John 12:28

If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. John 13:32

...and the Father glorifies the Son:

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: John 17:1

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. John 17:5

...it is therefore said of this Michael Archangel/Jesus:

Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name [is] in him. Exodus 23:21

I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. John 5:43

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. Hebrews 1:4

[3] In fact, as we take a closer look at the name "Joshua" [[originally]"Oshea", son of Nun; Numbers 13:16], or even "Joshua the Highpriest" ["son of Josedeck"; Haggai 1:1], and we may directly see that the Hebrew name of "Jesus" [Greek: *Iēsous*] is "Joshua" [Hebrew], see also Hebrews 4:8, for a comparison. Does this mean that "Joshua, son of Nun" and "Joshua the High Priest" are being blasphemous? Of course not. Does it mean that since, both of these created human beings are also named "Joshua" that it then reduces the complete Deity/Godhead of the Son of God? Of course not. Yet this is the very logic being applied in the case of the name Michael [Archangel].

[4] The reverse of the coin. That each of the listed humans in "A" are so named "Michael", does this make them all now also "Archangel" [or Highest Messenger of God,, God or Deity] as well? Of course, "No."

[5] Even as we see that no others in scripture [neither created human, nor created angelic being [like Gabriel, etc]] have the combined name/title, "Michael Archangel", neither do we see any other, so named "Jesus [Joshua] Christ". This is the distinctive to He, who is God [the Son] the eternal self-existent one, the very "angel", "messenger of the covenant" and "apostle" of Heaven, the "sent" of the Father, the very "mediator" between God and man, and "Who is like unto God, the Highest Messenger?", or "Who is like unto God, Jehovah our Salvation/Saviour?" There is none.

[A]

[Hebrew OT] "Michael" "Miyka'el" "מִיכָאֵל" [Strong's Concordance H4317]:

[Humans, created being]: Numbers 13:13; 1 Chronicles 5:13,14, 6:40, 7:3, 8:16, 12:20, 27:18; 2 Chronicles 21;2; Ezra 8:8

see also "Mishael" "Miysha'el" "מִישָׁאֵל" [Strong's Concordance H4332]:

[Humans, created being]: Exodus 6:22; Leviticus 10:4; Nehemiah 8:4; Daniel 1:6,7,11,19

see also "Mishael" "Miysha'el (Aramaic)" "מִישָׁאֵל" [Strong's Concordance H4333]:

[Humans, created being]: Daniel 2:17

see also "Micah", "Micaiah", "Michaiah" "Miykayēhuw" "מִיכָיְהוּ" [Strong's Concordance H4321]:

[Humans, created being]: Judges 17:1,4; 1 Kings 22:8,9,13,14,15,24,25,26,28; 2 Chronicles

18:7,12,13,23,24,25,27; Jeremiah 36:11,13

see also "Micaiah" "Miykahuw" "מִיכָהוּ" [Strong's Concordance H4319]:

[Humans, created being]: 2 Chronicles 18:8

see also "Michaiah" "Miykah" "מִיכָה" [Strong's Concordance H4318]:

[Humans, created being]: Judges 17:5,8,9,10,12,13, 18:2,3,4,13,15,18,22,23,26,27,31; 1 Chronicles 5:5, 8:34,35, 9:40,41, 23:20, 24:24,25; 2 Chronicles 18:14, 34:20; Micah 1:1.

We see this unique person [Jesus] in all of scripture with such a designation as Michael Archangel...

["Michael" Archangel]:

But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael⁴³¹⁷, one of the chief princes, came to help me; and I remained there with the kings of Persia. **Daniel 10:13**

But I will shew thee that which is noted in the scripture of truth: and [there is] none that holdeth with me in these things, but Michael⁴³¹⁷ your prince. **Daniel 10:21**

And at that time shall Michael⁴³¹⁷ stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation [even] to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. **Daniel 12:1**

[Greek NT] "Michael" "Michaēl" "Μιχαήλ" [Strong's Concordance G3413], and see also "archangel" "archaggelos" "ἀρχάγγελος" [Strong's Concordance G743]:

[Humans, created being]: none are so named.

[Michael and/or Archangel]:

Yet Michael³⁴¹³ the archangel⁷⁴³, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. **Jude 1:9**

And there was war in heaven: Michael³⁴¹³ and his angels fought against the dragon; and the dragon fought and his angels. **Revelation 12:7**

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel⁷⁴³, and with the trump of God: and the dead in Christ shall rise first: **1 Thessalonians 4:16**

Main Objection #2 to this point that has been given by others, is "How could Michael and His Angels overcome by the Blood of the Lamb?" as they cite **Revelation 12:7-11**.

An answer to the objection was already seen in the previous material, but is missed by some, but

for a further response, as to why the objection is not valid will be given here.

Let us recite that section, **Revelation 12:7-12**:

Revelation 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

Revelation 12:8 And prevailed not; neither was their place found any more in heaven.

Revelation 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Revelation 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Revelation 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Revelation 12:12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Also, allow me to recite a portion of the previous material that is most relevant to the current objection:

There is also inherently within the very texts of **Revelation 12** a very specific structure, a chiasmic structure/pattern [1,2,3,3,2,1, or A,B,C,C,B,A, etc] which also cannot be broken. A general simplistic view seen here:

Revelation 12:1-5 [A1] = Woman and Child

Revelation 12:6 [B1] = 1,260 days [years]

Revelation 12:7-9 [C1] = War between Michael and Satan in Heaven

Revelation 12:10 [D1] = Cross, Power of Christ, His Victory

Revelation 12:11 [D2] = Lamb, Blood of Christ, Their [overcoming saints] Victory in Him

Revelation 12:12 [C2] = Dragon permanently cast down to Earth fights against Jesus' body

Revelation 12:13-16 [B2] = Woman in Wilderness, for a time, and times, and half a time [aka, 3 1/2 times or 1,260 days [years]]

Revelation 12:17 [A2] = Woman and her seed

...and so let us look closer at, and highlighting, the two middle verses, namely **Revelation 12:10**

and **Revelation 12:11**, for that is where shall see more fully that the objection is invalid.

Revelation 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Revelation 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

What do we notice the focus is upon in these two verses? It is dealing with the **humans, people [creatures]** of **earth**. Notice also, the very '**timing**' that this victory takes place in **Revelation 12:10**, "**Now is come salvation...**" When did that take place? It took place at the Cross, in the time of the **[Legs of Iron, Fourth Beast, Little Horn [Chapter 8], time of the 69th - 70th week]** 4th Kingdom of Daniel **[Daniel 2:33,40, 7:7,17,19,23, 8:9,23, 9:22-27, 11:22]**, **on earth**. It was not during the "**war in Heaven**", which took place well before the events of the Cross, and of the Son of God **[Jesus]** taking upon himself humanity. We can verify this by the very next few words, "**the power of His Christ**", which Jesus was not anointed as Christ until AD 27 at the Jordan by the Holy Spirit in being Baptized, as the time prophecies of God given in Daniel and the Gospels relate to us.

Also, why were "**they**" accused by the Dragon/Satan? It was for their **[our]** sins and transgressions. We see the same with Satan arguing over Moses and also the same in **Zechariah 3:1**, with Satan, accusing Joshua the High Priest before **Michael/Jesus**, the "**angel**" **[messenger of the Lord, Father]** there:

And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. Zechariah 3:1

Another question we can then immediately ask is, Who "**overcame**" by "**the blood of the Lamb**" and "**by the word of their testimony**"? The **context** is clear it was those "**they**" **humans [creatures]** so named "**brethren**", which "**loved not their lives unto death**" **on earth, this world**.

As far as we know from scripture, no "**angel**" **[angelic creature, obedient, neither disobedient]** has yet died, and those wicked ones **[angels, created angelic fallen beings]** are even now "**...delivered [them] into chains of darkness, to be reserved unto judgment;**" **[2 Peter 2:4;p]** and "**...reserved in everlasting chains under darkness unto the judgment of the great day.**" **[Jude 1:6;p]** when they shall be completely destroyed, both "**root and branch**" **[Malachi 4:1]**. We may also see further, more use of this overcoming in the previous chapters of Revelation, that it deals with mankind, as it is given unto the "**churches**" **[Revelation 3:22, etc]**:

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. **Revelation 2:7**

He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. **Revelation 2:11**

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth [it]. **Revelation 2:17**

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: **Revelation 2:26**

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.
Revelation 3:5

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, [which is] new Jerusalem, which cometh down out of heaven from my God: and [I will write upon him] my new name. **Revelation 3:12**

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. **Revelation 3:21**

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.
Revelation 21:7

...and we see it elsewhere, even by the same author, John the Apostle/Revelator:

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. **John 16:33**

I write unto you, fathers, because ye have known him [that is] from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. **1 John 2:13**

I have written unto you, fathers, because ye have known him [that is] from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. **1 John 2:14**

Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. **1 John 4:4**

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, [even] our faith. **1 John 5:4**

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? **1 John 5:5**

[13] Blasphemy of multiple Archangels?

Multiple Archangels in Scripture and the SoP? Yep...

1. Manuscript Releases Volume Three [Nos. 162-209], p. 19.3 (1) (94%)

Angels and archangels wonder at this great plan ...

2. [Sketches from the Life of Paul, p. 332.2 \(1\)](#) (83%)

... God. He hears angels and **archangels** magnifying that glorious name. His ...

3. [The Spirit of Prophecy Volume 3, p. 440.2 \(1\)](#) (83%)

... God. He hears angels and **archangels** magnifying that glorious name. His ...

4. [Sons and Daughters of God, p. 295.5 \(1\)](#) (83%)

Angels and **archangels** wonder at this great plan ...

5. [Maranatha, p. 329.4 \(1\)](#) (83%)

... the angelic host, angels and **archangels**, covering cherub and glorious seraph ...

6. [In Heavenly Places, p. 371.4 \(1\)](#) (83%)

... the angelic host, angels and **archangels**, covering cherub and glorious seraph ...

7. [Sermons and Talks Volume One, p. 241.1 \(1\)](#) (83%)

Cherubims and seraphims, angels and **archangels**, are watching the battle that ...

8. [The Ellen G. White 1888 Materials, p. 1036.2 \(1\)](#) (83%)

... answer that prayer. Angels and **archangels** are looking upon God's ...

As they say, "**Oh, yeah, prove it from scripture...**" OK

Of course there are multiple 'arch-angels', and 'angels of the Lord', but there is only one uncreated, Creator - Michael Archangel [Who is as God, the Highest Messenger [of the Father], iow the Son], and this present post is not referring to Him specifically, for that is for another time, but for those interested see [\[Link\]](#).

There is order in heaven, for God is not the author of Confusion [**1 Corinthians 14:33**], and thus there is perfect order in the angelic congregation above. The scripture speaks of these things, and even delineates some of them for us:

"Cherub": Exodus 25:19, 37:8; 2 Samuel 22:11; 1 Kings 6:24,25,26,27; 2 Chronicles 3:11,12; Ezra 2:59; Nehemiah 7:61; Psalms 18:10; Ezra 9:3, 10:2,4,7,9, 28:14,16, 41:18.

"Cherubims": Genesis 3:24; Exodus 25:18,19,20,22, 26:1,31, 36:8,35, 37:7,8,9; Numbers 7:89; 1 Samuel 4:4; 2 Samuel 6:2; 1 Kings 6:23,25,27,28,29,32,35, 7:29,36, 8:6,7; 2 Kings 19:15; 1 Chronicles 13:6, 28:18; 2 Chronicles 3:7,10,11,13,14, 5:7,8; Psalms 80:1, 99:1; Isaiah 37:16; Ezekiel 10:1,2,3,5,6,7,8,9,15,16,18,19,20, 11:22, 41:18,20,25; Hebrews 9:5.

"Seraphims": Isaiah 6:2,6.

"Living Creatures": Ezekiel 1:5,13,14,15,19, 3:13, see also these in "Ezekiel 10:1,2,3,5,6,7,8,9,15,16,18,19,20, 11:22"; see also "four beasts": Revelation 4:6,8, 5:6,8,11,14, 6:1,6, 7:11, 14:3, 15:7, 19:4.

"Four and Twenty Elders" [not human, rulers/representatives of other unfallen worlds]: Revelation 4:4,10, 5:5,6,8,11,14, 7:11,13, 11:16, 14:3, 19:4; see also **"ancients"**: Isaiah 24:23; &c

"Angels, that excel in strength": Psalms 103:20 [like Gabriel, which means the Strength of God] and or "mighty angel[s]" 2 Thessalonians 1:7; Revelation 18:21

"Angels": throughout scripture

various other terms like **"Sons of God"** [in Job 1:6, 2:1, 38:7], etc referring in that instance, to representatives of the unfallen worlds.

Also in Heaven are **"thrones"** [Daniel 7:9; Colossians 1:16; Revelation 20:4], **"dominions"** [Colossians 1:16], **"principalities"** [Ephesians 3:10, 6:12; Colossians 1:16], **"powers"** [Ephesians 3:10, 6:12; Colossians 1:16], **"rulers of..."** [Ephesians 6:12] and so on.

To the intent that now unto the principalities and powers in heavenly [places] might be known by the church the manifold wisdom of God, Ephesians 3:10

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [places]. Ephesians 6:12

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: all things were created by him, and for him: Colossians 1:16

Thus we see even further, **"thrones"**, **"dominions"**, **"principalities"**, and **"powers"** of heaven...

The word for **"principalities"** Ephesians 3:10, 6:12, Colossians 1:6 is **"archē"**, and this is speaking of angels in heaven. Therefore there is of course leading and or ruling angels [created beings, like Gabriel, or as Lucifer was, etc] over, ten thousands, thousands, hundreds, fifties and tens [even as it was on earth in the Camp - **Exodus 18:21,25**, and were even to be in proper order, by tribe, etc around the very Sanctuary [**Numbers 2**, etc], which was the pattern of the Heavenly - **Exodus 25:9,40**, **Numbers 8:4**, etc]

There are even angels that **"excel in strength"**:

Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Psalms 103:20

There are angels with different ministries/functions or **"estates"**/positions of office:

And the angels which kept not their **first estate**, but left their own habitation, he hath reserved

in everlasting chains under darkness unto the judgment of the great day. Jude 1:6

That word "**first**" [Jude 1:6] is also "**archē**". Satan/Lucifer himself was/is an Archangel, holding at one point the Arch Office over many others, even as the covering cherub [Ezekiel 28:14]. In fact, I believe he had many of the higher leaders, holding the Arch Offices follow him... he always seems to work that way, go after the leaders to get many to follow them and thus himself...

...does that sound familiar to us, anyone? Ok, moving onward.

But the Pharisees said, He casteth out devils through the **prince** of the devils. Matthew 9:34

But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the **prince** of the devils. Matthew 12:24

And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the **prince** of the devils casteth he out devils. Mark 3:22

But some of them said, He casteth out devils through Beelzebub the **chief** of the devils. Luke 11:15

Now is the judgment of this world: now shall the **prince** of this world be cast out. John 12:31

Hereafter I will not talk much with you: for the **prince** of this world cometh, and hath nothing in me. John 14:30

Of judgment, because the **prince** of this world is judged. John 16:11

Wherein in time past ye walked according to the course of this world, according to the **prince** of the power of the air, the spirit that now worketh in the children of disobedience: Ephesians 2:2

Referring to satan, this word "prince" or "chief" in the Greek is "**archon**", which comes from the Greek "**arche**", and so again we see satan as an arch-angel.

Revelation 1:5 utilizes the word "prince/archon" for Jesus, as "prince of the kings of the earth [Christians]":

And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the **prince** of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Revelation 1:5

Other references may also include:

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Romans 8:38

And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Colossians 2:15

as the word "principalities" is the Greek "arche".

In the LXX [Septuagint], we see Michael/Jesus listed as first/chief Arch Angel [again, He is not a created being, but uncreated God, the Son over all creation, the for Who is as God, the Highest Messenger of the Father], even above Gabriel...

"... Μιχαηλ εἰς τῶν ἀρχόντων τῶν πρώτων ἦλθεν βοηθῆσαι μοι ..." - Daniel 10:13 LXX

Gabriel himself is one of the very covering Cherubs, as Lucifer had been before he fell [Ezekiel 28:14; Luke 10:18, Revelation 12:9].

The Bible also speaks of the "**chief princes**" [rishown sar, chief [of first of] rulers]:

"...one of the chief princes..." [Daniel 10:13]

We can see further in Revelation that there is an order around God's Throne... Covering Cherubim, then 4 Living Creatures, then 24 Elders, then throngs of angelic hosts, etc, etc...

Even Satan has order among those which followed him [Matthew 25:41; Mark 5:9,15; Luke 8:30; Revelation 12:7,9], even as Jesus/Michael [Deuteronomy 33:2; Psalms 68:17; Matthew 26:53; Jude 1:14; Revelation 5:11, 12:7,9, 19:14].

Even Gabriel is called "an angel of the Lord" [Matthew 1:20,24, 2:13,19, 28:2; Luke 1:11,19,26 2:9; etc] and other angels are mentioned also [Acts 5:19, 7:30, 8:26, 12:7,23; etc], but these are all created beings as the context declares.

None of these other "arch angels" [Gabriel, Lucifer or other] are as the Uncreated Creator - Michael Archangel/Jesus, God, the Son, He being the Ruler over them all [Psalms 68:17; Revelation 5:11, 12:7,9, 19:14].

There may be other examples given in Scripture, let me know if you think of such examples in the 66 books of Scripture only [**not apocryphal, etc material**], or patterns of earthly from Heavenly therein. I could think of a few more examples of type, like King David over many thousands, and captains, etc. Or even of the structure of Jesus' own councils here on earth, using Apostles, Prophets, Elders, Deacons, Teachers, and so on under the GC, various conferences, like in Acts 15, and the NT which is modeled after the Heavenly.

Well, here in is the end of this current study on the subject, but there could be a lot more to consider, so continue reading the Bible and know that CHRIST JESUS has been working from the very beginning and fighting the greatest battle for us, and even now is in the Heavenly Sanctuary ministering there for you and I. Look up, for your redemption draweth nigh, and soon He is to come out without sin unto salvation [Hebrews]. He loves you.

OK, then is Christ Jesus ever designated "Angel" or "Messenger" or "Prince", etc, in Scripture according to that particular source [Nave's]?

Nave's says, 'Yes':

"Angel (holy trinity)

ONE OF THE HOLY TRINITY

Called ANGEL OF GOD

Exodus 14:19 ; Judges 13:6 ; 1 Samuel 29:9 ; 2 Samuel 14:17 2 Samuel 14:20 ; 19:27 ; Acts 27:23 ; Galatians 4:14

Called ANGEL OF THE LORD

Genesis 16:7 Genesis 16:9 ; 22:11 ; Exodus 3:2 ; Numbers 22:23 Numbers 22:25 Numbers 22:27 Numbers 22:32 Numbers 22:35 ; Judges 2:1 ; Judges 6:11 Judges 6:12 Judges 6:21 Judges 6:22 ; Judges 13:3 Judges 13:6 Judges 13:9 Judges 13:13-21 ; 2 Samuel 24:16 ; 1 Kings 19:7 ; 2 Kings 1:3 2 Kings 1:15 ; 19:35 ; 1 Chronicles 21:15 1 Chronicles 21:18 ; Psalms 34:7 ; Psalms 35:5 Psalms 35:6 ; Zechariah 1:11 Zechariah 1:12 ; 3:5 ; 12:8

Called ANGEL OF HIS PRESENCE

Isaiah 63:9 " - [Angel \(holy trinity\) - Nave's Topical Bible Concordance Online](#)

Would you agree that this source Nave's does clearly detail that Christ Jesus is designated as "Angel" in the scriptures, not as a created being, but the Uncreated Creator, God the Son?

"Under JESUS THE CHRIST, it is given:

MISCELLANEOUS FACTS CONCERNING

Was with the Israelites in the wilderness

1 Corinthians 10:4 1 Corinthians 10:9 ; Hebrews 11:26 ; Jude 1:5" - [Jesus, the christ - Nave's Topical Bible Concordance Online](#)

Would you agree that those things reference the "Angel" that went before them, in the pillar of Cloud/Fire, which the Scripture also calls LORD?

"Jesus continued

NAMES, APPELLATIONS, AND TITLES OF

Angel

Genesis 48:16 ; Exodus 23:20 Exodus 23:21

Angel of his presence

Isaiah 63:9

Captain of the Lords host (army)

Joshua 5:14

Messenger of the covenant

Malachi 3:1

Prince

Acts 5:31

Prince of Life

Acts 3:15

Prince of Peace

Isaiah 9:6

Prince of the kings of the earth

Revelation 1:5 " - [Jesus continued - Nave's Topical Bible Concordance Online](#)

If we sough further in that source, do you think that we would find that Jesus is designated the ruler/guardian over Israel? Do you think that we would find that He is the one that stands as mediator for his people?

Would you agree then to this source for this information as cited?

Truly, Who is like unto God, the Highest Messenger?

Is there then anything about another "prince" that seeks to usurp Christ's place?

"Satan

The prince

Of this world

John 12:31 ; 14:30 ; 16:11

Of demons

Matthew 12:24

Of the power of the air

Ephesians 2:2

Ruler of the darkness of this world

Ephesians 6:12 " - [Satan - Nave's Topical Bible Concordance Online](#)

In Revelation 12, please allow me to ask the following questions:

Who is the “Dragon” of Revelation 12:3,4,7,9,13,16,17?

Who is the “serpent” of Revelation 12:9,14,15?

Who is the “devil” of Revelation 12:9,12?

Who is the “Satan” of Revelation 12:9?

Who is the “accuser of the brethren” of Revelation 12:10?

Who was “cast out” of Revelation 12:9?

Who was “cast down” of Revelation 12:10?

Who is the one which “cast out of his mouth water as a flood” of Revelation 12:15,16?

Are there any “angels” which belong, “his”, to the singular person in the verses cited?

Does the fallen arch-rebel have many designations?

According to the text of Revelation 12:7, what is the arch-rebel's designation in “heaven” in this verse?

Who opposes the “Dragon”?

Who opposes the “serpent”?

Who opposes the “devil”?

Who opposes the “Satan”?

Who opposes the “accuser of the brethren”?

Whose “angels” oppose the “angels” of that "Dragon"?

Revelation 12:

Is there a “woman” and a “child” and a “Dragon” in Revelation 12:1-6?

Is there a “woman” entering into a “wilderness” for “a thousand two hundred and threescore days” [1,260 days; aka “1 time + 2 times [dual; plural of time] and half/dividing of time”; aka “42 months”] in Revelation 12:6?

Is there a “war” in “Heaven” between “Michael” [and “his angels”] and “the Dragon” [and “his angels”], wherein “the Dragon and his angels” were “cast out” and “neither was their place found any more in heaven” in Revelation 12:7-9?

Did the “power of his [the Father's] Christ” on earth gain the “victory” and “salvation” over and from the “accuser of our brethren” in Revelation 12:10?

Did “they” on earth also “overcome” “him” [the accuser] by the “blood of the lamb” and by “the word of their testimony” in Revelation 12:11?

Is there “rejoic[ing]” in the “Heavens” for them “that dwell in them”, but yet “woe” to the “inhabiters of the earth and of the sea” for the “Dragon” being cast out of “Heaven” is now “come down” unto them and was full of “wrath” and “persecuted” the Church in Revelation 12:12-13?

Is there a “woman” entering into a “wilderness” for “a time, and times, and half a time” [1 time + 2 times [dual; plural of time] and half/dividing of time' aka 1,260 days [“a thousand two hundred and threescore days”]; aka “42 months”] in Revelation 12:14?

Is there a “woman” and the “remnant” of “her seed” [aka “child”] and a “Dragon” in Revelation 12:15-17?

Revelation 12

Whose “angels” oppose the “angels” of that Michael”?

Who opposes the one which has the True “testimony”?

Who opposes the “Christ”, even “Jesus Christ”?

Who opposes the “child”, even the “man child” and “it”?

Who opposes the “lamb”?

Who opposes “Michael”?

According to the text of Revelation 12:7, what is the arch-defender's designation in “heaven” in this verse?

Does the Son of God have many designations?

Are there any “angels” which belong, “his”, to the singular person in the verses cited?

Who is the one who has a “testimony” of Revelation 12:17?

Who is the one to “who was to rule all nations with a rod of iron” of Revelation 12:5?

Who is the one “caught up” of Revelation 12:5?

Who is the "seed" of Revelation 12:17?

Who is the "child" and "man child" and "it" of Revelation 12:2,4,5,13?

Who is the "Christ" and "Jesus Christ" of Revelation 12:10,17?

Who is the "lamb" of Revelation 12:11?

Who is "Michael" of Revelation 12:7?

If the structure is truly Chiastic in its nature, then can the identification of the beings therein ever be broken [even according to John 10:35]?

If the Church is the Woman on the earth, and she the Body in Revelation 12:11-13 and the Dragon fought against her, who then is the Heavenly Head in Revelation 12:7-9, who the Dragon warred against there?

In Daniel 8, vs 22 it says,

"Now that being broken, whereas four **stood up** for it, four kingdoms shall **stand up** out of that nation, but not in his power."

In Daniel 8, vs 23 it says,

"...a king of fierce countenance, and understanding dark sentences, shall **stand up**."

In Daniel 8, vs 25 it says,

"... he shall also **stand up** against the Prince of princes ..."

In Daniel 11, vs 2 it says,

"... Behold, there shall **stand up** yet three kings in Persia ..."

In Daniel 11, vs 3 it says,

"And a mighty king shall **stand up**, that shall rule with great dominion, and do according to his will."

In Daniel 11, vs 4 it says,

"And when he shall **stand up**, his kingdom shall be broken, and shall be divided toward the four winds of heaven, and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others besides those."

In Daniel 11, vs 6, it says,

"... neither shall he **stand** ..."

In Daniel 11, vs 7 it says,

"But out of a branch of her roots shall one **stand up** in his estate ..."

In Daniel 11, vs 8 it says,

"... and he shall **continue [stand]** more years than the king of the north."

In Daniel 11, vs 14 it says,

"And in those times there shall many **stand up** ..."

In Daniel 11, vs 16 it says,

"...and he shall **stand** in the glorious land..."

In Daniel 11, vs 17 it says,

"...but she shall not **stand** on his side ..."

In Daniel 11, vs 20 it says,

"Then shall **stand up** in his estate ..."

In Daniel 11, vs 21 it says,

"And in his estate shall **stand up** a vile person ..."

In Daniel 11, vs 25 it says,

"... but he shall not **stand** ..."

In Daniel 11, vs 31 it says,

"And arms shall **stand** on his part ..."

When these verses use the word "**stand**" or "**stand up**", what does it mean contextually, and what is it always associated with?

***Archon* is used on occasions Messianically, and so refers to Christ our Saviour. He is "a prince [*archon*] and commander to the Gentiles" (Isa. 55:4, LXX, Bagster's translation); He is the One that is "to be a ruler [*archon*] of Israel" (Micah 5:2, LXX, Bagster's translation). Another Greek word with the same prefix *archi* is *archegos* derived from *archi* and *hegeomai* or *ago*—"to lead," et cetera. 77**

Archegos as found in the LXX is generally rendered by Bagster's translation as "head," "captain," "chief," "ruler," "prince," et cetera. But in the New Testament it is used only with reference to our Lord. He is referred to as captain—"The captain [*archegos*] of their salvation" (Heb. 2:10); as author—"The author [*archegos*] . . . of our faith" (Heb. 12:2,

margin, "beginner"); as Prince—"A Prince [*archegos*] and a Saviour" (Acts 5: 31); and "the Prince [*archegos*] of life" (Acts 3:15, margin, "author").

Yes, Jude and Zechariah 3, prove the issue even further, and beyond what is already demonstrated from Revelation 12 and the OP material. Let us look at the passages given:

Jude 1:9 KJV - Yet **Michael the archangel, when contending with the devil he disputed** about the body of Moses, durst not bring against him a railing accusation, **but said, The Lord rebuke thee.**

Zechariah 3:1 KJV - And he shewed me Joshua the high priest standing before **the angel of the LORD, and Satan standing at his right hand to resist him.**

Zechariah 3:2 KJV - And **the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee:** [is] not this a brand plucked out of the fire?

Zechariah 3:3 KJV - Now Joshua was clothed with filthy garments, and stood before the angel.

Zechariah 3:4 KJV - And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

Zechariah 3:5 KJV - And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

Please notice the direct parallels, and where Jude is drawing from in his recounting of the resurrection of Moses by Michael/Jesus [Matthew 17:1-12; Mark 9:1-13; Luke 9:27-36; John 11:25; 2 Peter 1:16; Romans 5:14; Jude 1:9]:

Jude 9 - "Michael the Archangel"

Zechariah 3:1-4 - "The Angel of the LORD"

Jude 9 - "the devil disputed"

Zechariah 3:1-4 - "Satan standing at his right hand to resist him"

Jude 9 - "Moses", the Prophet, servant of the LORD

Zechariah 3:1-4 - "Joshua", the High-priest, servant of the LORD

Jude 9 - "said, The Lord rebuke thee"

Zechariah 3:1-4 - "The LORD rebuke thee", "even the LORD that hath chosen Jerusalem rebuke thee"

Please notice that even in Zechariah 3:1-4, that the "Angel of the LORD", whom is also stated as "the LORD" [being Logos, Jesus, etc] who was speaking, says to Satan, "... the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"

Why would the LORD [Jesus, Logos, etc] refer the matter to the LORD and the LORD? It is because Jesus, the "Angel of the LORD", being the "LORD" speaking, is sent as messenger of the Father [LORD], and thus speaking by the Holy Spirit [LORD], and speaks the will of the Father [LORD].

Jesus/Michael Archangel in Jude does the same. For it written:

"For I am the LORD, I change not ..." Malachi 3:6

"... thou art the same ..." Hebrews 1:12

Hebrews 13:8 KJV - Jesus Christ the same yesterday, and to day, and for ever.

Remember that Michael being Jesus is sent as the messenger of the Father to resurrect Moses, and also to cleanse Joshua the High priest, and elsewhere. Thus his position/office is Archangel - Highest Messenger. Therefore, since the Highest Messenger, He can only speak what the Father gives Him to speak. Jesus said the same in the New Testament Gospels:

John 8:28 KJV - Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am [he], and [that] **I do nothing of myself; but as my Father hath taught me, I speak these things.**

John 12:49 KJV - For I have not spoken of myself; but **the Father which sent me, he gave me a commandment, what I should say, and what I should speak.**

John 12:50 KJV - And I know that his commandment is life everlasting: **whatsoever I speak therefore, even as the Father said unto me, so I speak.**

etc

Hence Jesus is called throughout the Scripture "Archangel", "Angel", "Messenger", "Sent" and "Apostle", etc.

So in Jude, of course Jesus/Michael Archangel [YHVH Emamnuel, etc] would not bring a "railing accusation" against Satan, since that would have been of the Character of the devil. Notice the word "accusation". Who is the "Accuser"?

"... the accuser of our brethren is cast down, which accused them ..." - Revelation 12:10

Notice the other word "railing". In the Greek [Jude], it is actually, "βλασφημία" - "blasphemia" [or in Peter; "βλάσφημος"] blasphemous, slanderous, impious [not pious], evil speaking. Would Jesus ever

"dare" to speak a blasphemous accusation even against his opponent, Satan? Never. Jesus referred the matter to the Judgment of the Father. Satan was tempting Jesus even then.

There were great things at stake in the resurrection of Moses. Angels of the heavenly host and angels of the demonic host.

So, can Jesus in the Gospels say that Satan is a "liar", "murderer" [John 8:44], etc? Yes. Because that is what the Father told Jesus to say at that time. And none of that is a blasphemous accusation, but a true statement.

Angels of the heavenly host, being created beings are indeed more powerful than men, and much moreso, the "Angel of the LORD", being the YHVH-LORD the Son, Uncreated Creator, is above and beyond by an infinite margin, more holy and powerful than they. He is the example. Since He himself, would not even "dare" to bring a "railing/blasphemous/slandorous/evil spoken accusation", even against his arch-nemesis, then ought we neither:

1 Peter 2:21 KJV - For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

Christ Jesus suffered the blasphemous accusation against himself, and did not return in like manner:

"Not rendering evil for evil, or railing for railing ..." 1 Peter 3:9

With the Love [God' love] of Jesus, Brother.

Malachi 3:1:

Malachi 3:1 - Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

Malachi 3:1 in Transliterated Hebrew [in pertinent; H4397]: mal'akh'

Malachi 3:1 in Transliterated (supposed) LXX Greek [in pertinent; G32]: aggelos

The text speaks of Two main Messengers:

[1] "Behold, I will send my messenger, and he shall prepare the way before me ..."

[2] "... and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts."

The first is John the Baptist.

How do we know?

This text is referenced along with Isaiah 40:3 [Isaiah 40:3 - The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.], when Isaiah is cited numerous times in the New Testament Gospel texts:

[1] Matthew 3:3 - For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

[2] Mark 1:2 - As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Mark 1:3 - The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

[3] Luke 3:4 - As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

[4] John 1:23 - He said, I [am] the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

Shall we notice together that the language of Malachi 3:1 and Isaiah 40:3, and the New Testament texts, Matthew 3:3; Mark 1:2,3; Luke 3:4; John 1:23, all share the commonality, "prepare the way".

Also consider that Matthew and Luke specifically point out one prophet, Esaias [Isaiah], but notice that Mark makes mention of "prophets" [plural] which would then not only include the Major Prophet Isaiah, but also then the minor Prophet Malachi.

Notice carefully Luke's account from the beginning:

Luke 1:11 - And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

Luke 1:12 - And when Zacharias saw [him], he was troubled, and fear fell upon him.

Luke 1:13 - But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

Luke 1:14 - And thou shalt have joy and gladness; and many shall rejoice at his birth.

Luke 1:15 - For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

Luke 1:16 - And many of the children of Israel shall he turn to the Lord their God.

Luke 1:17 - And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Thus, as a side notation, we can prove the WTS - Jehovah's Witness theology incorrect with this simple citing, since the "Lord" [Greek Tr. Kurios] in those New Testament texts is actually a direct reference to YHVH - Jehovah [Emmanuel] of the Old Testament texts and John the Baptist was to go before "him", who would come unto His own.

John 1:1 - In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:2 - The same was in the beginning with God.

John 1:3 - All things were made by him; and without him was not any thing made that was made.

John 1:4 - In him was life; and the life was the light of men.

John 1:5 - And the light shineth in darkness; and the darkness comprehended it not.

John 1:6 - There was a man sent from God, whose name [was] John.

John 1:7 - The same came for a witness, to bear witness of the Light, that all [men] through him might believe.

John 1:8 - He was not that Light, but [was sent] to bear witness of that Light.

John 1:9 -[That] was the true Light, which lighteth every man that cometh into the world.

John 1:10 - He was in the world, and the world was made by him, and the world knew him not.

John 1:11 - He came unto his own, and his own received him not.

John 1:12 - But as many as received him, to them gave he power to become the sons of God,[even] to them that believe on his name:

John 1:13 - Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John 1:14 - And the Word was made flesh, and dwelt among us,(and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 1:15 - John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

It was indeed verily Jehovah [Emmanuel] which took out the Israelite nation for himself and then came unto them, being rejected by them on the whole.

Thus these texts become paramount therein:

1 Corinthians 12:3 - Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and [that] no man can say that Jesus is the Lord, but by the Holy Ghost.

Philippians 2:11 - And [that] every tongue should confess that Jesus Christ [is] Lord, to the glory of God the Father.

Consider, in the light of the previous verses, as to what those two verses are actually saying. See also Paul's uses of the OT in Hebrews 1 & 13, etc.

Moving back to our text of Malachi 3:1, we truly can then see that the first "messenger" [Hbr: Mal'ak, Grk: Aggelos; Eng: Angel/Messenger] is John the Baptist:

Matthew 21:37 - But last of all he sent unto them his son, saying, They will reverence my son.

Mark 12:6 - Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

Thus we can see that the Second "messenger" [Hbr: Mal'ak, Grk: Aggelos; Eng: Angel/Messenger] of Malachi is indeed Jesus the Christ, for He is indeed even the "Angel/Messenger of the Covenant/Testament", as spoken of by Jeremiah [Jeremiah 31:31-34; Isaiah 56:1-8; Daniel 9:27; Hebrews 8:8-13, 10:16, etc]:

Matthew 26:28 - For this is my blood of the new testament, which is shed for many for the remission of sins.

Mark 14:24 - And he said unto them, This is my blood of the new testament, which is shed for many.

Luke 22:20 - Likewise also the cup after supper, saying, This cup [is] the new testament in my blood, which is shed for you.

1 Corinthians 11:25 - After the same manner also [he took] the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink [it], in remembrance of me.

Daniel 9:27 - "And he shall confirm the covenant with many for one week: and in the midst of the week ..."

Hebrews 2:3 - How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard [him];

Hebrews 9:18 - Whereupon neither the first [testament] was dedicated without blood.

Hebrews 9:20 - Saying, This [is] the blood of the testament which God hath enjoined unto you.

In both instances the Father is involved, but in differing ways. Before 'Jesus' took upon Himself humanity (Jude 9, the reference to the resurrection of Moses in the OT), He referred the particular matters under discussion to the Father, since He had come as the "Messenger" [Angel] of the Father. In the NT, the Father had instructed Jesus to rebuke the devil, in his taking upon Himself humanity, for the Father had given such command to the Son at that point, and His Message was now to men:

John 5:22 - For the Father judgeth no man, but hath committed all judgment unto the Son:

John 5:27 - And hath given him authority to execute judgment also, because he is the Son of man.

The Two [Main] Princes:

It is often asked, since Jesus is God, the Son, how can He also be Michael Archangel, since Michael, in Daniel 10:13, says of Him, that He is, "one of the chief princes" [KJV], doesn't that mean Michael

cannot be Jesus? The answer is, "No, it does not mean that 'Jesus' is not Michael, but demonstrates further that He indeed is."

There are two Main "princes" [rulers]:

- [1.] The Good [JESUS/MICHAEL, etc], the True and Everlasting "Prince" [GOD]
- [2.] The Wicked [Satan/Dragon/Serpent/Devil, etc], the usurping "prince" [creature]

- The Great Controversy still further:

[JESUS/MICHAEL]

"...the Prince of the Host..." [Daniel 8:11;p];
"...the Prince of Princes..." [Daniel 8:25;p];
"...Messiah the Prince..." [Daniel 9:25;p];
"...Michael, one of the Chief Princes..." [Daniel 10:13;p];
"...Michael your Prince..." [Daniel 10:21;p];
"...the prince of the covenant..." [Daniel 11:22;p];
"...Michael...the Great Prince..." [Daniel 12:1;p];
"...the Prince of Peace..." [Isaiah 9:6;p];
"...the Prince of Life..." [Acts 3:15;p];
"...a Prince and a Saviour..." [Acts 5:31;p];
"...Jesus Christ...Prince of the Kings of the Earth..." [Revelation 1:5;p].

MICHAEL is not "merely a Prince of God's People", but is called in many places the "Prince" [usually the word is "Sar" and means "Ruler, Prince, Chief", etc]:

Considering the word in this light, "prince" means "ruler" or even "chief":

...and so CHRIST is also called all of those other Titles and names as well such as KING OF KINGS [Revelation 19:16] and this is not merely saying King of Kings of the Earth, but rather is saying HE is King over all Kings [compare with 1 Timothy 6:15, "Only Potentate"], KING OF THE JEWS [John 19:19], KING OF ISRAEL [John 1:49], the KING THAT COMETH [Luke 19:38] and LORD of LORD's [Revelation 17:14], the LORD FROM HEAVEN [1 Corinthians 15:47], the LORD OF ALL [Acts 10:36], the LORD OF PEACE [2 Thessalonians 3:16] etc, and so we see that Jesus is GOD [John 1:1, 8:58; Hebrews 1; etc], and King, and Lord and Father [Isaiah 9:6] and has children.

Now the opposing, usurper...

[Satan/Dragon/Serpent/Devil]

"...devils through the prince of the devils." [Matthew 9:34;p];
"...cast out devils, but by Beelzebub the prince of the devils." [Matthew 12:24;p];
"...Beelzebub, and by the prince of the devils casteth he out devil." [Mark 3:22;p];
"...the prince of this world..." [John 12:31;p];
"...the prince of this world..." [John 14:30;p];
"...the prince of this world is judged." [John 16:11;p];
"...the prince of the power of the air..." [Ephesians 2:2;p];
"...against principalities, against powers, against the rulers of the darkness of this world, against

spiritual wickedness in high [places]..." [Ephesians 6:12;p];
"...thrones, or dominions, or principalities, or powers..." [Colossians 1:16;p];
"...principalities and powers..." [Colossians 2:15;p].

...even Satan [the accusing usrper] is designated "god of this world" [2 Corinthians 4:4], "king" [Revelation 9:11], "lord" [Baal][Judges 2:13], a "father" of the wicked ones [John 8:44], his "children of disobedience" [Ephesians 2:2, 5:6; Colossians 3:6], "child of the devil" [Acts 13:10]...

There are many "princes" in the Scripture, and 'Jesus' is indeed "prince", though in Daniel 10:13, it reads, "one/first of the chief princes".

The word "one" in the Hebrew is "'echad", and means "one [of number], or first [one of order; as in primary, beginning, foremost, etc], once, each, every" [Strong's Concordance].

The word "chief" in the Hebrew is "ri'shown", and means "first, primary, former, foremost, chief, etc" [Strong's Concordance].

The word "prince" in the Hebrew is "sar", and means "prince, ruler, leader, chief, head, captain, chieftain, etc" [Strong's Concordance].

Thus it can mean "one of the chief leaders/princes/rulers", "first of the chief leaders/princes/rulers", etc.

Would saying this of 'Jesus' mean He would not be YHVH God [Emmanuel], the Son, less than Eternal Deity?

No, for 'Jesus' truly is "Prince of Princes" [Daniel 8:25](and please notice the one among/above many), and "'Prince of the Kings of the Earth" [Revelation 1:5], making Him Chief of Princes, even First of the Chief Princes. Who then are the other Princes?

[1] The "princes" can be God's own people, since they were to be a Kingdom of Priests.

Exodus 19:6 - And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

1 Peter 2:9 - But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Revelation 1:6 - And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Revelation 5:10 - And hast made us unto our God kings and priests: and we shall reign on the earth.

[2] The "princes" can be a subdivision of God's own people, being the rulers of the priesthood:

Isaiah 43:28 - Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

Ezra 8:24 - Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their

brethren with them,

Ezra 8:29 - Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

Ezra 10:5 - Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

Etc.

[3] The "princes" can be referring to the various rulers of the nations/Kingdoms. 'Jesus'/Michael was in charge of His own people, hence He is called "your Prince" [Daniel 10:21], even the "Great Prince" [Daniel 12:1], since Israel [the peoples] were a royal nation of priests unto God. Other persons were in charge of the other nations, like Satan, or Alexander the Great, etc. The phrase in Daniel can be referring to all of these at the same time, for 'Jesus' is indeed ruler over His own people, He is indeed the Highest Mediator/Priest, and He is also "prince" among other vying "princes", 'Jesus' is the only true Heir, and the others which seek to take His kingdom by force/deception, etc are but usurpers, counterfeits and pretenders to the throne.

So does the saying in Daniel 10:13 of "one/first of the chief princes" mean that Michael cannot be 'Jesus'?

No, but instead further proves that it is only He who can fit that Scripture in its context.

HEBREWS 1

...let's pause here, and move to **1 Corinthians 12:3** for a brief moment, then stop by **Isaiah 40:3**, and then see the **New Testament quotations of Isaiah 40:3** and then consider **Hebrews 1**, and then we can come back to **Matthew 28:19**, in the three persons with the name/character YHVH and see that Jesus is indeed so named YHVH in the Old Testament.

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and [that] no man can say that Jesus is the Lord, but by the Holy Ghost. 1 Corinthians 12:3

1 Corinthians 12:3 διὸ γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν Πνεύματι Θεοῦ λαλῶν λέγει ἀνάθεμα Ἰησοῦν, καὶ οὐδεὶς δύναται εἰπεῖν **Κύριον** Ἰησοῦν εἰ μὴ ἐν Πνεύματι ἁγίῳ.

No man can say that **Christ Jesus is LORD**... but by the Holy Spirit... not only is Christ Jesus, Master and Teacher, He is indeed LORD and God, the Son, the very Shepherd of the Sheep.

The Greek word used in **1 Corinthians 12:3**, is the very same word that the LXX [Septuagint, Greek OT] uses, "**kyrios**" [LORD].

Even as Isaiah 40:3 ["The voice of him that crieth in the wilderness, **Prepare ye the way of the LORD**, make straight in the desert a highway for our God."] seen being quoted in the four Gospels. '**YHVH**' is translated there by the Gospel writers, under direction of the HOLY SPIRIT, "**kyrios**".

The Prophet Isaiah knew who was to come:

The voice of him that crieth in the wilderness, **Prepare ye the way of the LORD**, make straight in the desert **a highway for our God**. Isaiah 40:3

Isaiah 40:3 [LXX] φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἐτοιμάσατε τὴν ὁδὸν **κυρίου**, εὐθείας ποιεῖτε τὰς τρίβους **τοῦ Θεοῦ** ἡμῶν

Isaiah 40:3 קול קורא במדבר פנו דרך **יהוה** ישרו בערבה מסלה לאלהינו:

The word for "LORD" in Isaiah 40:3 is the Hebrew Tetragrammaton "יהוה", "YHWH/YHVH" or Jehovah...and directly quoted 4 times in the NT:

For this is he that was **spoken of by the prophet Esaias**, saying, The voice of one crying in the wilderness, **Prepare ye the way of the Lord**, make **his paths straight**. Matthew 3:3

οὗτος γὰρ ἐστὶν ὁ ρηθεὶς ὑπο ἡσαιοῦ τοῦ προφητοῦ λεγοντος φωνη βοωντος ἐν τῇ ἐρημῳ ετοιμασατε τὴν ὁδὸν **κυρίου** εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ Matthew 3:3 Stephens 1550 Textus Receptus

outoV gar estin o rhqeiv upo hsaïou tou profhtou legontoV fwnh bowntoV en th erhmw etoimasate thn odon **kuriou** euqeiaV poieite taV tribouV autou Matthew 3:3 Greek

The voice of one crying in the wilderness, **Prepare ye the way of the Lord, make his paths straight**. Mark 1:3

φωνη βοωντος ἐν τῇ ἐρημῳ ετοιμασατε τὴν ὁδὸν **κυρίου** εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ Mark 1:3 Greek

fwnh bowntoV en th erhmw etoimasate thn odon **kuriou** euqeiaV poieite taV tribouV autou Mark 1:3 Stephens 1550 Textus Receptus

As it is **written in the book of the words of Esaias the prophet**, saying, The voice of one crying in the wilderness, **Prepare ye the way of the Lord, make his paths straight**. Luke 3:4

ὡς γεγραπται ἐν βιβλῳ λογῶν ἡσαιοῦ τοῦ προφητοῦ λεγοντος φωνη βοωντος ἐν τῇ ἐρημῳ ετοιμασατε τὴν ὁδὸν **κυρίου** εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ Luke 3:4 Greek

wV gegraptai en biblw logwn hsaïou tou profhtou legontos fwnh bowntoV en th erhmw etoimasate thn odon **kuriou** euqeiaV poieite taV tribouV autou Luke 3:4 Stephens 1550 Textus Receptus

He said, I [am] the voice of one crying in the wilderness, **Make straight the way of the Lord, as said the prophet Esaias**. John 1:23

ἐφη ἐγὼ φωνη βοωντος ἐν τῇ ἐρημῳ εὐθυνατε τὴν ὁδὸν **κυρίου** καθὼς εἶπεν ἡσαιας ὁ προφητῆς John 1:23 Greek

efh egw fwnh bowntoV en th erhmw euqunate thn odon **kuriou** kaqwV eipen hsaiaV o profhthV John 1:23 Stephens 1550 Textus Receptus

Go now with me to the **Book of Hebrews Chapter 1** if you will please...

Hebrews, like the Gospel of John, really demonstrates that Jesus Christ is YHVH God, the Son, showing His supremacy over all, over Moses, over Angels, over types and shadows, etc.

And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God **worship** him. [Hebrews 1:6]

But **unto the Son** [he saith], **Thy throne, O God, [is] for ever and ever**: a sceptre of righteousness [is] the sceptre of thy kingdom. [Hebrews 1:8]

Thou hast loved righteousness, and hated iniquity; **therefore God**, [even] thy God, hath anointed thee with the oil of gladness above thy fellows. [Hebrews 1:9]

In that verse [vs 9] we see the Father [thy God], the Son [therefore God] and even the Holy Spirit [oil of gladness, symbolized]... look closely...

Every Apostle and Disciple, and yea the whole Bible completely Agree on who Jesus is, that He is God. John declares it, Paul declares it, Thomas declares it [John 20:28, compare to Psalms 35:23 in the Greek], Stephen declare it, the Psalms declare it, the Prophets declare it, and Jesus declares it, the Holy Spirit declares it, and the Father declares it:

The author of Hebrews in Hebrews 1:8-9 is citing the OT from Psalms 45:6, so that we may know.

Thy throne, O God, [is] for ever and ever: the sceptre of thy kingdom [is] a right sceptre.
- Psalms 45:6

But **unto the Son [he saith], Thy throne, O God, [is] for ever and ever**: a sceptre of righteousness [is] the sceptre of thy kingdom. - Hebrews 1:8

God the Father, is addressing God the Son, signified in writing through David and Paul by God the Holy Spirit (the Author of Scripture), anointing Him with the Holy Spirit [symbolized by the "oil"].

Here is the TR. Greek:

o qronos sou o qeos eis ton aiwna tou aiwnos rabdos euquthtos h rabdos ths basileias sou
- Psalms 44:7 LXX (same as Psalms 45:6 KJV)

proV **de ton uion o qronoV sou o qeoV eiV ton aiwna tou aiwnoV** rabdos euquthtos h rabdoV thV basileiaV sou - Hebrews 1:8

Hebrews 1:8 is directly quoting the Psalms. **"sou o theos"** is **"O God"**, and this said, **"unto the Son"** by the Father, signified in scripture by God the Holy Spirit. The Son sits upon the right hand of the Father.

Consider also the context in **Psalms 45**. Now we continue further in **Hebrews Chapter 1**, which the whole **Chapter 1** identifies Jesus' Deity, and **Chapter 2** deals with His humanity, the 2 natures.

And, **Thou, Lord, in the beginning** hast **laid the foundation of the earth; and the heavens are the works of thine hands**: [Hebrews 1:10]

They shall perish; but **thou remainest**; and they all shall wax old as doth a garment; [Hebrews 1:11]

And as a vesture shalt thou fold them up, and they shall be changed: **but thou art the same**, and thy years shall not fail. [Hebrews 1:12]

Thou LORD, Jesus Christ, the same yesterday, today and forever... notice which passages that Paul is also drawing from the in the OT! What is being cited here? It is **Psalms 102:24-28!**

I said, **O my God**, take me not away in the midst of my days: thy years [are] throughout all generations. [Psalms 102:24]

Of old hast **thou laid the foundation of the earth**: and **the heavens [are] the work of thy hands**. [Psalms 102:25]

They shall perish, **but thou shalt endure**: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: [Psalms 102:26]

But **thou [art] the same**, and thy years shall have no end. [Psalms 102:27]

The children of thy servants shall continue, and their seed shall be established before thee. [Psalms 102:28]

Who is being spoken of in **Psalms 102**? It is **LORD, YHVH**, see **Psalms 102:1,12,15,16,19,21,22**.

With whom does the author of Hebrews directly say that those texts apply to? Jesus Christ. He truly is LORD [YHVH] God, the Son.

Jesus Christ the **same yesterday, and to day, and for ever**. [Hebrews 13:8]

Jesus' Divinity/Deity [being God] is compared to Melchizedek, who was,

"Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." [Hebrews 7:3]

For every house is builded by some [man]; but **he that built all things [is] God**. Hebrews 3:4

Further still in the **Book of Hebrews Chapter 13**:

"[Let your] conversation [be] without covetousness; [and be] content with such things as ye have: for **he hath said, I will never leave thee, nor forsake thee**. Hebrews 13:5

Go through out all of the OT, and even the NT, who is it that stated that He would never leave nor forsake them?

See also **Matthew 28:20**: "Teaching them to observe all things whatsoever I have commanded you: and, **lo, I am with you always**, [even] unto the end of the world. Amen."

So that we may boldly say, **The Lord [is] my helper**, and I will not fear what man shall do unto me. **Hebrews 13:6**

See “Hear, **O LORD**, and have mercy upon me: **LORD, be thou my helper.**” [Psalms 30:10] and “Behold, **God [is] mine helper: the Lord** [is] with them that uphold my soul.” [Psalms 54:4]

...but notice the context of **Hebrews 13:5,6,7... vs 8** with whom does the author of Hebrews equate as the LORD and God and Helper? Jesus Christ...

Jesus Christ the same yesterday, and to day, and for ever. Hebrews 13:8

...compare to:

Then **came she** and **worshipped him**, saying, **Lord, help me. Matthew 15:25**

This is a very serious matter, for if we refuse to acknowledge Jesus as YHVH God, the Son, our very existence is at stake, and eternal life is then upon the line:

I said therefore unto you, that ye shall die in your sins: for **if ye believe not that I am** [he], ye shall die in your sins. - John 8:24

...please notice that the English words “[he]” are added... and are not actually present in the Greek text... this means that Jesus stated, “...ye shall die in your sins: for if ye believe not that **I AM...**”

He is declaring that He is the “I AM” of the OT, and if they did not believe this, that they would die in their sins, for it is only YHVH God that can save from sin.

Consider carefully...

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and [that] **no man can say that Jesus is the Lord, but by the Holy Ghost.** 1 Corinthians 12:3

Take note of what that is actually saying... not merely speaking about a kingship, but Deity... that no man can say that Jesus Christ is the LORD, except by the Holy Spirit...

Will you accept Jesus as YHVH God, the Son, and seek the salvation that He is offering, by His own blood and life and sacrifice?

For whosoever shall **call upon the name of the Lord** shall be saved. Romans 10:13

[See also Genesis 4:26, 12:8, 26:25; Psalms 116:4,13,17; Zephaniah 3:9;]

When they heard *this*, they were **baptized in the name of the Lord Jesus.** Acts 19:5

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be saints*, with all that in every place **call upon the name of Jesus Christ our Lord**, both theirs and ours: 1 Corinthians 1:2

In Hebrews 1, the language therein also fully demonstrates that Jesus [though YHVH Emmanuel, the great I AM, even the Son of the Father, etc] we see that it also reveals Jesus as the Highest Messenger

of the Father, as the word 'archangel' means, and we also see Jesus is the one who is like God, notice carefully:

Hebrews 1:1 KJV - God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hebrews 1:2 KJV - Hath in these last days spoken unto us by [his] Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Hebrews 1:3 KJV - Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Hebrews 1:4 KJV - Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Please notice right away that Jesus is the one sent by the Father [even as He is called "apostle" [that is of the Father] in Hebrews 3:1]. God [the Father] spoke unto His people by differing means and by differing persons, and in vs 2, we see that He [the Father] also spoke unto us "by" "[his] Son". This "by" and speaking, makes Jesus, messenger, the one sent forth from the bosom of the Father with a message from the Father.

Jesus is the highest messenger, for notice as the passage continues, that Jesus is "better" than the created hosts (like Gabriel, Seraphim, Cherubim, etc) and has "a more excellent name". There is only one name that this is speaking to, YHVH is salvation - Jesus, yes indeed, God with us [Emmanuel/Immanuel].

Also notice that Jesus is the "express image" of His [the Father's] person, the very "character" [character]. This can only be said of one who is God, I AM, YHVH, even "one" [atonement, & not one in person] with the Father.

Yet, if we keep reading, we find more, about Jesus being this Who is like God the Highest Messenger:

Hebrews 1:9 KJV - Thou hast loved righteousness, and hated iniquity; therefore God,[even] thy God, hath anointed thee with the oil of gladness above thy fellows.

This, in its context, as shown previously, reveals that the "fellows" that Jesus is being compared to are the Heavenly hosts (those created beings of Heaven, Gabriel, Seraphim, Cherubim. etc), which means that Jesus is a "fellow" messenger (angel, an office of one sent forth, not nature, not inherently meaning created at all), but far above them as such, not only in that capacity, but in so much [infinitely so] more.

Thus Jesus, in Hebrews 1, is proven to be Deity, YHVH Emmanuel, and also the Highest Messenger (angel, office) the Father has sent unto us:

Matthew 21:37 KJV - But last of all he sent unto them his son, saying, They will reverence my son.

John 1:18 KJV - No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared [him].

Thus, this is He [Jesus] that was written of in Zechariah 13:7:

Zechariah 13:7 KJV - Awake, O sword, against my shepherd, and against the man [that is] my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

Jesus is the "shepherd" and "fellow" of the Father [the Husbandman].

The "Short" Historical names that believed and taught - [\[sourced, see section 8 for full details and citations\]](#) :

Ellen G. White (AD November 26, 1827 - AD July 16, 1915) - Jesus is "Michael"

Melito of Sardis (wrote AD 165 - AD 175, died c. AD 180 - Jesus is "among the angels, archangel"

Roman Catholic Encyclopedia: Jesus is the Angel of the Great Counsel, the Angel of the LORD, etc

Augustine of Hippo (AD 13 November 354 - AD 28 August 430) Jesus is the "Angel of the Testament", etc

Irenaeus (AD early 2nd century - c. AD 202) Jesus is the one that came down and spoke to the Patriarchs under the designation "Angel".

Titus Flavius Clemens (Greek: Κλήμης ὁ Ἀλεξανδρεὺς; c. 150 - c. 215), known as **Clement of Alexandria** - Jesus is the "Angel of the Great Counsel".

Justin Martyr, also known as Saint Justin (c. AD 100 - AD 165) - Jesus is called "Angel", etc

Eusebius (AD 260/265 - AD 339/340); also called **Eusebius of Caesarea** and **Eusebius Pamphili**, - Jesus is called the "Angel of the mighty counsel".

Quintus Septimius Florens Tertullianus, anglicised as **Tertullian** (c. AD 160

- c. AD 225 AD) - Jesus is the 'Angel' that spake to Moses from the midst of the bush.

Roman Catholic New American Bible with Footnotes [along with Douay Rheims], 1986: - Jesus is the "Lord's Angel", and "Angel of the LORD", and etc.

Charles Buck (AD 1771 - AD 11 Aug 1815) Jesus is called "Angel" and "Archangel".

John Butterworth, minister (born AD 1727- died AD 1803) - Jesus is "Michael".

Alexander Cruden (AD May 31, 1699 - AD November 1, 1770) - Jesus is called "Angel".

Thomas Taylor (AD 15 May 1758 - AD 1 November 1835) - Jesus is "Michael".

Patrick Fairbairn (AD 28 January 1805 - AD 6 August 1874) - Jesus is "Michael".

William Baxter Godbey (AD June 3, 1833 - AD September 12, 1920) cites Dr. Clarke that Jesus is "Michael".

Matthew Pool[e] - (AD 1624 - AD 1679) - Jesus is "Michael".

Sir William Smith (AD 20 May 1813 - AD 7 October 1893) - Jesus is "Michael" and cites others Luther, Hengstenberg, etc.

Thomas Coke (AD 9 September 1747 - AD 2 May 1814) - Jesus is "Michael".

John Guyse (AD 1680 - AD 1761) - Jesus is "Michael", and called "Angel", etc

Elhanan Winchester (AD 1751 in Brookline, Massachusetts - AD April 18, 1797) - Jesus is "Michael".

George Sale (AD 1697, Canterbury, Kent, England - AD 1736, London, England) ; **George Psalmanazar** (AD 1679? - AD 1763),; **Archibald Bower** (AD 17 January 1686 - AD 3 September 1766) ; **George D. Shelvocke** (baptised AD 1 April 1675 - AD 30 November 1742) ; **John Campbell** (AD 1708 - AD 1775); **John Swinton** (AD 1703 - AD 1777) - Jesus is "Michael".

The Church of England Magazine. Under the superintendence of the clergymen of the United Church of England and Ireland. Vol. IV. No. 85; January 6, 1838. By **James Burns**. - Jesus is "Michael".

Robert Hawker (AD 1753 - AD 1827) - Jesus is "Michael" and "Archangel".

Samuel Horsley (AD 15 September 1733 - AD 4 October 1806) - Jesus is "Michael".

The London Encyclopedia, or Universal Dictionary ... 1839. - Jesus is "Michael".

The Zondervan Encyclopedia of the Bible; Volume 4; M-P, Revised, Full-Color Edition; - cites that many Protestants, Hengstenberg, etc that Jesus is "Michael".

Zondervan NIV Study Bible (Fully Revised): Wide Margin Loose-Leaf Edition; copyright 1973, 1978, 1984 by International Bible Society. - Jesus is the "angel of the Lord", etc.

Hermann Witsius (Herman Wits or in Latin Hermannus Witsius) (AD 12 February 1636 - AD 22 October 1708) - Jesus is "Michael".

Reinerus Vogelsangius (AD 1610 - AD 1679) - Jesus is "Michael".

Johannes Cloppenburg (AD 1592 - AD 1652) - Jesus is Michael the "Angel of the Lord".

Ralph Griffiths (AD c.1720 - AD September 28, 1803) - Jesus is "Michael".

Campegius Vitringa Sr., or Kempe Vitringa[1] (born at Leeuwarden, May 16, 1659; died at Franeker, March 31, 1722) - Jesus is "Michael" the "Archangel".

Martin Luther (AD 10 November 1483 - AD 18 February 1546) - Jesus is "Michael".

Philipp Melanchthon (AD 16 February 1497 - AD 19 April 1560) - Jesus is "Michael".

Johann Wigand (ca. AD 1523 - AD 21 October 1587) - Jesus is "Michael".

David Chytraeus or **Chyträus** (26 February 1530, Ingelfingen - 25 June 1600, Rostock) - Jesus is "Michael".

Giovanni Diodati or **Deodati** (AD 6 June 1576 - AD 3 October 1649) - Jesus is "Michael".

Andrew Willet (AD 1562 - AD 4 December 1621) - Jesus is "Michael".

William Miller (AD February 15, 1782 - AD December 20, 1849) - Jesus is "Michael".

Carl L. Beckwith, - Jesus is "Michael".

Robert W. Bertram (AD 27 March 1921 - AD 13 March 2003) - Jesus is "Michael".

Dr. Frances N. Lee (AD 1934 - AD Friday 23rd December, 2011) - - Jesus is "Michael".

David Harold Chilton (AD 1951 - AD 1997) - Jesus is "Michael".

Milton Spenser Terry (AD 1840 - AD 1914) - Jesus is "Michael".

George Whitefield - December 27 [O.S. December 16] 1714 - September 30, 1770) speaks by symbol, Jesus is our "Michael".

James Petigru Boyce (AD 1827 - AD 1888) citing John Pye-Smith, Jesus is "probably" "Michael".

The Rev Dr John Pye-Smith FRS, FGS (AD 25 May 1774 - AD 5 February 1851) - Jesus is "probably" "Michael".

Christmas Evans (AD 25 December 1766 - AD 19 July 1838) - Jesus is "Michael".

The Christian Gleaner and Domestic Magazine

The Christian Gleaner and Domestic Magazine for 1825, Volume II; London; published by B. J. Holdsworth, 18, St. Paul's Churchyard. - Jesus is "Michael".

Carl Ferdinand Wilhelm Walther (AD October 25, 1811 - AD May 7, 1887) - Jesus is "Michael".

John Gill (AD 23 November 1697 - AD 14 October 1771) - Jesus is "Michael".

Charles Spurgeon (AD 9 June 1834 - AD 31 January 1892) Jesus is the "True Michael".

Matthew Henry (AD 18 October 1662 - AD 22 June 1714) - Jesus is

"Michael".

Thomas Adams (AD 1583 - AD 1653) - Jesus is "Michael".

Heinrich [Henry] Bullinger (AD 18 July 1504 - AD 17 September 1575) - Jesus is "Michael".

Isaac Watts (AD 17 July 1674 - AD 25 November 1748) - Jesus is "Michael".

William Kinkade (AD 22nd Sept. 1783 - AD 20th Sept. 1832) [**became Arian later; Heresy**] - Jesus is "Michael".

Jonathan Edwards (AD October 5, 1703 - AD March 22, 1758) - Jesus is "Michael".

1560/1599 Geneva Study Bible- Jesus is "Michael".

John [Jean] Calvin "(born Jehan Cauvin: AD 10 July 1509 - AD 27 May 1564) - Jesus is "Michael" and does not disagree with others who see the same.

Francois Du Jon aka "Franciscus Junius (born François du Jon, AD 1 May 1545 - AD 13 October 1602) - Jesus is "Michael".

John Wesley (AD 28 June [O.S. 17 June] 1703 - AD 2 March 1791) - Jesus is "Michael".

John Brown of Haddington (AD 1722 - AD 19 June 1787) - Jesus is "Michael".

James Wood (AD 1751 - AD 1840) - Jesus is "Michael".

Ernst Wilhelm Theodor Herrmann Hengstenberg (AD October 20, 1802,

Fröndenberg - AD May 28, 1869, Berlin- Jesus is "Michael".

Wikipedia, The Online Encyclopedia - Michael (Archangel); subsection - "Protestant Views" - cites John A. Lees, and Hengstenberg, Jesus is "Michael".

International Standard Bible Encyclopedia, comment on section "Michael" by **John A. Lees**. - Jesus is "Michael".

John Bunyan (AD 28 November 1628 - AD 31 August 1688) - Jesus is "Michael".

Henry Ainsworth (AD 1571 - AD 1622) - Jesus is "Michael".

Thomas Watson (c. AD 1620 - AD 1686) - Jesus is "Michael".

James Glasgow D.D. (AD 27 May 1805 - AD 1890) - Jesus is "Michael".

James Hastings (AD 1852 - AD 1922) and **George Cunningham Monteath Douglas** (AD 1826 - AD 1904- Jesus is "Michael".

Thomas Hobbes Scott (17 April 1783 - 1 January 1860) - Jesus may indeed be "Michael" as "many" others say.

Hezekiah Holland (born ca. AD 1617, living AD 1660) - Jesus is "Michael".

Adam Clarke (AD 1760 or AD 1762 - AD 1832) - Jesus is "Michael".

George Balderston Kidd (Cottingham, near Hull, AD 28 July 1794 - AD 1852) - Jesus is "Michael".

James Durham (AD 1622 - AD 1658) - Jesus is "Michael".

Bryce Johnston (AD 1747 - AD 1805) - Jesus is "Michael".

Vine's Expository Dictionary, by William Edwy Vine Section: "archangel"
- the "archangels" "voice" is the "voice" of Jesus.

Thomas Haweis (AD 1 January 1734 - AD February 11, 1820) - Jesus is "Michael".

Abingdon Bible Commentary, 1929; Editor, **Edwin Lewis** (AD 1881 - AD 1959) was an American Methodist theologian primarily associated with Drew University in New Jersey. Others involved - **Frederick Carl Eiselen**; **David G. Downey**. - Jesus is "Michael".

Johann [John] Peter Lange (AD 10 April 1802 in Sonneborn (now a part of Wuppertal) - AD 9 July 1884), and **Elijah Richard Craven** (AD Mar. 28 1824, in Washington D.C. - AD Jan. 5 1908, in Philadelphia, Pa) - Jesus is "Michael".

Thomas Robinson (AD 1813/14 - AD 1890) - Jesus is "Michael".

Johann Friedrich Haug ((AD * 1680, AD † 18. May 1753) and **The Berlenburger Bibel** [aka 'Berleb. Bible', 'Berleburger Bibel', etc.] is in the years AD 1726 - AD 1742) - Jesus is "Michael".

[24] Crucifixion texts:

Jesus, the "lamb of God" [Genesis 22:8; John 1:29,36; Revelation 5:6, etc] or "Passover" [1 Corinthians 5:7] died, even as the one True Sacrifice [Hebrews, etc], of which all of the shadow/typical/ensamples pointed to [Colossians 2:17; Hebrews 8:5, 10:1, etc].

While that is the most important thing to consider above all, it is not the only thing to consider, since the Holy Spirit, even the "another Comforter" [John 14:16], yes, "the Spirit of Truth" [James 4:17], would lead us into all truth [John 15:26, 16:13].

A question has been asked,

What was the shape of the instrument by which Jesus was Crucified by the Romans?, in other words, was it in the shape of the T[au], t[ee], the 'x', 'y', or was it merely an single upright stake/pole/pallisade, or something else?

While this question is truly secondary to the original and greater reality of Jesus death, and the plan of redemption itself and what it means to God, the Heavenlies and us, there is no reason to consider this question to be invalid, or unworthy of consideration, nor ultimately unimportant, and if to be considered truly and most prayerfully, then what implications or even direct lessons can we learn from the answer to the question, out of/from the Word of God, for everything written is there for a purpose, even for our learning and instruction:

2 Timothy 3:16 KJV - **All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:**

We could begin by citing all manner of facts from history, etc, but let us begin with the Word of God, and then verify through history, since the Bible is the criterion for Truth, and all evidence found cannot disagree with it, since it is written:

John 17:17 KJV - Sanctify them through thy truth: **thy word is truth.**

Psalms 12:6 KJV - **The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.**

Isaiah 8:20 KJV - **To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.**

Titus 1:2 KJV - “... **God, that cannot lie ...**”

Hebrews 6:18 KJV - “... **impossible for God to lie ...**”

Proverbs 8:7 KJV - For **my mouth shall speak truth**; and wickedness *is* an abomination to my lips.

1 Peter 2:22 KJV - Who **did no sin, neither was guile found in his mouth:**

Isaiah 45:19 KJV - I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: **I the LORD speak righteousness, I declare things that are right.**

Yet, it is not enough to simply turn to Scripture and point to one example, and turn from those pages, but we much of necessity “**search the Scriptures**” [John 5:39], and be like the Bereans, which were “**more noble than those in Thessalonica**” to see if these “**things were so**” [Acts 17:11], but we must go by the rules of the Bible itself, which is written unto us “**precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little**” [Isaiah 28:10,13], and moreso, must be found in the “**mouth of two or three witnesses**” so that every word “**be established**” [2 Corinthians 13:1, etc], and so being found in one place of the Prophets, it cannot be found to contradict another, for the spirits of the Prophets are “**subject to the Prophets**” [1 Corinthians 14:32], which are subject to the Law of God, even the Ten Commandments [Numbers 22:18; Deuteronomy 4:2; Ecclesiastes 12:13,14].

Let us put away any preconceived ideas, and simply take up the Word of God, even prayerfully, and ask God for the Truth of the matter, for if we are seeking Him, His Will, and His Truth, He will give it

freely unto us simply for the asking [**Luke 11:1-13**].

We can know for certain that the Scriptures point us to Christ Jesus, for it is written:

John 5:39 KJV - Search **the scriptures**; for in them ye think ye have **eternal life**: and **they are they which testify of me**.

Luke 24:27 KJV - And **beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself**.

John 1:45 KJV - Philip findeth Nathanael, and saith unto him, **We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph**.

Acts 28:23 KJV - And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, **persuading them concerning Jesus, both out of the law of Moses, and out of the prophets**, from morning till evening.

Acts 3:18 KJV - But those things, which **God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled**.

Let us notice that **Acts 3:18**, speaks that “**all of his [God's] prophets**” foretold that “**Christ should suffer**”. This means we ought to be able to go to the Old Testament to see if it speaks of this suffering, and manner by which Jesus would die. We shall then also consider the New Testament texts, which are built upon the foundation of the Old Testament texts.

Deuteronomy 21:22 KJV - And **if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree**:

Deuteronomy 21:23 KJV - **His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled**, which the LORD thy God giveth thee *for* an inheritance.

The Hebrew word for “**tree**” in **Deuteronomy 21:22,23**, is [Hebrew: H6086] “**עץ**” [transliterated] “**etz**”, meaning “[1] **tree, wood, timber, stock, plank, stalk, stick, gallows; [A] tree, trees; [B] wood, pieces of wood, gallows, firewood, cedar-wood, woody flax**” [Strong's Concordance] which comes from the root word [Hebrew: H6095] “**עצה**”, [transliterated] “**atsah**”, meaning “**shut**”. The KJV translates **Strong's H6086** in the following manner, taken from E-Sword KJC [King James Concordance]:

“**Total KJV Occurrences: 334:**

wood, 107:

Gen 6:14, Gen 22:3, Gen 22:6-7 (2), Gen 22:9 (2), Exo 7:19, Exo 25:5, Exo 25:10, Exo 25:13, Exo 25:23, Exo 25:28, Exo 26:15, Exo 26:26, Exo 27:1, Exo 27:6, Exo 30:1, Exo 30:5, Exo 35:7, Exo 35:24, Exo 35:33, Exo 36:20, Exo 36:31, Exo 37:1, Exo 37:4, Exo 37:10, Exo 37:15, Exo 37:25, Exo 37:28, Exo 38:1, Lev 1:6-8 (3), Lev 1:12, Lev 1:17, Lev 3:5, Lev 6:12 (2), Lev

11:32, Lev 14:4, Lev 14:6, Lev 14:49, Lev 14:51-52 (2), Lev 15:12, Num 13:20, Num 19:6, Num 31:20, Num 35:18, Deu 4:28, Deu 10:1, Deu 10:3, Deu 19:5, Deu 28:36, Deu 28:64, Deu 29:11, Deu 29:17, Jos 9:21, Jos 9:23, Jos 9:27, Jdg 6:26, 1Sa 6:14, 2Sa 6:5, 2Sa 24:22, 1Ki 6:15, 1Ki 18:23 (2), 1Ki 18:33 (3), 1Ki 18:38, 2Ki 6:4, 2Ki 19:18, 1Ch 21:23, 1Ch 22:4, 1Ch 29:2 (2), 2Ch 2:16, Neh 8:4, Neh 10:34, Neh 13:31, Job 41:27, Pro 26:20-21 (2), Son 3:9 (2), Isa 10:15, Isa 30:33, Isa 45:19-20 (2), Isa 60:17, Jer 5:14, Jer 7:18, Jer 28:13, Jer 46:22, Lam 5:4, Lam 5:13, Eze 15:3, Eze 20:32, Eze 39:10 (2), Eze 41:16, Eze 41:22 (2), Hab 2:19, Hag 1:8, Zec 12:6

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Gen 1:11-12 (2), Gen 1:29 (2), Gen 2:9 (3), Gen 2:16-17 (2), Gen 3:1, Gen 3:3, Gen 3:6 (2), Gen 3:11-12 (2), Gen 3:17, Gen 3:22, Gen 3:24, Gen 18:4, Gen 18:8, Gen 40:19, Exo 9:25, Exo 10:5, Exo 15:25, Lev 27:30, Deu 12:2, Deu 19:5, Deu 20:19, Deu 21:22-23 (2), Deu 22:6, Jos 8:29 (2), Jdg 9:10-11 (2), 1Ki 4:33, 1Ki 6:23, 1Ki 6:31-34 (4), 1Ki 14:23, 2Ki 3:19, 2Ki 16:4, 2Ki 17:10, 2Ch 3:5, 2Ch 28:4, Est 2:23, Job 14:7, Job 19:10, Job 24:20, Psa 1:3, Pro 3:18, Pro 11:30, Pro 13:12, Pro 15:4, Son 2:3 (3), Isa 40:20, Isa 44:19 (2), Isa 44:23, Isa 56:3, Isa 57:5, Isa 65:22, Jer 2:20, Jer 3:6, Jer 3:13, Jer 10:3, Jer 11:19, Jer 17:8, Eze 6:13, Eze 15:2 (2), Eze 15:6, Eze 17:24 (4), Eze 20:47 (2), Eze 21:10, Eze 31:8, Eze 34:27, Eze 36:30, Joe 2:22, Hag 2:19

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Gen 3:2, Gen 3:8, Gen 23:17, Exo 10:15 (2), Lev 19:23, Lev 23:40 (2), Lev 26:4, Deu 16:20-21 (2), Deu 20:19-20 (3), Deu 28:42, Jos 10:26-27 (3), Jdg 9:8-15 (8), Jdg 9:48, 2Sa 5:11, 1Ki 4:33, 1Ki 10:10-12 (7), 2Ki 3:25, 1Ch 16:33, 1Ch 22:4, 2Ch 9:10-11 (2), Ezr 3:7, Neh 8:15, Neh 9:25, Neh 10:35, Neh 10:37, Psa 74:5, Psa 96:12, Psa 104:16, Psa 105:33, Psa 148:9, Ecc 2:5-6 (2), Son 2:3, Son 4:14, Isa 7:2, Isa 10:19, Isa 44:14, Isa 55:12, Jer 7:20, Eze 15:2 (2), Eze 15:6, Eze 17:24, Eze 20:28, Eze 31:4-5 (2), Eze 31:8-9 (3), Eze 31:14-16 (3), Eze 31:18 (2), Eze 47:7, Joe 1:12 (2), Joe 1:19

timber, 23

Exo 31:5, Lev 14:45, 1Ki 5:6, 1Ki 5:8 (2), 1Ki 5:18, 1Ki 6:10, 1Ki 15:22, 2Ki 12:12, 2Ki 22:6, 1Ch 14:1, 1Ch 22:14-15 (2), 2Ch 2:8-10 (3), 2Ch 2:14, 2Ch 16:6, 2Ch 34:11, Neh 2:8, Eze 26:12, Hab 2:11, Zec 5:4

stick, 9

2Ki 6:6, Lam 4:8, Eze 37:16-17 (4), Eze 37:19 (3)

gallows, 8

Est 5:14 (2), Est 6:4, Est 7:9-10 (2), Est 8:7, Est 9:13, Est 9:25

sticks, 5

Num 15:32-33 (2), 1Ki 17:10, 1Ki 17:12, Eze 37:20

carpenters, 3

2Ki 12:11 (2), 1Ch 14:1

staff, 3

2Sa 21:19, 2Sa 23:7, 1Ch 20:5

stock, 2

Jer 2:27, Jer 10:8

stocks, 2

Jer 3:8-9 (2), Hos 4:12

carpenter, 1

Isa 44:12-13 (2)

helve, 1

Deu 19:5

pine, 1

Neh 8:15

planks, 1

Eze 41:25

stalks, 1

Jos 2:6”

The “**tree**”, as a whole itself, is made up of “**sticks**” [Hebrew: H6086, same as the word “**tree**” in Deuteronomy 21:22,23], see **Numbers 15:32,33**:

Numbers 15:32 KJV - And while the children of Israel were in the wilderness, they found a man that gathered **sticks** upon the sabbath day.

Numbers 15:33 KJV - And they that found him gathering **sticks** brought him unto Moses and Aaron, and unto all the congregation.

These “**sticks**”, or the various parts of the whole “**Tree**”, in Scripture, are known as the:

[1] **Root[s]**: [Deuteronomy 29:18; Judges 5:14; 1 Kings 14:15; 2 Kings 19:30; 2 Chronicles 7:20; Job 5:3, 8:17, 14:8, 18:16, 19:28, 28:9, 29:29, 30:4, 31:12; Psalms 52:5, 80:9; Proverbs 12:3,12; Isaiah

5:24, 11:1,10, 14:29,30, 27:6, 37:31, 40:24, 53:2; Jeremiah 1:10, 12:2, 17:8; Ezekiel 17:6,7,9, 31:7; Daniel 4:15,23,26, 7:6, 11:7; Hosea 9:16, 14:5; Amos 2:9; Malachi 4:1; Matthew 3:10, 13:6,21,29; Mark 4:6,17, 11:20; Luke 3:9, 8:13, 17:6; Romans 11:16,17,18, 15:12; 1 Timothy 6:10; Hebrews 12:15; Jude 1:12; Revelation 5:5, 22:16].

A “**root**” is that part of the “**tree**” which is generally “**in the earth**” [Daniel 4:15,23], and “**beneath**” [Job 18:16; Amos 2:9] or “**under**” [Ezekiel 17:6] the soil, or “**spreadeth out ... by the river**” [Jeremiah 17:8], often “**wrapped about the heap ... the place of stones**” [Job 8:17].

Any “**tree**” which was “**cut down**”, by “**the axe**” which is “**laid unto the root of the trees**” [Matthew 3:10; Luke 3:9] or “**plucked up by the roots**” [Psalms 52:5; Daniel 7:8; Jude 1:12], it is “**twice dead**” [Jude 1:12], having no hope, it is even as the “**second death**” [Revelation 2:10, 20:6,14, 21:8].

[2] **Stock[s] [Stump, Shoot, Shaft, Stalk[s], Stem]:** [Genesis 41:5,22; Exodus 37:17; Leviticus 25:47; Joshua 2:6; 1 Samuel 5:4; Job 14:8; Isaiah 11:1, 40:24, 44:19; Jeremiah 2:27, 3:9, 10:8; Ezekiel 31:14; Daniel 4:15,23,26, Hosea 4:12, 8:7; Acts 13:26; Philippians 3:5].

As it is written, if a “**tree**” but cut down, yet not to the root, but to even to the Stump with roots left intact in the earth, it still has hope, “**For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.**” [Job 14:7].

King Nebuchadnezzar [II] of [Neo] Babylon, was “**purge[d]**” [pruned; John 15:2] in such a way [Daniel 4:15,23,26], and was delivered from destruction, and shall be in the Kingdom of Heaven [Daniel 4:1-3,36,37].

[3] **Branch[es] [Bough[s], Rod[s]]:** [Genesis 30:37,38,39,41, 40:10,12, 49:22; Exodus 4:2,4,17,20, 7:9,10,12,15,17,29,20, 8:5,16,17, 9:23, 10:13, 14:16, 17:5,9, 21:20, 25:31,32,33,35,36, 37:17,18,19,21,22; Leviticus 23:40, 27:32; Numbers 13:23, 17:2,3,5,6,7,8,9,10, 20:8,9,11; Deuteronomy 24:20; Judges 9:48,49; 1 Samuel 14:27,43; 2 Samuel 7:14, 18:9; Nehemiah 8:15; Job 8:6, 9:34, 14:7,9, 15:30,32, 18:16, 21:9, 29:19; Psalms 2:9, 23:4, 74:2, 80:10,11,15, 89:32, 104:12, 110:2, 125:3; Proverbs 10:13, 11:28, 13:24, 14:3, 22:8,15, 23:13,14, 26:3, 29:15; Song of Songs [Solomon] 7:8; Isaiah 4:2, 9:4,14, 10:5,15,24,26,33, 11:1,4, 14:19,29, 16:8, 17:6,9, 18:5, 19:15, 25:5, 27:10,11, 28:27, 30:31, 60:21; Jeremiah 1:11, 10:16, 11:16, 23:5, 33:15, 48:17, 51:19; Lamentations 3:1; Ezekiel 7:10,11, 8:17, 15:2, 17:3,6,7,8,22,23, 19:10,11,12,14, 20:37, 21:10,13, 31:3,5,6,7,8,9,10,12,13,14, 36:8; Daniel 4:12,14,21, 11:7; Hosea 11:6, 14:6; Joel 1:7; Micah 5:1, 6:9, 7:14; Nahum 2:2; Zechariah 3:8, 4:12, 6:12; Malachi 4:1; Matthew 13:32, 21:8, 24:32; Mark 4:32, 11:8, 13:28; Luke 13:19; John 12:13, 15:2,4,5,6; Romans 11:16,17,18,19,21,24; 1 Corinthians 4:21; 2 Corinthians 11:25; Hebrews 9:4; Revelation 2:27, 11:1, 12:5, 19:15; see also “**barked**” [Joel 1:7]; see also “**beam[s]**” [Genesis 19:8 [roof]; 1 Kings 6:6,9,36, 7:2,3,12; 2 Kings 6:2,5; 2 Chronicles 3:7; Nehemiah 2:8, 3:3,6; Psalms 104:3; Song of Songs [Solomon] 1:7]]

[4] **Leaf[ves]:** [Genesis 3:7, 8:11; Leviticus 26:36; 1 King 6:34; Job 13:25; Psalms 1:3; Isaiah 1:30, 6:13, 34:4, 64:6; Jeremiah 8:13, 17:8, 36:23; Ezekiel 17:9, 41:24, 47:12; Daniel 4:12,14,21; Matthew 21:19, 24:32; Mark 11:13, 13:28; Revelation 22:2]

[5] **Knop[s] [Bud[s], ded]]:** [Genesis 40:10; Exodus 25:31,33,34,35,36, 37:17,19,20,21,22; Numbers 17:8; 1 Kings 6:18, 7:24; Job 14:9, 38:27; Psalms 132:17; Song of Songs [Solomon] 6:11, 7:12; Isaiah

18:5, 27:6, 55:10, 61:11; Ezekiel 7:10, 16:7, 29:21; Hosea 8:7; Hebrews 9:4; see also **“lintel”** [Amos 9:1; Zephaniah 2:14]]

[6] Flower[s] [Blossom]: [Exodus 25:31,33,34, 37:17,19,20; Leviticus 15:24,33; Numbers 8:4, 17:5; 1 Samuel 2:33; 1 Kings 6:18,29,32,35, 7:26,49; 2 Chronicles 4:5,21; Song of Songs [Solomon] 2:12, 5:13; Job 14:2, 15:33; Psalms 103:15; Isaiah 5:24, 18:5, 27:6, 28:1,4, 35:1,2, 40:6,7,8; Nahum 1:4; Habakkuk 3:17; 1 Corinthians 7:36; James 1:10,11; 1 Peter 1:24]

[7] Fruit[s]: [Genesis 1:11,12,29, 3:2,3,6, 4:3, 30:2, 43:11; Exodus 10:15, 21:22, 22:29, 23:10; Leviticus 19:23,24,25, 23:39, 25:3,15,,16,19,21,22, 26:4,20, 27:30; Numbers 13:20,26,27; Deuteronomy 1:25, 7:13, 11:17, 22:9, 26:2, 28:4,11,18,33,40,42,51,53, 30:9, 33:14; Joshua 5:12; Judges 9:11; 2 Samuel 9:10, 16:1,2; 2 Kings 8:6, 19:19,29,30; Nehemiah 9:25,36, 10:35,37; Job 31:39; Psalms 1:3, 21:10, 72:16, 92:14, 104:13, 105:35, 107:37, 127:3, 132:11; Proverbs 1:31, 8:19, 10:16, 11:30, 12:12,14, 13:2, 18:20,21, 27:18, 31:16,31; Ecclesiastes 2:5; Song of Songs [Solomon] 2:3, 4:13,16, 6:11, 7:13, 8:11,12; Isaiah 3:10, 4:2, 10:12, 13:18, 14:29, 16:9, 27:6,9, 28:4, 33:9, 37:30,31, 40:10,12, 48:32, 57:19, 65:21; Jeremiah 2:7, 6:19, 7:20, 11:16,19, 12:2, 17:8,10, 21:14, 29:5,28, 32:19; Lamentations 2:20, 4:9; Ezekiel 17:8,9,23, 19:12,14, 25:4, 34:27, 36:8,11,30, 47:12; Daniel 4:12,14,21; Hosea 9:16, 10:1,13, 14:8; Joel 2:22; Amos 2:9, 6:12, 7:14, 8:1,2, 9:14; Micah 6:7, 7:1,13; Habakkuk 3:17; Haggai 1:10; Zechariah 8:12; Malachi 1:12, 3:11; Matthew 3:8,10, 7:16,17,18,19,20, 12:33, 13:8,23,26, 21:19,34,41,43, 26:29; Mark 4:7,8,20,28,29, 11:14, 12:2, 14:25; Luke 1:42, 3:8,9, 6:43,44, 8:8,14,15, 12:17,18, 13:6,7,9, 20:10, 22:18; John 4:36, 12:24, 15:2,4,5,8,16; Acts 2:30; Romans 1:13, 6:21,22, 7:4,5, 15:28; 1 Corinthians 9:7; 2 Corinthians 9:10; Galatians 5:22; Ephesians 5:9; Philippians 1:11,22, 4:17; Colossians 1:6; 2 Timothy 2:6; Hebrews 12:11, 13:15; James 3:17,18, 5:7,18; Jude 1:12; Revelation 18:14, 22:2; see also **“firstfruit[s]”** [Exodus 23:16,19, 34:22,26; Leviticus 2:12,14, 23:10,17,20; Numbers 18:12, 28:26; Deuteronomy 18:4, 26:10; 2 Kings 4:42; 2 Chronicles 31:5; Nehemiah 10:35,37, 12:44, 13:31; Proverbs 3:9; Jeremiah 2:3; Ezekiel 20:40, 44:30, 48:14; Romans 8:23, 11:16, 16:5; 1 Corinthians 15:20,23, 16:15; James 1:18; Revelation 14:4]]

[8] Seed[s]: [Genesis 1:11,12,29, 3:15, 4:25, 7:3, 9:9, 12:7, 13:15,16, 15:3,5,13,18, 16:10, 17:7,8,9,10, 12,19, 19:32,34, 21:12,13, 22:17,18, 24:7,60, 26:3,4,24, 28:4,13,14, 32:12, 35:12, 38:8,9, 46:6,7, 47:19,23,24, 48:4,11,19; Exodus 16:31, 28:43, 30:21, 32:13, 33:1; Leviticus 11:37,38, 12:2, 15:16,17,18,32, 18:21, 19:19, 20:2,3,4, 21:15,17,21, 22:3,4, 26:16, 27:16,30; Numbers 5:28, 11:7, 14:24, 16:40, 18:19, 20:5, 24:7, 25:13; Deuteronomy 4:37, 10:15, 11:9,10, 14:22, 22:9, 28:38,46,59, 30:6,19, 31:21, 34:4; Joshua 24:3; Ruth 4:12; 1 Samuel 2:20, 8:15, 20:42, 24:21; 2 Samuel 4:8, 7:12, 22:51; 1 Kings 2:33, 11:14,39, 18:32; 2 Kings 5:27, 11:1, 17:20, 25:25; 1 Chronicles 16:13, 17:11; 2 Chronicles 20:7, 22:10; Ezra 2:59, 9:2; Nehemiah 7:61, 9:2,8; Esther 6:13, 9:27,28,31, 10:3; Job 5:25, 21:8, 39:12; Psalms 18:50, 21:10, 22:23,30, 25:13, 37:25,26,28, 69:36, 89:4,29,36, 102:28, 105:6, 106:27, 112:2, 126:6; Proverbs 11:21; Ecclesiastes 11:6; Isaiah 1:4, 5:10, 6:13, 14:20, 17:11, 23:3, 30:23, 41:8, 43:5, 44:3, 45:19,25, 48:19, 53:10, 54:3, 55:10, 57:3,4, 59:21, 61:9, 65:9,23, 66:22; Jeremiah 2:21, 7:15, 22:28,30, 23:8, 29:32, 30:10, 31:27,36,37, 33:22,26, 35:7,9, 36:31, 41:1, 46:27, 49:10; Ezekiel 17:5,13, 20:5, 43:19, 44:22; Daniel 1:3, 2:43, 9:1; Joel 1:17; Amos 9:13; Haggai 2:19; Zechariah 8:12; Malachi 2:3,15; Matthew 13:4,19,20,22,23,24,27,31,32,37,38, 17:20, 22:24; Mark 4:26,27,31, 12:19,20,21,22; Luke 1:55, 8:5,11, 13:19, 17:6, 20:28; John 7:42, 8:33,37; Acts 3:25, 7:5,6, 13:23; Romans 1:3, 4:13,16,18, 9:7,8,29, 11:1; 1 Corinthians 15:38; 2 Corinthians 9:10, 11:22; Galatians 3:16,19,29; 2 Timothy 2:8; Hebrews 2:16, 11:11,18; 1 Peter 1:23; 1 John 3:9; Revelation 12:17]

Further, it is written, any **“tree”** can only bring forth after its **“kind”** [Genesis 1:11,12]:

Matthew 7:17 KJV - Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

Matthew 7:18 KJV - A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

Matthew 7:19 KJV - Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Matthew 12:33 KJV - Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

Luke 6:43 KJV - For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

Paul the Apostle, in the New Testament quotes **Deuteronomy 21:22,23**, in regards to the “**tree**” that Jesus was hung upon, when he writes:

Galatians 3:13 KJV - **Christ** hath redeemed us from the curse of the law, **being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:**

Peter does the same, recorded by Luke, in reference:

Acts 5:30 - KJV - The God of our fathers raised up **Jesus, whom ye slew and hanged on a tree.**

Acts 10:39 - And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom **they slew and hanged on a tree:**

1 Peter 2:24 KJV - **Who his own self bare our sins in his own body on the tree**, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Other examples, of others in the Old Testament “**hanged on a tree**” are found in **Genesis 40:19; Joshua 8:29; Esther 2:23.**

Now, since it is written, in many places in Scripture, that any “**tree**”, including the “**tree**”, as Paul writes and cites, upon which Jesus was hung, is not simply made up of a “**root[s]**”, nor a “**stump**”, nor a “**seed[s]**”, nor a “**flower[s]**”, nor a “**fruit[s]**”, nor a “**knop[s]**”, nor a “**leaf[ves]**”, but incorporating them all, then so also includes, the “**branches**” which come off of the “**stump**” [trunk], and for the cross this is known commonly as the 'transverse' or 'transom' “**patibulum**”, which Jesus carried, further reading, may be done here, for the historical uses of it -

http://en.wikipedia.org/wiki/Instrument_of_Jesus%27_crucifixion .

Let us remember, that Jesus said, “Search **the scriptures**; for in them ye think ye have **eternal life**: and they are **they which testify of me.**” [John 5:39]

Jesus hands were “**stretched out**”, on this “**tree**”, even to the “**right hand**” and to the “**left**”:

Psalms 88:9 KJV - **Mine eye mourneth by reason of affliction:** LORD, I have called daily

upon thee, **I have stretched out my hands unto thee.**

Romans 10:21 KJV - But **to Israel** he saith, **All day long I have stretched forth my hands unto a disobedient and gainsaying people.**

Matthew 27:38 KJV - Then were there two thieves crucified with him, one on **the right hand**, and another on **the left**.

For it is written of Jesus:

Psalms 22:12 KJV - Many bulls have compassed me: strong *bulls* of Bashan have beset me round.

Psalms 22:13 KJV - They gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

Psalms 22:14 KJV - I am poured out like water, and **all my bones are out of joint**: my heart is like wax; it is melted in the midst of my bowels.

Psalms 22:15 KJV - My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

Psalms 22:16 KJV - For dogs have compassed me: the assembly of the wicked have inclosed me: **they pierced my hands and my feet.**

Psalms 22:17 KJV - I may tell all my bones: they look *and* stare upon me.

Psalms 22:18 KJV - They part my garments among them, and cast lots upon my vesture.

And further:

Matthew 27:37 KJV - **And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.**

For Jesus **“hands”** were **“pierced”** by the **“nails”** [plural], one nail in the right hand, the other in the left, while the accusation, His title, above:

John 20:25 KJV - The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see **in his hands** the print of **the nails**, and put my finger into the print of **the nails**, and thrust my hand into his side, I will not believe.

Jesus opened his arms wide, as **“far as the east is from the west”** in His love, to deliver and save:

Psalms 103:10 KJV - He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

Psalms 103:11 KJV - For as the heaven is high above the earth, *so* great is his mercy toward them that fear him.

Psalms 103:12 KJV - **As far as the east is from the west, so far hath he removed our**

transgressions from us.

For the Scriptures declare that He would deliver by His “**mighty hand**” and “**out stretched arm**”.

The Scriptures declare that though there was the “**tree of life**” in the Garden of Eden on earth [**Genesis 2:9, 3:22,24**], but also seen in Heaven [**Ezekiel 47:12; Revelation 2:7, 22:2,14**]. Yet, the Scriptures speak of other “**tree[s] of life**”:

Wisdom is a Tree of Life:

Proverbs 3:18 KJV - She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

The Fruit of Righteousness, is a Tree of Life:

Proverbs 11:30 KJV - The fruit of the righteous is a tree of life; and he that winneth souls is wise.

Hope, when it comes, is a Tree of Life:

Proverbs 13:12 KJV - Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.

Whom is our Blessed Hope?

Titus 2:13 KJV - Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

A Wholesome Tongue is a Tree of Life:

Proverbs 15:4 KJV - **A wholesome tongue is a tree of life:** but perverseness therein is a breach in the spirit.

Wherein is a Wholesome Tongue, but He that speaks the Word?

2 Samuel 23:2 KJV - The Spirit of the LORD spake by me, and **his word was in my tongue.**

1 Timothy 6:3 KJV - If any man teach otherwise, and consent not to **wholesome words, even the words of our Lord Jesus Christ**, and to the doctrine which is according to godliness;

John 1:1 KJV - In the beginning was **the Word**, and the Word was with God, and the Word was God.

Yet, even of these, they speak of Jesus the Christ, crucified upon the cross:

The True Tree of Life, is Jesus Christ:

John 1:4 KJV - **In him was life**; and the life was the light of men. John 1:4

John 14:6 KJV - **Jesus** saith unto him, **I am** the way, the truth, and **the life**: no man cometh unto the Father, but by me. John 14:6

Romans 6:23 KJV - For the wages of sin is death; but the gift of God is **eternal life through Jesus Christ our Lord**.

2 Timothy 1:1 KJV - Paul, an apostle of Jesus Christ by the will of God, according **to the promise of life which is in Christ Jesus**,

Matthew 7:17 KJV - Even so **every good tree bringeth forth good fruit**; but a corrupt tree bringeth forth evil fruit.

Matthew 7:18 KJV - **A good tree cannot bring forth evil fruit**, neither can a corrupt tree bring forth good fruit.

Luke 6:43 KJV - **For a good tree bringeth not forth corrupt fruit**; neither doth a corrupt tree bring forth good fruit.

Luke 6:44 KJV - **For every tree is known by his own fruit**. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

Luke 23:31 KJV - For if they do these things **in a green tree**, what shall be done in the dry?

Acts 5:30 KJV - The God of our fathers raised up **Jesus**, whom **ye slew and hanged on a tree**.

Acts 10:39 KJV - And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom **they slew and hanged on a tree**:

Acts 13:29 KJV - And when they had fulfilled all that was written of him, **they took him down from the tree**, and laid him in a sepulchre.

Galatians 3:13 KJV - **Christ** hath redeemed us from the curse of the law, **being made a curse for us: for it is written, Cursed is every one that hangeth on a tree**:

1 Peter 2:24 KJV - **Who his own self bare our sins in his own body on the tree**, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

What is the Fruit of the Tree?

Song of Songs [Solomon] KJV - **As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste**.

Genesis 1:11 KJV - And God said, Let the earth bring forth grass, the herb yielding seed, and **the fruit tree yielding fruit after his kind, whose seed is in itself**, upon the earth: and it was so.

[1] James 3:18 KJV - And the fruit of righteousness is sown in peace of them that make peace.

Hebrews 12:11 KJV - Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Amos 6:12 KJV - Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:

Philippians 1:11 KJV - Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

[2] Hebrews 13:15 KJV - By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

Ephesians 5:9 KJV - (For the fruit of the Spirit is in all goodness and righteousness and truth;)

[3] Romans 6:22 KJV - But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

[4-10] Galatians 5:22 KJV - But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

[11] James 3:11 KJV - But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

[12] Matthew 3:8 KJV - Bring forth therefore fruits meet for repentance:

1 Corinthians 15:23 KJV - But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

The Seed is Christ:

Galatians 3:16 KJV - Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to **thy seed, which is Christ**.

Planted in the soil of the Heart, that it may grow up into a tree after its kind, bearing much fruit to all:

Matthew 13:19 KJV - When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was **sown in his heart**. This is he which received seed by the way side.

Where was the Tree of Life planted? In the Garden, even the Heart of man, which God created to be a Garden... where God was to walk, as the Garden outwardly, so the one inwardly [see also Song of Songs [Solomon, etc]] ...

Genesis 2:10 KJV - And **a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.**

John 4:14 KJV - But whosoever drinketh of the water that I shall give him shall never thirst; but **the water that I shall give him shall be in him a well of water springing up into everlasting life.**

[Just as there were 4 in Eden, the number 4 being of menaing 'universal', springing up from within, from Christ, going out unto all the earth from us... bringing life to others in His name.]

Proverbs 11:25 KJV - The liberal soul shall be made fat: and **he that watereth shall be watered also himself.**

Isaiah 58:11 KJV - And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and **thou shalt be like a watered garden, and like a spring of water, whose waters fail not.**

Jeremiah 31:12 KJV - Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and **their soul shall be as a watered garden;** and they shall not sorrow any more at all.

Isn't it interesting that when Man sinned, thorns and thistles grew?

And as the sin of mankind increases, the whole creation groans and travails, and the other creatures become more diseased and sick? See Hosea 4 and Romans 8:22, etc

That Tree of Life:

Deuteronomy 21:23 KJV - His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged [is] accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee [for] an inheritance.

Acts 5:30 KJV - The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Acts 10:39 KJV - And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

1 Corinthians 2:2 KJV - For I determined not to know any thing among you, save Jesus Christ, and him crucified.

Galatians 2:20 KJV - I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Galatians 6:14 KJV - But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

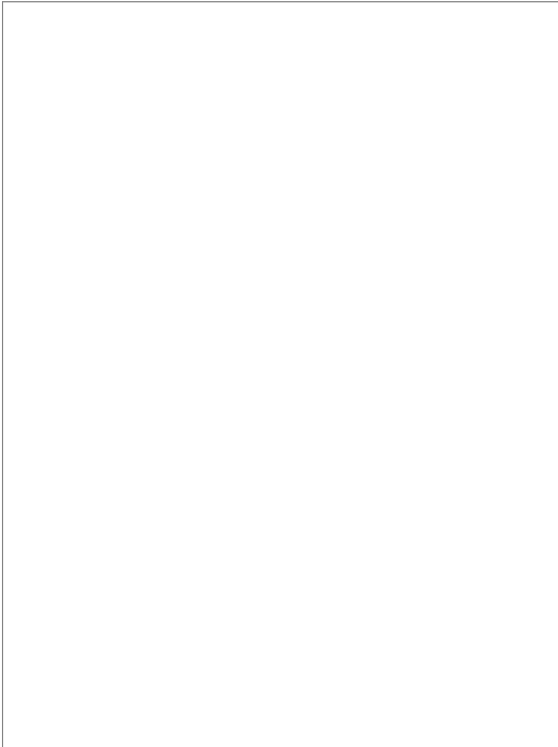
Jesus himself said, speaking in another manner:

John 15:1 KJV - **I am the true vine**, and my Father is the husbandman.

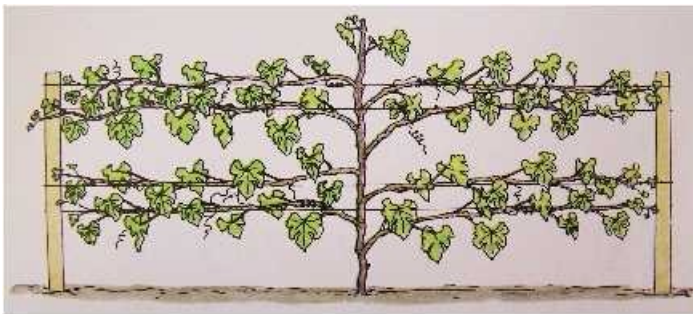
John 15:5 KJV - **I am the vine**, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

And since Jesus is “**the vine**”, it climbs up and supported by wood, and stretches out its tendrils along the trellises.

Notice:



Source - <http://www.northwest-wine.com/trellis-gdc-350p.jpg>



Source - <http://3.bp.blogspot.com/-ph-6e7DPwD...pe+trellis.jpg>



Source - <http://sp.yimg.com/ib/th?id=JN.4CpH...g&pid=15.1&P=0>

These are not the only examples we may see in Scripture, but let us look further, even in Type:

[1] **The Sanctuary, the Pattern/Type given by God, reveals the Cross itself, let us take a look:**

[It was] therefore **necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better** sacrifices than these. Hebrews 9:23

The **"earthly"** tabernacle, **"the tupos"**, the type or plan, being **"patterned"** after the **"heavenly"**:

Our fathers had **the tabernacle of witness** the wilderness, **as he had appointed**, speaking unto Moses, that he should **make it according to the fashion** that he had seen. Acts 7:44

And thou shalt **rear up the tabernacle according to the fashion thereof which was shewed thee in the mount**. Exodus 26:30

... they, tabernacle in the wilderness, and that which went with it, were merely the **"patterns of things in the heavens"**, which could not truly be **"purified"** with those typological sacrifices ...

... but, says the Holy Scriptures, the Heavenly Sanctuary, the True Tabernacle, **"which the Lord pitched and not man"**, **"the heavenly things themselves"**, could and must be **"purified"** with **"better sacrifices"** than the typological/shadowy ones ...

According to all that I shew thee, [after] the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make [it]. Exodus 25:9

And look that thou **make [them] after their pattern, which was shewed thee in the mount**. Exodus 25:40

And this work of the candlestick [was of] beaten gold, unto the shaft thereof, unto the flowers thereof, [was] beaten work: **according unto the pattern which the LORD had shewed Moses**, so he made the candlestick. Numbers 8:4

All [this, said David], the LORD made me understand in writing by [his] hand upon me, [even] **all the works of this pattern**. 1 Chronicles 28:19

Which he wrought in Christ, when he raised him from the dead, and set [him] at his own right hand **in the heavenly [places]**, Ephesians 1:20

Now of the things which we have spoken [this is] the sum: **We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;** Hebrews 8:1

A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. Hebrews 8:2

Who **serve unto the example and shadow of heavenly things**, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou **make all things according to the pattern shewed to thee in the mount**. Hebrews 8:5

But **Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands...**" Hebrews 9:11;p

For Christ is not entered into the holy places made with hands, [which are] **the figures of the true; but into heaven itself, now to appear in the presence of God for us:** Hebrews 9:24

Tupos = type, pattern. Strong's G5179 - <https://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=G5179&t=KJV>

See **Romans 5:14**, Adam was the "**figure**" of Him who was to come.

See **1 Corinthians 10:6,11** "**ensample[s]**" is the tupos, of that which we are to learn from, the "**pattern**".

Skia = shadow, not the substance. Strong's G4639 - <https://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=G4639&t=KJV>

See **Colossians 2:17**, shadow of the types, see **Hebrews 10:1**

See **Hebrews 8:5**, earthly priests and High Priests, but a type pointing to Christ Jesus own Priesthood and High Priesthood

See **Hebrews 10:1**, shadow of the types, see **Colossians 2:17**

AntiTupos = antitype, reality which is greater than the type/shadow. Strong's G499 - <https://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=G499&t=KJV>

See **Hebrews 9:24**: "For Christ is not entered into the holy places made with hands, [which are] **the figures** of the true; but into heaven itself, now to appear in the presence of God for us."

see also **1 Peter 3:21**.

Let us now establish the pattern/type and reality/antitype:

"...even **Christ our passover** is sacrificed for us..." 1 Corinthians 5:7;p

John the Baptist understood the type/reality, that Jesus was the Anti-typical [fulfillment/reality, that which is the substance, casting the shadow, not the shadow itself], "...Jesus coming unto him, and saith, **Behold the Lamb of God...**" John 1:29;p and "And looking upon Jesus as he walked, he saith, **Behold the Lamb of God**" John 1:36

Since the scripture is clear that Jesus is the "**Lamb of God**", and that Christ Jesus is our "**Passover**", it is clear that the Passover must of necessity be sacrificed upon the 14th day after the New Moon of Aviv/Nisan:

And thus shall ye eat it; [with] your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it [is] the LORD'S passover. Exodus 12:11

Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. Exodus 12:21

That ye shall say, It [is] the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. Exodus 12:27

In the fourteenth [day] of the first month at even [is] the LORD'S passover. Leviticus 23:5

This, should be enough to establish that Jesus, "**our passover**" was to be killed upon the 14th of Aviv/Nisan, though there is of course many more substantiating texts [**Numbers 9:5, 28:16, etc**], see also **Joshua 5:10**, where they obeyed this ordinance:

And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. Joshua 5:10

If Jesus is not the fulfillment of the tupos/type, he being the Anti-type/reality/substance, what then is the point of John pointing to Him and saying that He is the "Lamb of God", or to Paul saying "Christ our Passover"? There of course would be no point in them doing so, if the original type did not actually exist to point to the anti-type.

What day then immediately followed the 14th of the Passover? It was the first Day of the feast of Unleavened Bread, which took place always upon the 15th day following the New Moon of the month Aviv/Nisan:

And on the fifteenth day of the same month [is] the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. Leviticus 23:6

This was the tupos or type. Unleavened is to be without sin, since this leaven was pointing to sin. Christ Jesus died without sin and was so buried, for unleavened bread was also eaten on the Passover day previous.

This first day of the feast of Unleavened Bread was a seasonal feast sabbath, where "**no servile work**" could be done:

In the first day ye shall have an holy convocation: ye shall do no servile work therein. Leviticus 23:7

...this is seen in **Joshua 5:11**, even as they obeyed the ordinances:

And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched [corn] in the selfsame day. Joshua 5:11

The day which immediately followed this first day of unleavened bread, was the wavesheaf/firstfruits offering:

Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: Leviticus 23:10

And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. Leviticus 23:11

And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD. Leviticus 23:12

...we see what God was doing even as we go back to **Joshua 5**, even the day which followed immediately after the first day of the feast of Unleavened bread:

And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year. Joshua 5:12

Thus from scripture we have so far:

14th Aviv/Nisan = Passover

15th Aviv/Nisan = First day of the feast of unleavened bread, seasonal feast sabbath, no servile work

16th Aviv/Nisan = Firstfruits/Wavesheaf offering

Three consecutive days.

The First fruits is the type/tupos of the Resurrection, being a first part of the great harvest which belongs unto the Lord.

If Christ Jesus was dead for the whole day of the Firstfruits, no matter the chronology, then He is not the fulfillment of the Firstfruits, and we are now stuck with broken scripture, for scripture says of Christ Jesus:

But **now is Christ risen from the dead, [and] become the firstfruits** of them that slept. 1 Corinthians 15:20

But every man in his own order: **Christ the firstfruits** afterward they that are Christ's at his coming. 1 Corinthians 15:23

The Great harvest comes later.

Christ Jesus could not become the "**Firstfruits**" until Resurrected.

And we may follow this into Pentecost, and further using the Pentateuch, Psalms and Acts, Hebrews and Revelation. If any are interested, we may see this evidence later when requested.

Therefore, without having to demonstrate all, as it would be entirely too lengthy for this study, I will jump ahead to the **Day of Atonement** found in **Leviticus 16** and **23**, **Daniel** and **Revelation**.

In the Day of Atonement, there was to be an entirely different atonement than found in **Leviticus 4**. There are multiple atonements, as we may see later, but for the moment, let us consider just the Day of Atonement itself. The sinner throughout the year, if he committed any sin, could come with a sacrifice [generally] and have those sins confessed over the substitute, slay it, and then the blood was carried

into further work into the sanctuary. The sinner was 'forgiven' and free to go, but his sins remained 'stored' in the blood which was then taken into the Sanctuary. Once a year there was a total cleansing process where all sin was completely removed. Notice that the sins from the sinner were forgiven beforehand, but not totally removed from the sanctuary until this time. The peoples who sins were 'stored' in the sanctuary could still be cut off of Israel at this time, see **Leviticus 16**. Now is the Day of Atonement, by Scripture, and Prophecy, see **Revelation 14:6-12** to begin with, for “**the hour of his Judgment is come**”, while the Everlasting Gospel goes forward to the whole earth in the last days.

However, moving back into this pattern of the Sanctuary, the very places of the Sanctuary itself, demonstrate the pattern of Jesus suffering and sacrifice.

Beginning at the outer court, we have the Altar of Burnt Offering. Moving from there, we come to the Laver of Blood/Water. From thence in the outer court, we move through the veil into the Holy Place of the Sanctuary, and immediately to our right hand is the Table of Shew Bread, and to our left is then the 7 Branch Golden Candlestick, and ahead of us is the Altar of Incense. Moving past these, through the second veil, into the Most Holy Place, we come to the Ark of the Covenant and the Law of God therein. These are in the Pattern of the Cross itself. In each place, Christ Jesus received a wound.

- [1] **Altar of Burnt Offering** – Jesus was pierced in the Feet, by a nail.
- [2] **Laver of Blood Water** – Jesus was pierced in His Side, by a spear, out then came blood and water.
- [3] **Table of Shew Bread** – Jesus was pierced in the Right Hand, by a nail.
- [4] **7 Branch Golden Candlestick** – Jesus was pierced in the Left Hand, by a nail.
- [5] **Altar of Incense** – Jesus died of a Broken Heart, wounded by the sin[s] of mankind.
- [6] **Ark of the Covenant** – Jesus was pierced in the Head, by the Crown of Thorns He wore.

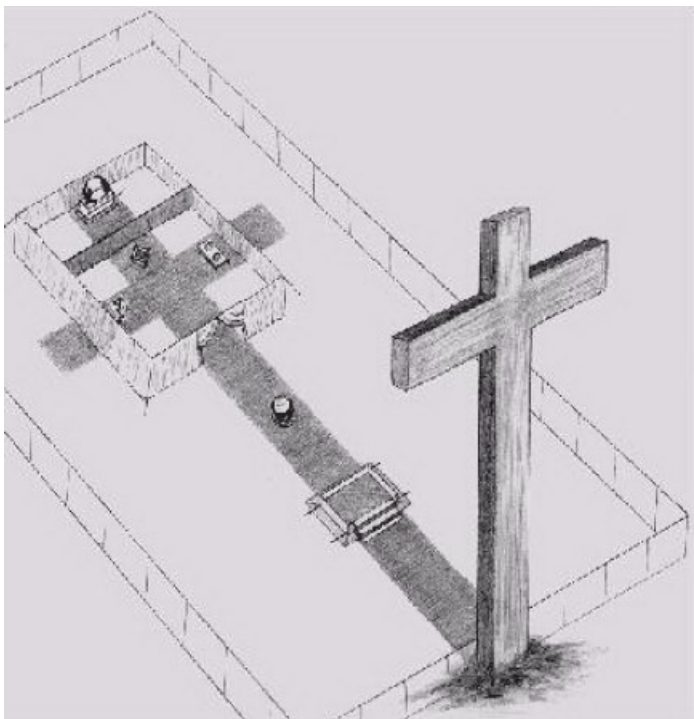


Image Source: <http://www.lightministries.com/SDA/6a8b2bf0.jpg>



Image Source:

<http://1.bp.blogspot.com/-y6wnmN6pkj0/UidgigxrVKI/AAAAAAAAAFE/9FDBEBXSFTw/s1600/Sanctuary.jpg>

There is much, much more in this Pattern given of God, yes, even the whole plan of Salvation/Redemption, and for that, I will recommend presently for further study, Ivor Myers Blueprint, and more later if needed:

<https://www.youtube.com/watch?v=YPTtslMKZVg>

Jesus was raised in “**flesh and bones**” [Luke 24:39], and forever, that is eternally, will carry those wounds with Him, evidence of the Love of God, of what He did, by becoming man, for us. In that day, when we are all with Him, there will be some who have yet never heard of His great sacrifice for them, and they will ask, and He will tell:

Zechariah 13:6 KJV - **And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.**

Yet, there is so much more evidence to demonstrate that Jesus will ever carry those wounds. More may be shared at a latter period, if needful.

Let us now turn quickly to Prophecy, and see the Pattern again:

[1] Isaiah 28:16,17.

Isaiah 28:16 KJV - Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner [stone], a sure foundation: he that believeth shall not make haste.

Isaiah 28:17 KJV - Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

Can any not see Christ Jesus in vs 16 [compare to Romans 9:33; 1 Corinthians 3:11; Ephesians 2:20; 1 Peter 2:8, etc], but what more in vs 17!

Judgment also will I lay to the line... What is a line?, it is a measuring tool upon the horizontal... as far as the east is from the west; eternal in either direction, relationship of man to man, straight

and righteousness to the plummet... What is a plummet?, it is a measuring tool upon the vertical, binding Heaven and earth together [**Genesis 1:1, vav, aleph, tav**]; from highest to lowest, relationship of man to God, straight

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And both together...

The Justice and Righteousness of God, the very Love of God, meet there, forever demonstrated before all the universe... the truest standard of measurement, the perfect 'meter' - God's love, God is love....

In fact, the Cross, is a Throne. Jesus is Crowned King of the Jews. He has them which are on his right and left. There is also a seat placed upon it also.

There is more, much more, let us look and see, even in the very lives of the Patriarchs themselves:

[1] **Moses and Joshua, Aaron and Hur; Exodus 17.**

Exodus 17:9 KJV - And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

Exodus 17:10 KJV - So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

Exodus 17:11 KJV - And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

Exodus 17:12 KJV - But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

Exodus 17:13 KJV - And Joshua discomfited Amalek and his people with the edge of the sword.

[A] Moses, representing Jesus as deliverer, goes atop a hill, where all may see him [**Exodus 17:9**].

Jesus was taken to the hill of the Skull, Golgotha [**Mark 15:22; John 19:17**], where all may see him [**Isaiah 45:22; John 12:32**].

[B] Moses, representing Jesus as deliverer, has two persons beside him, one on the Right, the other on the Left [**Exodus 17:12**].

Jesus, was crucified between two persons, one of the Right hand, the other on the left [**Matthew 27:38; Mark 15:27; Luke 23:33; John 19:18**].

[C] Moses, representing Jesus as deliverer, was victorious for his people, so long as his hands remained outstretched and steady, until the going down of the sun [**Exodus 17:12**].

Jesus, whose arms and hands were each outstretched, with a “nail” [**“as a nail in a sure place”**; **Isaiah 22:23,25**] in each hand, whose “bones were out of joint”, even “as far as the east is from the west”, that they could not move, were steady, yes even till the going down of the sun [**the “ninth hour”**; **approx 3 PM**] on the preparation day, just before the 7th Day Sabbath of the Lord God and feast sabbath began together, his victory assured, memorialized forever. Just as Joshua was victorious, this Joshua was too, over the real enemies of God, delivering the people with “mighty hand” and “outstretched arm”.

Such a great sacrifice that God has made, for us, to deliver us from the power of sin, satan and self.

[2] Samson; Judges 16. - <https://www.blueletterbible.org/Bible.cfm?b=Jdg&c=16&t=KJV>

[A] Just as Samson, representing Jesus as deliverer, was born specially, by promise from God, to a woman which could not bare, and he was to be filled with the Holy Ghost, and to be dedicated to the Lord from birth to death, and to be deliverer of the people [**Judges 13**].

Jesus, a holy child, was born of the virgin Mary, by Holy Ghost, to be dedicated to the Lord forever [**Luke 1:35; Acts 4:27,30**], and to be the Saviour and deliverer of all people, who would accept the sacrifice [**Matthew 1:21; Acts 13:23; Romans 11:26, etc**].

[B] Just as Samson, representing Jesus as deliverer, was attempted to be taken many times by his enemies, but could not be until betrayed by a woman [harlot] he loved, for silver [**Judges 16:5,18; even as the type of Christ, Joseph was sold/betrayed by Juda for silver [Genesis 37:27,28]**], into the hands of his enemies as a slave, even though he had “shewed [her] all his heart” [**Judges 16:18**].

Jesus, also could not be taken, until his appropriate time [**Daniel 9:24-27, in the Year AD 31, in the First Month, Aviv/Nisan, on the 14th Day of the Month, being the 6th Day of the week [aka Friday, preparation day], dying at the 9th hour [roughly 3 PM, the time of the evening Sacrifice], to enter into the 7th Day the Sabbath rest of Creation/Redemption**] betrayed by a woman [**the harlot Church, physical Israel, even at the hands of Judas**], for silver [**Zechariah 11:12,13; Matthew 26:15, 27:3**], into the hands of the enemy, for the price of a slave [**Matthew 27:9**].

[C] Just as Samson, representing Jesus as deliverer, carried “the bar” of the “gate” [the place of judgment], even the great weight, across his “shoulders”, up to the top of a “hill” [**Judges 16:3**].

Jesus, also carried the cross [**John 19:17**], after a manner [**Simon of Cyrene, being an example**

for us, to take up that Cross and bear it for Jesus; Matthew 16:24; Mark 8:34; Luke 9:23], up to the hill of Golgotha [Matthew 27:33; Mark 15:22; John 19:17], the place of the Skull, bearing the weight of the not merely the cross, but the sins of the whole world [Isaiah 63:9], the government and judgment should be upon his shoulders [Isaiah 9:6, 22:22].

[D] Just as Samson, representing Jesus as deliverer, was blinded **[Judges 16:21]**, that he could not see, and was ill-treated and mocked of his enemies **[Judges 16:25]**, the LORD being departing from him **[Judges 16:20]**.

Jesus, also was blind-folded **[Luke 22:64]**, that he could not see, and was ill-treated and mocked of his enemies **[Job 12:4; Matthew 27:29,31; Mark 15:20; Luke 23:11,36]**, apparently forsaken of God **[Psalms 22:1; Matthew 27:46; Mark 15:34]**.

[E] Just as Samson, representing Jesus as deliverer, then in the last moments of his life, was taken out, placed between two pillars **[Judges 16:25]** and leaned upon them with his hands outstretched, to the right and to the left **[Judges 16:29]**, east and west, praying **[Judges 16:28]**, and dying with the enemies **[Judges 16:30]**, destroyed the Temple **[Judges 16:30]**, slaying his enemies more in his death, than in his life.

Jesus, also then was placed between two persons, one of the Right hand, the other on the left **[Matthew 27:38; Mark 15:27; Luke 23:33; John 19:18]**. Jesus said that He would destroy the Temple **[John 2:19]**, by which he slays in/by his death the enmity between God and mankind **[Genesis 3:15; Ephesians 2:16, etc]**, forever magnifying the Law of God, making it honourable **[Isaiah 42:21]**, demonstrating its eternity. His hands and arms outstretched, with a “nail” **[“as a nail in a sure place”; Isaiah 22:23,25]** in each hand, whose “**bones were out of joint**”, even “**as far as the east is from the west**” to save and deliver, even unto a gainsaying people.

There are many other examples, in type. I will recommend a book which covers a lot of them - <http://www.amazingfacts.org/store/shadowsoflight.aspx>

Also see for more information and examples here - <http://www.pearltrees.com/awhn/a-witness-to-jehovah/id1601134>

There are many historical evidences which reveal that Jesus died not merely upon a 'stake', but truly a stake with a cross beam, for even the sources which the Watch Tower and Tract society uses, demonstrates this.

For example, the Watch Tower and Tract Society, cites **Justus Lipsius'** work “**De Cruce Liber Primus**” and cite* merely one small section of the work, pointing to a possible type of crucifixion that was historically known, this being the Crux Simplex, Page 19, seen here - <http://brooklyn.org.pl/00000003.gif> or here - http://upload.wikimedia.org/wikipedia/commons/4/47/Justus_Lipsius_Crux_Simplex_1629.jpg , which is also seen in a more modern rendition, in the WTS material “**What does the Bible really Teach?**”, **Page 52** [to which I had been given a copy of from a Jehovah's Witness, whom I knew briefly, and fully read], and also may be seen here - http://chb88.net/doc/bh_E.pdf .

Yet Justus Lipsius work cites many types of crucifixions, that were historically known and used, not simply the one pointed out by the WTS, and he also does not point to the Crux Simplex as the one

Jesus was crucified upon, but rather to another, being one with a cross beam, as may be seen here
[Begin on Scanned Pages 1157-1234] -

<https://archive.org/stream/operaomniapostr00lipsgoog#page/n1172/mode/2up>

- Specifically see Pages:

Page 1174 - <https://archive.org/stream/operaomniapostr00lipsgoog#page/n1173/mode/1up>

Page 1176 - <https://archive.org/stream/operaomniapostr00lipsgoog#page/n1175/mode/1up>

Page 1177 - <https://archive.org/stream/operaomniapostr00lipsgoog#page/n1176/mode/1up>

Page 1179 - <https://archive.org/stream/operaomniapostr00lipsgoog#page/n1178/mode/1up>

Page 1182 - <https://archive.org/stream/operaomniapostr00lipsgoog#page/n1181/mode/1up>

Page 1203 - <https://archive.org/stream/operaomniapostr00lipsgoog#page/n1202/mode/1up>

Page 1216 - <https://archive.org/stream/operaomniapostr00lipsgoog#page/n1215/mode/1up>

Page 1218 - <https://archive.org/stream/operaomniapostr00lipsgoog#page/n1217/mode/1up>

Page 1220 - <https://archive.org/stream/operaomniapostr00lipsgoog#page/n1219/mode/1up>

Page 1222 - <https://archive.org/stream/operaomniapostr00lipsgoog#page/n1221/mode/1up>

Page 1223 - <https://archive.org/stream/operaomniapostr00lipsgoog#page/n1222/mode/1up>

* "... the Watchtower's 1985 Kingdom Interlinear Translation, of which the above woodcut is shown as an illustration:

"Cross" is only a later meaning of crux. A single stake for impalement of a criminal was called in Latin crux simplex. One such instrument of torture is illustrated by Justus Lipsius (1547-1606) in his book *De cruce libri tres*, Antwerp, 1629, p. 19, which we here present. ... Crux simplex illustrated." - <http://wol.jw.org/en/wol/d/r1/lp-e/1001060094>
[and for more on that work, see here] - <http://jesusisyhwh.blogspot.com/2008/03/justus-lipsius-de-cruce-liber-tres.html>

Looking at the Scriptural evidences again, we can see that the very word **"tree"** in **Deuteronomy 21:22,23**, as cited before, and requoted in the New Testament by Luke, Paul [**Acts 5:30, 10:39, 13:29; Galatians 3:13, etc**], and Peter [**1 Peter 2:24**], does indeed refer to **"tree"**, as we find the same word used in **Genesis 1:11**. This is the first time that this word is used, and the first use, in Scripture, generally defines the meaning. In the word secondary uses, it also can mean that **"wood"**, or **"sticks"**, etc which come from the **"tree"**, and we can know also, from the very fact that in the beginning, there was no items separate from trees like lumber, for there was no need, in the Garden of Eden. Therefore, anything which came from the **"tree"** is simply derivative of it. The last use in the Scripture of the Greek equivalent, also refers to a literal **"tree"**, even the **"tree of life"**, again found in the Garden. This is one of the principles of Scripture. First and Last usages, even the Alpha and Omega, the Beginning and the Ending...

The **"tree of life"** in the Beginning, the **"tree of life"** in the ending, and the **"tree"** of **"Life"** in the center, the Cross of Jesus and Him Crucified, spreading its saving shadow and cover, from the heat and fiery fury of the wrath of God to come.

Even the Commandments of God dealing with the Vertical and Horizontal relationships, God to Man or Man to God, and the other Man to Man. In transgression of His Holy Law, mankind not only became separated from God, they also became disunified from one another.

The Qur'an – The False word, another gospel that the Holy Spirit, through Jesus & later Paul, warned about in the Scriptures [KJB]:

Matthew 24:26 KJB - Wherefore **if they shall say unto you, Behold, he is in the desert; go not forth**: behold, he is in the secret chambers; believe it not.

Galatians 1:6 KJB - I marvel that ye are so soon removed from him that called you into the grace of Christ unto **another gospel**:

Galatians 1:7 KJB - **Which is not another**; but there be some that trouble you, and would pervert the gospel of Christ.

Galatians 1:8 KJB - But though we, **or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed**.

Galatians 1:9 KJB - As we said before, so say I now again, **If any man preach any other gospel unto you than that ye have received, let him be accursed**.

2 Corinthians 2:17 KJB - For **we are not as many, which corrupt the word of God**: but as of sincerity, but as of God, in the sight of God speak we in Christ.

2 Corinthians 11:13 KJB - For such are **false apostles, deceitful workers, transforming themselves into the apostles of Christ**.

2 Corinthians 11:14 KJB - And **no marvel; for Satan himself is transformed into an angel of light**.

2 Corinthians 11:15 KJB - Therefore **it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works**.

[01] In order to be a true Muslim, it is written for them:

Surah 33:36 (al-Hilali-Khan translation) -

“... It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. ...”

Surah 4:65 (al-Hilali-Khan translation) -

“... But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ...”

Surah 11:35 (al-Hilali-Khan translation) -

“... Or they (the pagans of Makkah [Mecca]) say: “He (**Muhammad**) has fabricated it

(the Qur'an).” **Say: “If I have fabricated it, upon me be my crimes,** but I am innocent of (all) those crimes which you commit.” ...”

[So be it ... as it is written. ...]

[02] Do not ask questions of Islam:

Surah 5:101-102 (al-Hilali-Khan translation) -

“... [v.101] O you who believe! **Ask not about things which, if made plain to you, may cause you trouble.** But if you ask about them while the Qur'an is being revealed, they will be made plain to you. Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing. [v.102] **Before you, a community asked such questions, then on that account they became disbelievers.** ...”

Tafsir of al-Jalalayn on Surah 5:101-102 -

“... [5:101] **The following was revealed when they began to ask the Prophet (s) too many questions:** O you who believe, **do not ask about things which, if disclosed to you, [if] revealed, would trouble you, because of the hardship that would ensue from them; yet if you ask about them while the Qur’ān is being revealed, during the time of the Prophet (s),** they will be disclosed to you: meaning that if you ask about certain things during his lifetime, the Qur’ān will reveal them, but **once these things are disclosed, it will grieve you. So do not ask about them;** indeed: God has pardoned those things, you asked about, so do not ask again; for God is Forgiving, Forbearing. [5:102] Verily a people before you asked about them, that is, [they asked] their prophets about such things and they received the response in the form of [revealed] explications of the rules concerning them; and then they disbelieved in them, by neglecting to implement them. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses on Surah 5:101-102 -

“... In this Ayah, **Allah forbade the believers from asking the Prophet numerous questions about matters that did not occur yet.** Similarly, Allah said, (O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you) (5:101). This Ayah means, “If you ask about a matter after it is revealed, it shall be duly explained to you. Therefore, **do not ask about matters that have not occurred yet, for they might become prohibited, due to your questions.**” This is why **the Sahih** narrated, **(The greatest criminal among the Muslims is the one who asks if a thing is prohibited, which is not prohibited, and it becomes prohibited because of his asking about it.)** This is why when the Messenger of Allah was asked about a husband who finds another man with his wife; if he exposes the adultery, he will be exposing a major incident; if he is quiet about it, he will be quiet about a major matter. **The Messenger of Allah did not like such questions.** Later on, Allah revealed the ruling of Mula'anah [Refer to Nur 24:6-9 in the Qur'an]. The **Two Sahih**s

recorded that Al-Mughirah bin Shu'bah said that the Messenger of Allah **“Forbade** saying, 'It was said' and 'He said,' and wasting money and **asking many questions.” Muslim recorded that the Prophet said,** (Leave me as I leave you; **those before you were only destroyed because of their excessive questioning and disputing** with their Prophets. **Therefore, when I command you with a matter, adhere to it as much as you can, and when I forbid from something, avoid it.**) The Prophet only said this after he told the Companions that Allah has ordered them to **perform Hajj**. A man asked, **“Every year, O Messenger of Allah”** The Prophet did not answer him, but he repeated his question three times. Then the Prophet said, (No. **Had I said yes**, it would have been ordained, and you would not have been able to implement it.) ...”

Sahih Muslim, Book 007, Chapter 71, Number 3095 -

“... **Abu Huraira** (Allah be pleased with him) reported: **Allah's Messenger** (may peace be upon him) **addressed us and said:** O people, Allah has made Hajj obligatory for you; so perform Hajj. Thereupon a person said: Messenger of Allah, (is it to be performed) every year? He (the Holy Prophet) kept quiet, and he repeated (these words) thrice, whereupon Allah's Messenger (may peace be upon him) said: **If I were to say “Yes,”** it would become obligatory (for you to perform it every year) and you would not be able to do it. Then he said: **Leave me with what I have left to you, for those who were before you were destroyed because of excessive questioning,** and their opposition to their apostles. **So when I command you to do anything, do it as much as it lies in your power and when I forbid you to do anything, then abandon it.** ...”

Sahih al-Bukhari, Volume 2, Book 24, Number 555 -

“... **Narrated Ash-sha'bi: The clerk of Al-Mughira bin Shu'ba narrated,** “Muawiya wrote to Al-Mughira bin Shu'ba: Write to me something which you have heard from the Prophet (p.b.u.h).” So Al-Mughira wrote: I heard the Prophet saying, **“Allah has hated for you three things:**

1. Vain talks, (useless talk) that you talk too much or about others.
2. Wasting of wealth (by extravagance)
- 3. And asking too many questions (in disputed religious matters)** or asking others for something (except in great need). (See Hadith No. 591, Vol. III) ...”

Sahih al-Bukhari, Volume 3, Book 41, Number 591 -

“... **Narrated Al-Mughira bin Shu'ba: The Prophet said,** **“Allah has forbidden for you,** (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) to not to pay the rights of the others (e.g. charity, etc.) and (4) to beg of men (begging). And Allah has hated for you (1) vain, useless talk, or that you talk too much about others, (2) **to ask too many questions, (in disputed religious matters)** and (3) to waste the wealth

(by extravagance). ...”

Sahih al-Bukhari, Volume 8, Book 73, Number 6 -

“... **Narrated Al-Mughira: The Prophet said, “Allah has forbidden you** (1) to be undutiful to your mothers (2) to withhold (what you should give) or (3) demand (what you do not deserve), and (4) to bury your daughters alive. And Allah has disliked that (A) you talk too much about others (B), **ask too many questions (in religion)**, or (C) waste your property.” ...”

Sahih al-Bukhari, Volume 8, Book 75, Number 373 -

“... **Narrated Anas: Once the people started asking Allah's Apostle questions, and they asked so many questions that he became angry** and ascended the pulpit and said, “I will answer whatever questions you may ask me today.” **I looked right and left and saw everyone covering his face with his garment and weeping.** Behold! There was a man who, on quarreling with the people, used to be called as a son of a person other than his father. He said, “O Allah's Apostle! Who is my father?” The Prophet replied, “Your father is Hudhaifa.” And then 'Umar got up and said, “We accept Allah as our Lord, and Islam as (our) religion, and Muhammad as (our) Apostle; and we seek refuge with Allah from the afflictions.” Allah's Apostle said, “I have never seen a day like today in its good and its evil for Paradise and the Hell Fire were displayed in front of me, till I saw them just beyond this wall.” **Qatada, when relating this Hadith, used to mention the following Verse: – 'O you who believe! Ask not questions about things which, If made plain to you, May cause you trouble. (5.101) ...”**

Sahih al-Bukhari, Volume 8, Book 76, Number 480 -

“... **Narrated Warrad: (the clerk of Al-Mughira bin Shu'ba) Muawiya wrote to Al-Mughira:** “Write to me a narration you have **heard from Allah's Apostle.**” So Al-Mughira wrote to him, “**I heard him saying the following after each prayer:** 'La ilaha illal-lahu wahdahu la sharika lahu, lahu-l-mulk wa lahu-l-hamd, wa huwa 'ala kulli Shai-in qadir.' **He also used to forbid** idle talk, **asking too many questions (in religion)**, wasting money, preventing what should be given, and asking others for something (except in great need), being undutiful to mothers, and burying one's little daughters (alive).” ...”

Sahih al-Bukhari, Volume 9, Book 88, Number 211 -

“... **Narrated Anas: The people started asking the Prophet too many questions importunately.** So one day he ascended the pulpit and said, “You will not ask me any question but I will explain it to you.” **I looked right and left, and behold, every man was covering his head with his garment and weeping.** Then got up a man who, whenever quarreling

with somebody, used to be accused of not being the son of his father. He said, “O Allah's Apostle! Who is my father?” The Prophet replied, “Your father is Hudhaifa.” Then 'Umar got up and said, “We accept Allah as our Lord, Islam as our religion and Muhammad as our Apostle and we seek refuge with Allah from the evil of afflictions.” The Prophet said, “I have never seen the good and bad like on this day. No doubt, Paradise and Hell was displayed in front of me till I saw them in front of that wall,” **Qatada said: This Hadith used to be mentioned as an explanation of this Verse: – 'O you who believe! Ask not questions about things which, if made plain to you, may cause you trouble.' (5.101) ...**”

Sahih al-Bukhari, Volume 9, Book 92, Number 394 -

“... **Narrated Abu Musa Al-Ash'ari: Allah's Apostle was asked about things which he disliked, and when the people asked too many questions, he became angry** and said, “Ask me (any question).” A man got up and said, “O Allah's Apostle! Who is my father?” The Prophet replied, “Your father is Hudhaifa.” Then another man got up and said, “O Allah's Apostle! Who is my father?” The Prophet said, “Your father is Salim, Maula Shaiba.” **When 'Umar saw the signs of anger on the face of Allah's Apostle, he said, “We repent to Allah.” ...**”

Sahih al-Bukhari, Volume 9, Book 92, Number 395 -

“... **Narrated Warrad: (The clerk of Al-Mughira) Muawiya wrote to Al-Mughira 'Write to me what you have heard from Allah's Apostle.'** So he (Al-Mughira) wrote to him: **Allah's Prophet used to say at the end of each prayer:** “La ilaha illalla-h wahdahu la sharika lahu, lahul Mulku, wa lahul Hamdu wa hula ala kulli shai'in qadir. 'Allahumma la mani' a lima a'taita, wala mu'tiya lima mana'ta, wala yanfa'u dhuljadd minkal-jadd.” **He also wrote to him that the Prophet used to forbid** (1) Qil and Qal (idle useless talk or that you talk too much about others), (2) **Asking too many questions (in disputed Religious matters);** (3) And wasting one's wealth by extravagance; (4) and to be undutiful to one's mother (5) and to bury the daughters alive (6) and to prevent your favors (benevolence to others (i.e. not to pay the rights of others (7) And asking others for something (except when it is unavoidable). ...”

Sahih Muslim, Book 018, Chapter 3, Number 4255 -

“... **Abu Huraira reported Allah's Messenger** (may peace be upon him) **as saying: Verily Allah** likes three things for you and He **disapproves three things for you.** He is pleased with you that you worship Him and associate nor anything with Him, that you hold fast the rope of Allah, and be not scattered; and He disapproves for you irrelevant talk, **persistent questioning** and the wasting of wealth. ...”

Sahih Muslim, Book 018, Chapter 3, Number 4256 -

“... This hadith has been narrated on the authority of Suhail with the same chain of transmitters, but with a slight variation of words. ...”

Sahih Muslim, Book 018, Chapter 3, Number 4257 -

“... **Mughira b. Shu'ba reported Allah's Messenger (may peace be upon him) as saying: Verily Allah**, the Glorious and Majestic, **has forbidden for you**: disobedience to mothers, and burying alive daughters, withholding the right of others in spite of having the power to return that to them and demanding that (which is not one's legitimate right). And **He disapproved three things for you**; irrelevant talk, **persistent questioning** and wasting of wealth. ...”

Sahih Muslim, Book 018, Chapter 3, Number 4258 -

“... A hadith like this has been transmitted on the authority of Mansur with a slight variation of words. ...”

Sahih Muslim, Book 018, Chapter 3, Number 4259 -

“... **Sha'bi reported that the scribe of al-Mughira b. Shu'ba said: Mu'awiya wrote to Mughira: Write for me something which you heard from Allah's Messenger (may peace be upon him); and he wrote: I heard Allah's Messenger (may peace be upon him) as saying. Verily Allah disapproves three things for you**: irrelevant talk, wasting of wealth and **persistent questioning**. ...”

Sahih Muslim, Book 018, Chapter 3, Number 4260 -

“... **Warrad reported that al-Mughira wrote to Mu'awiya**: Peace be upon you, and then coming to the point (I should say) that I heard Allah's Messenger (may peace be upon him) as saying: **Verily Allah has Prohibited three things and has forbidden three things**. He has declared absolutely haram the disobedience of father, burying of daughters alive, and withholding that which you have power to return, and **has forbidden three things**: irrelevant talk, **persistent questioning**, and wasting of wealth. ...”

[03] Another 'good news' [gospel] [of pillaging, rape, murder, fear, terrorism, slavery, eternal torment, etc. and having no blood atonement through the Sacrifice of Christ Jesus, nor any High Priest over them] brought by a false angel [“Jibril”], a 'messenger' of the false god 'Al-lah':

Surah 2:97 (al-Hilali-Khan translation) -

“... And **give glad tidings to those who believe and do righteous deeds**, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: “This is what we were provided with before,” and they will be given things in resemblance (i.e. in the same form but different in taste) and **they shall have therein Azwajun Mutahharatun[2] (purified mates or wives)** and

they will abide therein forever. ...”

Surah 2:97 (al-Hilali-Khan translation) -

“... Say (O Muhammad): **“Whoever is an enemy to Jibrael (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's Permission**, confirming what came before it [i.e. the Taurat (Torah) and the Injeel (Gospel)] and **guidance and glad tidings** for the believers. ...”

Surah 2:119-120 (al-Hilali-Khan translation) -

“... [v.119] Verily, **We have sent you (O Muhammad) with the truth (Islam), a bringer of glad tidings** (for those who believe in what you have brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hell-Fire).[1]. And you will not be asked about the dwellers of the blazing Fire. [v.120] **Never will the Jews nor the Christians be pleased with you (O Muhammad) till you follow their religion**. Say: “Verily, the Guidance of Allah (i.e. Islamic Monotheism) that is the (only) Guidance. And **if you (O Muhammad) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'an), then you would have against Allah neither any Wali (protector or guardian) nor any helper.**” ...”

Surah 2:154-155 (al-Hilali-Khan translation) -

“... [v.154] And **say not of those who are killed in the Way of Allah, “They are dead.” Nay, they are living, but you perceive (it) not.** [v.155] And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but **give glad tidings** to As-Sabirun (the patient). ...”

Surah 2:223 (al-Hilali-Khan translation) -

“... **Your wives are a tilth [*] for you, so go to your tilth, when or how you will**, and send (good deeds, or ask Allah to bestow upon you pious offspring) for your own selves beforehand. And fear Allah, and know that you are to meet Him (in the Hereafter), and **give good tidings** to the believers (O Muhammad). ...”

Surah 3:3 (al-Hilali-Khan translation) -

“... It is **He Who has sent down the Book (the Qur'an) to you (Muhammad)** with truth, confirming what came before it. And He sent down the Taurat (Torah) and the Injeel (Gospel), ...”

Surah 3:4 (al-Hilali-Khan translation) -

“... Aforetime, as a guidance to mankind. And **He sent down the criterion [of judgment between right and wrong (this Qur'an)]**. Truly, those who disbelieve in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, for them there is a sever torment; and Allah is All-Mighty, All-Able of Retribution. ...”

Surah 6:48-49 (al-Hilali-Khan translation) -

“... [v.48] And We send not the Messengers but **as givers of glad tidings** and as warners. **So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.** [v.49] **But those who reject Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), the torment will touch them for their disbelief[1] (and for their belying the Message of Muhammad).** [Tafsir Al-Qurtubi]. ...

Surah 9:112 (al-Hilali-Khan translation) -

“... (The believers whose lives Allah has purchased are) **those who turn to Allah in repentance** (from polytheism and hypocrisy, etc.), **who worship (Him), who praise (Him), who fast (or go out in Allah's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (on people) Al-Ma'ruf** (i.e. Islamic Monotheism and all what Islam has ordained) **and forbid (people) fro Al-Munkar** (i.e. disbelief, polytheism of kinds and all that Islam has forbidden), **and who observe the limits set by Allah** (do all that Allah ordained and abstain from all kinds of sins and evil deeds which Allah has forbidden). **And give glad tidings** to the believers.[1]. ...”

Surah 16:89 (al-Hilali-Khan translation) -

“... ... And **We have sent down to you the Book (the Qur'an) as an exposition of everything**, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims). ...”

Surah 18:56 (al-Hilali-Khan translation) -

“... And We send not the Messengers **except as givers of glad tidings** and warners. **But those who disbelieve, dispute with false argument, in order to refute the truth thereby.** And **they treat My Ayat** (proofs, evidences, verses, lessons, signs, revelations, etc.), and that with which they are warned, **as a jest and mockery!** ...”

Surah 25:48 (al-Hilali-Khan translation) -

“... And it is **He Who sends the winds as heralds of glad tidings**, going before His Mercy (rain); and We send down pure water from the sky. ...”

Surah 27:2 (al-Hilali-Khan translation) -

“... **A guide (to the Right Path) and glad tidings** for the believers [who believe in the Oneness of Allah (i.e. Islamic Monotheism)]. ...”

Surah 35:24 (al-Hilali-Khan translation) -

“... **Verily We have sent you with the truth, a bearer of glad tidings** and a warner. And there never was a nation but a warner had passed among them. ...”

Surah 39:17 (al-Hilali-Khan translation) -

“... **Those who avoid At-Taghut[2] (false deities) by not worshipping them and turn to Allah (in repentance), for them are glad tidings; so announce the good news to My slaves – ...**”

[04] The abrogation and forgetting of verses, the altering and the changing of the Qur'an:

Surah 2:106 (al-Hilali-Khan translation) -

“... **Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it.** Know you not that Allah is able to do all things? ...”

Surah 2:106 (Shakir translation) -

“... Whatsoever communications We abrogate or cause to be forgotten, We bring one better than it or like it. Do you not know that Allah has power over all things? ...”

Surah 16:101 (al-Hilali-Khan translation) -

“... And **when We change a Verse (of the Qur'an,) in place of another** – and Allah knows best what He sends down – they (the disbeliever) say: “You (o Muhammad) are but a Muftari! (forger, liar).” Nay, but most of them know not. ...”

an example:

Surah 4:15 (al-Hilali-Khan translation) -

“... And **those of your women** who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, **confine them (i.e. women) to houses until death comes to them or Allah ordains for them some (other) way.[1]** ...”

Surah 4:15 al-Hilali-Khan translation notes -

“... [1] (V.4:15) **The provision of this Verse has been abrogated by the Verse of Surat An-Nur (V.24:2)**, ordaining lashing for the unmarried and stoning to death for the married, when four witnesses testify to the crime. ...”

Surah 13:36-39 (al-Hilali-Khan translation) -

“... [v.36] Those to whom We have given the Book (such as 'Abdullah bin Salam and other Jews who embraced Islam), rejoice at what has been revealed unto you (i.e. the Qur'an), but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad): “I am commanded only to worship Allah (Alone) and not to join partners with Him. To Him (alone) I call and to Him is my return.” [v.37] And thus have We sent it (the Qur'an) down to be a judgment of authority in Arabic. Were you (O Muhammad) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Wali (protector) or Waq (defender)

against Allah. [v.38] And indeed We sent Messengers before you (O Muhammad), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allah's Leave. (For) every matter there is a Decree (from Allah). [Tafsir At-Tabari] [v.39] **Allah blots out what He wills** and confirms (what He wills). And with Him is the Mother of the Book (Al-Lauh Al-Mahfuz) ...”

Surah 87:6-7 (al-Hilali-Khan translation) -

“... [v.6] We shall make you recite (the Qur'an), so (O Muhammad) **shall not forget (it)**, [v.7] **Except what Allah may will**. He knows what is apparent and what is hidden. ...”

As-Suyuti, Al-Itqan fi Ulum al-Qur'an -

“... Ibn Umar - “... Let no one of you say that he has acquired the entire Qur'an, for how does he know that it is all? Much of the Qur'an has been lost. Thus let him say “I have acquired what is available.” ...”

Sahih al-Bukhari, Volume 6, Book 61, Number 510 -

“... Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt. ...”

Sahih al-Muslim, Book 005, Chapter 37, Number 2286 -

“... Abu Harb b. Abu al-Aswad reported on the authority of his father that Abu Musa al-Ash'ari sent for the reciters of Basra. They came to him and they were three hundred in number. They recited the Qur'an and he said: You are the best among the inhabitants of Basra, for you are the reciters among them. So continue to recite it. (But bear in mind) that your reciting for a long time may not harden your hearts as were hardened the hearts of those before you. We used to recite a surah which resembled in length and severity to (Surah) Bara'at. I have, however, forgotten it with the exception of this which I remember out of it: “If there were two valleys full of riches, for the son of Adam, he would long for a third valley, and nothing would fill the stomach of the son of Adam but dust.” And we used so recite a surah which resembled one of the surahs of Musabbihat, and I have forgotten it, but remember (this much) out of it: “Oh people who believe, why do you say that which you do not practise” (lxi 2.) and “that is recorded in your necks as a witness (against you) and you would be asked about it on the Day of Resurrection” (xvii. 13). ...”

Sahih al-Bukhari, Volume 6, Book 61, Number 527 -

“... Narrated Ibn Abbas: 'Umar said, Ubai was the best of us in the recitation (of the Qur'an), yet we leave some of what he recites.' Ubai says, “I have taken it from the mouth of Allah's Apostle and will not leave for anything whatever.”

Sahih al-Bukhari, Volume 6, Book 61, Number 514 -

“... Narrated 'Umar bin Al-Khattab: I heard Hisham bin Hakim reciting Surat Al-Furqan

during the lifetime of Allah's Apostle and I listened to his recitation and noticed that he recited in several different ways which Allah's Apostle had not taught me. I was about to jump over him during his prayer, but I controlled my temper, and when he had completed his prayer, I put his upper garment around his neck and seized him by it and said, "Who taught you this Sura which I heard you reciting?" He replied, "Allah's Apostle taught it to me." I said, "You have told a lie, for Allah's Apostle has taught it to me in a different way from yours." So I dragged him to Allah's Apostle and said (to Allah's Apostle), "I heard this person reciting Surat Al-Furqan in a way which you haven't taught me!" On that Allah's Apostle said, "Release him, (O 'Umar!) Recite, O Hisham!" Then he recited in the same way as I heard him reciting. Then Allah's Apostle said, "It was revealed in this way," and added, "Recite, O 'Umar!" I recited it as he had taught me. Allah's Apostle then said, "It was revealed in this way. This Qur'an has been revealed to be recited in seven different ways, so recite of it whichever (way) is easier for you (or read as much of it as may be easy for you)." ..."

[04A] Ubayy was the best of reciters and teachers of the Qur'an. His Qur'an has material in it that is not in the standard Qur'an, and Aisha recollected material which is not in the standard accepted Qur'an.

Surah 33:6 (Yusuf-Ali translation) -

"... The Prophet is closer to the Believers than their own selves, and his wives are their mothers."

Footnote 3674 of the Yusuf-Ali translation to Surah 33:6 says -

"... .. In some Qiraahs, like that of Ubayy ibn Ka'ab, occur also the words and he is a father of them,"

Sahih al-Bukhari, Volume 6, Book 61, Number 521 -

"... Narrated Masriq: 'Abdullah bin 'Amr mentioned 'Abdullah bin Masud' said, "I shall ever love that man, I heard the Prophet saying, "Take (learn) the Qur'an from four: 'Abdullah bin Masud, Salim, Mu'adh and Ubai bin Ka'b." ..."

Ibn Sa'd, Kitab al-Tabaqat al-Kabir Volume 2, page. 444 -

"... The people have been guilty of deceit in the reading of the Qur'an. I like it better to read according to the recitation of him [Muhammad] who I love more than that of Zayd Ibn Thabit. ..."

In Surah 2:238, it is written:

Surah 2:238 (Pickthall translation) -

"... Be guardians of your prayers, and of the midmost prayer, and stand up with devotion to Allah. ..."

Surah 2:238 (Shakir translation) -

“... Attend constantly to prayers and to the middle prayer and stand up truly obedient to Allah. ...”

Yet, Aisha, the favourite wife of Muhammad, even the mother of the faithful said (Sahih):

Sahih Muslim, Book 004, Chapter 78, Number 1316 -

“... Abu Yunus, the freed slave of '**A'isha said: 'A'isha ordered me to transcribe a copy of the Qur'an for her and said: When you reach this verse: Guard the prayers and the middle prayer (ii. 238), inform me; so when I reached it, I informed her and **she gave me dictation (like this): Guard the prayers and the middle prayer and the afternoon prayer, and stand up truly obedient to Allah. 'A'isha said: This is how I have heard from the Messenger of Allah** (may peace be upon him). ...”**

Sahih Muslim, Book 004, Chapter 78, Number 1317 -

“... **Al-Bara' b. 'Azib reported: This verse was revealed (in this way): “Guard the prayers and the 'Asr prayer.” We recited it (in this very way) so long as Allah desired. Allah, then, abrogated it and it was revealed: “Guard the prayers, and the middle prayer.”** A person who was sitting with Shaqiq (one of the narrators in the chain of transmitters) said: **Now it implies the 'Asr prayer.** Upon this **al-Bara' said: I have already informed you how this (verse) was revealed and how Allah abrogated it,** and Allah knows best. Imam Muslim said: Ashja'i narrated it from Sufyan al-Thauri, who narrated it from al-Aswad b. Qais, who narrated it from 'Uqba, who narrated it from al-Bara' b. 'Azib who said: **We recited with the Prophet** (may peace be upon him) (the above-mentioned verse like this, i. e. instead of Salat al- Wusta, **Salat al-'Asr) for a certain period.** as It has been mentioned (in the above-quoted hadith). ...”

Jami at-Tirmidhi, Volume 5, Book 44, Chapter 2, Number 2982 -

“... (29). 2982 Abu Yunus, the freed slave of 'Aishah, said: “Aishah ordered me to write a Mushaf for her, and she said: 'When you get to this Ayah then tell me: Guard strictly (the five obligatory) prayers, and the middle Salat.[1] So when I reached it, I told her and she dictated to me: 'Guard strictly (the five obligatory) prayers, and the middle Salat, **and Salat Al-'Asr.** And stand before Allah with obedience.' She said: 'I heard that from the Messenger of Allah.” **(Sahih)**

There is something on this topic from Hafsah.

[Abu 'Eisa said:] This Hadith is Hasan Sahih. ...”

“... [1] Al-Baqarah 2:238. ...”

[04B] Zayd Ibn Thabit is basically the author/compiler of the modern Qur'an, which differs [called deceptive] from the one which Ibn Sa'd liked.

Jami At-Tirmidhi, Volume 5, Book 44, Chapter 9, Number 3104 -

“... Comments:

When the Prophet had left the world, and the noble Companions had to fight on various fronts due to various reasons, many well-versed reciters of the Qur'an began to fall victims of various battles and were martyred. It was then realised that the Qur'an should be gathered in the form of a proper textual book. The Qur'an was already written on different things and also the people had memorised it. The noble Companions were strict followers of the Prophet and they had the strongest enthusiasts passion of following the footsteps of the Messenger of Allah, they would never approve of any kind of disobedience to the example of the Messenger of Allah. As the Prophet did not gather the whole Qur'an in form of a proper textual book, so Abu Bakr was reluctant to do so. But when he became certain that the Prophet did not do so because of a certain reason – as he would dictate to write various Revealed Verses at different places in different Surah, and there was also the possibility of abrogation of the Verses – after the demise of the Messenger of Allah this reason had come to an end. So the current circumstances and the common benefits of the Ummah demanded the preparation of the Qur'an in the form of a proper textual book; finally Abu Bakr agreed to perform the duty.

“... (19). 3104. Az-Zuhri narrated from Anas who said: “Hudhaifah bin Al-Yaman came to 'Uthman, at the time when the people of Ash-Sham and the people of Al-Iraq were waging war to conquer Arminiyah and Adharbijan.

Hudhaifah saw their (the people of Ash-Sham and Al-Iraq) different forms of recitation of the Qur'an. So he said to 'Uthman: 'O Commander of the Believers! Save this nation before they differ about the Book as the Jews and the Christians did before them.' So he ('Uthman) sent a message to Hafsah (saying): 'Send us the manuscripts so that we may copy them in the Musahif then we shall return it to you.' So Hafsah sent the manuscripts to 'Uthman bin 'Affan. 'Uthman then sent order for Zaid bin Thabit, Sa'eed bin Al-'As, 'Abdur-Rahman bin Al-Harith bin Hisham, and 'Abdullah bin Az-Zubair to copy the manuscripts in the Musahif. 'Uthman said to the three Quraish men: 'In case you disagree with Zaid bin Thabit on any point in the (recitation dialect of the) Qur'an, then write it in the dialect of Quraish for it was revealed in their tongue.' So when they had copied the manuscripts in the Musahif, 'Uthman sent one Mushaf from those Musahif that they had copied to every province.”

Az-Zuhri said: “Kharijah bin Zaid [bin Thabit] narrated to me that Zaid bin Thabit said: 'I missed an Ayah of Surah Al-Ahzab that I heard the Messenger of Allah reciting: Among the believers are men who have been true to their covenant with Allah, of them, some have fulfilled their obligations, and some of them are still waiting. – so I searched for it and found it with Khuzaimah bin Thabit, or Abu Khuzaimah, so I put it in its Surah.”

Az-Zuhri said: “They differed then with At-Tabut and At-Tabuh. The Quraish said: At-Tabut while Zaid said: At-Tabuh. Their disagreement was brought to 'Uthman, so he said: 'Write it as At-Tabut, for it was revealed in the tongue of the Quraish.”

Az-Zuhri said: “Ubaidullah bin 'Abdullah bin 'Utbah informed me that 'Abdullah bin Mas'ud disliked Zaid bin Thabit copying the Musahif, and he said: 'O you Muslim people! Avoid copying the Mushaf and recitation of this man. By Allah! When I accepted Islam he was but in the loins of a disbelieving man' – meaning Zaid bin Thabit

– and it was regarding this that 'Abdullah bin Mas'ud said: 'O people of Al-Iraq! Keep the Musahif that are with you, and conceal them. For indeed Allah said: And whoever conceals something, he shall come with what he concealed on the Day of Judgement. So meet Allah with the Musahif.'”

Az-Zuhri said: “It was conveyed to me that some men among the most virtuous of the companions of the Messenger of Allah disliked that view of Ibn Mas'ud.” (Sahih)

[Abu Eisa said:] This Hadith is Hasan Sahih, it is the narration of Az-Zuhri, and we do not know of it except as his narration.

Comments:

Abu Bakr, during his caliphate, gathered together the pieces of the Qur'an written on different materials, and he assigned this task to Zaid bin Thabit. 'Umar also agreed to this. Zaid gathered the Verses of the whole Qur'an in the form of booklets, and each Surah was in a separate booklet; therefore this copy of the Qur'an consisted of tremendous number of booklets. In the reign of 'Uthman, the people began to differ in the issue of the recital dialect of the Qur'an, each group regarded its recital correct and the other's wrong. So the need of preparing an agreed and comprehensive copy of the Qur'an emerged; for which a standard copy of the Qur'an was prepared. ...”

Sunan Ibn Majah, Volume 3, Book 9, Chapter 35, Number 1944 -

“... 1944. It was narrated that 'Aisha said: “The verse of stoning and of breastfeeding an adult ten times was revealed, and the paper was with me under my pillow. When the Messenger of Allah died, we were preoccupied with his death, and a tame sheep came in and ate it.” (Hasan)

Muhammad died and no one had as yet compiled the Qur'an into a single source. People which had memorized large portions of the sayings of Muhammad were sent into battle by Abu Bakr and they were slaughtered, thus losing many verses altogether. In the case of Aishah and the sheep, who can blame her lack of guarding such a [per]verse!

See As-Suyuti, Al-Itqan fi Ulum al-Qur'an, part 3, page 72.

[04C] Abu Bakr did not want to lose any more of the Qur'anic verses and so he had Zaid ibn Thabit put together what was left into the current manuscript. Others after also began compiling their own manuscripts and large disputes began to happen over what constituted the true Qur'an.

[1] Ibn Mas'ud had only a 111 chapters in his Qur'an.

[2] Ubayy bin Kab had 116 chapters in his Qur'an.

[3] Zaid ibn Thabit, the current [official] Qur'an, has only 114 chapters.

[04D] Uthman, then put out his own official version and had all of the others burnt.

Sahih al-Bukhari, Volume 4, Book 52, Number 57 -

“... Narrated Anas: The Prophet sent seventy men from the tribe of Bani Salim to the tribe of Bani Amir. When they reached there, my maternal uncle said to them, I will go ahead of you, and if they allow me to convey the message of Allah's Apostle (it will be all right); otherwise you will remain close to me. So he went ahead of them and the pagans granted him security But while he was reporting the message of the Prophet , they beckoned to one of their men who stabbed him to death. My maternal uncle said, Allah is Greater! By the Lord of the Kaba, I am successful. After that they attached the rest of the party and killed them all except a lame man who went up to the top of the mountain. (Hammam, a sub-narrator said, I think another man was saved along with him). Gabriel informed the Prophet that they (i.e the martyrs) met their Lord, and He was pleased with them and made them pleased. **We used to recite, Inform our people that we have met our Lord, He is pleased with us and He has made us pleased Later on this Quranic Verse was cancelled.** The Prophet invoked Allah for forty days to curse the murderers from the tribe of Ral, Dhakwan, Bani Lihyan and Bam Usaiya who disobeyed Allah and his Apostle ...”

Ibn Abi Daud, Kitab al-Masahif -

“... Umar was once looking for the text of a specific verse of the Qur'an he vaguely remembered. To his deep sorrow, he discovered that the only person who had any record of that verse had been killed in the battle of Yamama and that the verse was consequently lost. ...”

[04E] The Satanic verses:

Muhammad even delivered revelations promoting polytheism, called the 'satanic verses', Al-Uzza, Al-Lat and Manat, the three female Cranes, of which were later 'abrogated' or 'forgotten':

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 161-167 paragraphs 233-240 -

[page 161 paragraph 233] “... THE ILL-TREATMENT THE APOSTLE RECEIVED FROM HIS PEOPLE

His uncle and the rest of B. Hasim gathered round him and protected him from the attacks of the Quraysh, who, when they saw that they could not get at him, mocked and laughed at him and disputed with him. The Quran began to come down concerning the wickedness of Quraysh and those who showed enmity to him, some by name and some only referred to in general. Of those named are his uncle Abu Lahab and his wife Umm Jamil, 'the bearer of the wood'. God called her this because she, so I am told, carried thorns and cast them in the apostle's way where he would be passing. So God sent down concerning the pair of them:

Abu Lahab and his hands, God blast, His wealth and gains useless at the last, He shall roast in flames, held fast, With his wife, the bearer of the wood, aghast, On her neck a rope of palm-fiber cast. (203) [1]

I was told that Umm Jamil, the bearer of the wood, when she heard what had come down

about her and about her husband in the Quran, came to the apostle of God, when he was sitting in the mosque by the Ka'ba with Abu Bakr, with a stone pestle in her hand, and when she stood by the pair of them God made her unable to see the apostle so that she saw only Abu Bakr and asked him where his companion was, 'for I have been told that he is satirizing me, [2] and by God, if I had found him I would have smashed his mouth with this stone. By God, I am a poet.' Then she said:

We reject the reprobate,
His words we repudiate,
His religion we loathe and hate. [3]

[1] Surah 111. The rhyme of the original has been imitated.

[2] i.e. composed a Hija', which in early times had the effect of a spell which could bring the fate it described on its victims. See my Prophecy and Divination, pp. 248 ff., 258 ff., 281 ff. Umm Jamil's object in trying to smash Muhammad's mouth was to destroy his organs of speech so that he could no longer utter magical curses.

[3] This is a rough attempt to render the rough rhyme of the original, which consists of seven syllables, by a strange coincidence similar to the taunt song of children:

I'm the king of the castle,
Get out you dirty rascal. ..." [pages 161-162 paragraphs 233-234]

[pages 161-162 paragraphs 233-234] "... Then she went off and Abu Bakr asked the apostle if he thought she had seen him. He replied that she had not because God had taken her sight away from him (204).

The Quraysh had called the apostle Mudhammad to revile him. He used to say, 'Aren't you surprised at the injuries of the Quraysh which God turns away from me? They curse me and satirize Mudhammad [reprobate] whereas I am Muhammad [the laudable].'

[Another referred to in the Quran] is Umayya b. Khalaf b. Wahb b. Hudhafa b. Jumah. Whenever he saw the apostle he slandered and reviled him, so God sent down concerning him, 'Woe to every slandering backbiter, who has gathered wealth and increased it, and thinks that his wealth will make him immortal. No, he will be thrown to the devouring fire. What will make you realize what that is? It is God's fire kindled which mounts over the hearts. It is shut in on them in wide columns (205).' [1]

Khabbab b. al-Aratt, the prophet's companion, was a smith in Mecca who used to make swords. He sold some to al-'As b. Wa'il so that he owed him some money and he came to him to demand payment. He answered, 'Does not Muhammad, your companion whose religion you follow, allege that in Paradise there is all the gold and silver and clothes and servants that his people can desire?' 'Certainly,' said Khabbab. 'Then give me till the day of resurrection until I return to that house and pay your debt there; for by God, you and your companion will be no more influential with God than I, and have no greater share in it.' So God revealed concerning him, 'Have you considered him who disbelieves Our signs and says, I shall be given wealth and children. Hath he studied the unseen?' so far as the words, 'and we shall inherit from him what he speaks of and he will come to us alone.' [2]

Abu Jahl met the apostle, so I have heard, and said to him, 'By God, Muhammad, you will either stop cursing our gods or we will curse the God you serve.' So God revealed concerning that, 'Curse not those to whom they pray other than God lest they curse God wrongfully through lack of knowledge.' [3] I have been told that the apostle refrained from cursing their gods, and began to call them to Allah.

Al-Nadir b. al-Harith b. 'Alqama b. Kalada b. 'Abdu Manaf whenever the apostle sat in an assembly and invited people to God, and recited the Quran, and warned the Quraysh of what had happened to former peoples, followed him when he got up and spoke to them about Rustum the Hero and Isfandiyar and the kings of Persia, saying, 'By God, Muhammad cannot tell a better story than I and his talk is only of old fables which he has copied [4] as I have.' So God revealed concerning him, 'And they say, Stories of the ancients which he has copied down, and they are read to ...' **[page 162-163 paragraph 235-236]**

[1] Surah 104.

[2] Surah 19:80

[3] Surah 6:108

[4] Surah 25:6. iktataba to write down oneself, or to get something written down by another. The former seems to be demanded by the context.

[Page 162-163 paragraph 235-236] "... him morning and night. Say, He who knows the secrets of heaven and earth has sent it down. Verily, He is merciful, forgiving.' [1]

And there came down concerning him, 'When Our verses are read to him he says, fables of the ancients'. [1]

And again, 'Woe to every sinful liar who hears God's verses read before him. Then he continues in pride as though he had not heard them, as though in his ears was deafness. Tell him about a painful punishment' (206). [2]

The apostle sat one day, so I have heard, with al-Walid b. al-Mughira in the mosque, and al-Adr b. al-Harith came and sat with them in the assembly where some of Quraysh were. When the apostle spoke al-Nadr interrupted him, and the apostle spoke to him until he silences him. Then he read to him and to the others: 'Verily ye and what ye serve other than God is the fuel of hell. You will come to it. If these had been gods they would not have come to it, but all will be in it everlastingly. There is a wailing and there they will not hear' (207). [3]

Then the apostle rose and 'Abdullah b. al-Ziba'ra al-Sahmi came and sat down. Al-Walid said to him: 'By God al-Nadr could not stand up to the (grand)son of 'Abdu'l-Muttalib just now and Muhammad alleged that we and our gods are fuel for hell.' 'Abdullah said: 'If I had found him I would have refuted him. Ask Muhammad, "Is everything which is worshipped besides God in Gehenna with those who worship it?" We worship the angels; the Jews worship 'Uzayr; and the Christians worship Jesus Son of Mary.' Al-Walid and those with him in the assembly marvelled at 'Abdullah's words and thought that he had argued convincingly. When the apostle was told of this he said: 'Everyone who wishes to be worshipped to the exclusion of God will be with those who worship him. They worship only satans and those they have ordered to be worshipped.' So God

revealed concerning that 'Those who have received kindness from us in the past will be removed far from it and will not hear its sound and they abide eternally in their heart's desire', [4] i.e. Jesus Son of Mary and 'Uzayr and those rabbis and monks who lived in obedience to God, whom the erring people worship as lords beside God. And He revealed concerning their assertion that they worship angels and that they are the daughters of God, 'And they say the Merciful has chosen a son, (exalted be He above this); nay, they are but honoured slaves, they do not speak before He speaks, and they carry out His commands', as far as the words, 'and he of them who says, I am God as well as He, that one we shall repay with Gehenna. Thus do they repay the sinful ones.' [5]

And He revealed concerning what he mentioned about Jesus, Son of Mary, that he was worshipped beside God, and the astonishment of al-Walid and those who were present, at his argument and disputation, 'And ...' **[page 163-164 paragraph 237-238]**

[1] Surah 83:13.

[2] Surah 45:7.

[3] Surah 21:98.

[4] Surah 21:101.

[5] Surah 21:26-30.

[page 163-164 paragraph 237-238] "...when Jesus, Son of Mary, was cited as an example they people laughed thereat"; [1] i.e. they rejected your attitude to what they say. [2]

Then He mentions Jesus, Son of May, and says, 'He was nothing but a slave to whom We showed favour and made him an example to the children of Israel. If We had wished We could have made from you angels to act as vice-regents in the earth. Verily, there is knowledge of the [last] hour, so doubt not about it but follow Me. This is an upright path,' i.e. the signs which I gave him in raising the dead and healing the sick, therein is sufficient proof of the knowledge of the hour. He says: 'Doubt not about it, but follow Me. This is an upright path.'

Al-Akhnas b. Shariq b. 'Amr b. Wahb al-Thaqafi, ally of B. Zuhra, was one of the leaders of his people who was listened to with respect, and he used to give the apostle much trouble and contradict him, so God sent down about him: 'Do not obey every feeble oath-taker, slanderer, walking about with evil tales,' as far as the word 'zanim'. [3]

He did not say zanim in the sense of 'ignoble' to insult his ancestry, because God does not insult anyone's ancestry, but he confirmed thereby the epithet given to him so that he might be known. Zanim means an adopted member of the tribe. Al-Khatim al-Tamimi said in pagan days:

An outsider whom men invite as a supernumerary
As the legs are useless additions to the width of a pelt.

Al-Walid said: 'Does God send down revelations to Muhammad and ignore me, the greatest chief of Quraysh, to say nothing of Abu Mas'ud 'Amr b. 'Umayr al-Thaqafi, the chief of Thaqif, we being the great ones of Ta'if and Mecca?' So God sent down

concerning him, so I am told, 'They said, if this Quran had been revealed to a great man of the two towns,' as far as the words, 'than what they amass'. [4]

Ubayy b. Khalaf b. Wahb b. Hudhafa and 'Uqba b. Abu Mu'ayt were very close friends. Now 'Uqba had sat and listened to the apostle and when Ubayy knew of that he came to him and said, 'Do I hear that you have sat with Muhammad and listened to him? I swear I will never see you or speak to you again (and he swore a great oath) if you do the same again, or if you do not go and spit in his face.' 'Uqba, the enemy of God, actually did this, God curse him. So God sent down concerning the pair of them, ..." **[page 164-165 paragraph 238-239]**

[1] Surah 43:57.

[2] A difficult phrase. Sadda with the preposition min means 'to laugh immoderately or to make a loud noise'. With 'an it means 'to turn away from'. But these two prepositions are often interchangeable. Ibn Ishaq's explanation of the passage is that the fact that Christians pray to Jesus is no justification for the polytheism of the Meccans, as the latter argued, for Christians perverted the message Jesus brought. When Jesus is adduced as an example (of one who called an evil people to God) the Meccans rejected Muhammad's attitude towards him in what they said; but this exegesis is not sound. The Surah is perfectly consistent in showing how prophets were sent to erring people and were laughed at. Cf. v. 47: The Meccans laugh when Jesus is mentioned because his worship would seem to justify their worshipping several gods. The citation which follows shows where in Muhammad's opinion they were wrong. I.I. has adopted the reading yasudduna (so Nafi', I. 'Amir, and al-Kisa'i) instead of the commoner yasidduna.

[3] Surah 68:10-13.

[4] Surah 43:30.

[page 164-165 paragraph 238-239] "... 'On the day that the sinner bites his hands, saying, would that I had chosen a path with the apostle,' as far as the words 'a deserter of men'. [1]

Ubayy took to the apostle an old bone, crumbling to pieces, and said, 'Muhammad, do you allege that God can revivify this after it has decayed?' Then he crumbled it in his hand and blew the pieces in the apostle's face. The apostle answered: 'Yes, I do say that. God will raise it and you, after you have become like this. Then God will send you to Hell.' So God revealed concerning him, 'He gave us a parable, and he forgot that he was created, saying, who will revivify bones which are rotten? Say, He who gave them life in the first instance will revivify them. He who knows about all creation, who has made for you fire from the green wood, and lo, you kindle flame from it.' [2]

There met the apostle, as he was going round the Ka'ba, so I have been told, [3] Al-Aswad b. al-Muttalib b. Asad b. 'Abdu'l-'Uzza and al-Walid b. al-Mughira and Umayya b. Khalaf and al-'As b. Wa'il al-Sahmi, men of reputation among their people. They said: 'Muhammad, come let us worship what you worship, and you worship what we worship. You and we will combine in the matter. If what you worship is better than what we worship we will take share of it, and if what we worship is better than what you worship, you can take a share of that.' So God revealed concerning them, 'Say, O disbelievers, I do not worship what you worship, and you do not worship what I worship, and I do not worship what you worship, and you do not worship what I

worship; you have your religion and I have mine.' [4] i.e. If you will only worship God on condition that I worship what you worship, I have no need of you at all. You can have your religion, all of it, and I have mine.

(T. [1192] Now the apostle was anxious for the welfare of his people, wishing to attract them as far as he could. It has been mentioned that he longed for a way to attract them, and the method he adopted is what Ibn Hamid told me that Salama said M. Ishaq told him from Yazid b. Ziyad of Medina from M. b. Ka'b al-Qurazi: When the apostle saw that his people turned their backs on him and he was pained by their estrangement from what he brought them from God he longed that there should come to him from God a message that would reconcile his people to him. Because of his love for his people and his anxiety over them it would delight him if the obstacle that made his task so difficult could be removed; so that he meditated on the project and longed for it and it was dear to him. Then God sent down 'By the star when it sets your comrade errs not and is not deceived, he speaks not from his own desire,' and when he reached His words 'Have you thought of al-Lat and al-Uzza and Manat the third, the other', [5] Satan, when he was meditating upon it, and desiring to bring it ..." [page 165-166 paragraph 239]

[1] Surah 25:29.

[2] Surah 36:78.

[3] Ta. 1191.12 gives the authorities for this tradition as I.I. from Sa'id b. Mina, a freedman of Abu'l-Bakhtari. There are a few verbal discrepancies: the Meccans say, 'If what you have brought is better than what we have ... and if what we have is better than what you have', &c.

[4] Surah 109.

[5] Surah 53:1-20.

[page 165-166 paragraph 239] "... (sc. reconciliation) to his people, put upon his tongue 'these are the exalted Gharaniq [1] whose intercession is approved.' [2] When Quraysh heard that, they were delighted and greatly pleased at the way in which he spoke of their gods and they listened to him; while the believers were holding that what their prophet brought them from their Lord was true, not suspecting a mistake or a vain desire or a slip, and when he reached the prostration [3] and the end of the Surah in which he prostrated himself the Muslims prostrated themselves when their prophet prostrated confirming what he brought and obeying his command, and the polytheists of Quraysh and others who were in the mosque prostrated when they heard the mention of their gods, so that everyone in the mosque believer and unbeliever prostrated, except al-Walid b. al-Mughira who was an old man who could not do so, so he took a handful of dirt from the valley and bent over it. Then the people dispersed and Quraysh went out, delighted at what had been said about their gods, saying, 'Muhammad has spoken of our gods in splendid fashion. He alleged in what he read that they are the exalted Gharaniq whose intercession is approved.'

The news reached the prophet's companions who were in Abyssinia, it being reported that Quraysh had accepted Islam, so some men started to return while others remained behind. Then Gabriel came to the apostle and said, 'What have you done, Muhammad? You have read to these people something I did not bring you from

God and you have said what He did not say to you. The apostle was bitterly grieved and was greatly in fear of God. So God send down (a revelation), for **He was merciful to him, comforting him and making light of the affair and telling him that every prophet and apostle before him desired as he desired and wanted what he wanted and Satan interjected something into his desires as he had on his tongue.** So God annulled what Satan had suggested and God established His verses i.e. you are just like the prophets and apostles. **Then God sent down: 'We have not sent a prophet or apostle before you but when he longed Satan cast suggestions into his longing. But God will annul what Satan has suggested. Then God will establish his verses, God being knowing and wise.'** [4] **Thus God relieved his prophet's grief, and made him feel safe from his fears and annulled what Satan had suggested in the words used above their gods by his revelation** 'Are yours the males and His the females? That were indeed an unfair division' (i.e. most unjust); 'they are nothing but names which your fathers gave them as far as the words 'to whom he pleases and accepts', [5] i.e. how can the intercession of their gods avail with Him?

When the annulment of what Satan had put upon the prophet's tongue ...” [page 166-167 paragraph 239-240]

[1] The word is said to mean 'Numidian cranes' which fly at a great height.

[2] Another reading is turtaja 'to be hoped for'.

[3] Mentioned in the last verse of the Surah.

[4] Surah 22:51. The following verse is not without relevance in this context: 'that He may make what Satan suggested a temptation to those whose hearts are diseased and hardened'.

[5] Surah 53:19-27.

[page 166-167 paragraph 239-240] “... came from God, Quraysh said: 'Muhammad has repented of what he said about the position of your gods with Allah, altered it and brought something else.' Now those two words which Satan had put upon the apostle's tongue were in the mouth of every polytheist and they became more violently hostile to the Muslims and the apostle's followers. Meanwhile those of his companions who had left Abyssinia when they heard that the people of Mecca had accepted Islam when they prostrated themselves with the apostle, heard when they approached Mecca that the report was false and none came into the town without the promise of protection or secretly. Of those who did come into Mecca and stayed there until he migrated to Medina and were present at Badr with him was 'Uthman b. 'Affan ... with his wife Ruqayya d. of the apostle and Abu Hudhayfa b. 'Utba with his wife Sahla d. of Suhayl, and a number of others, in all thirty-three men. [1]

Abu Jahl b. Hisham, when God mentioned the tree of al-Zaqqum to strike terror into them, said: 'O Quraysh, do you know what the tree of al-Zaqqum with which Muhammad would scare you is?' When they said that they did not he said: 'It is Yathrib dates buttered. By Allah, if we get hold of them we will gulp them down in one!' So God sent down concerning him, 'Verily the tree of al-Zaqqum is the food of the sinner like molten brass seething in their bellies like boiling water,' [2] i.e. it is not as he said (208). God revealed concerning it, 'And the tree which is cursed in the Quran; and We will frighten them, but it increases them in naught save great wickedness.' [3]

Al-Walid was having a long conversation with the apostle who greatly desired to convert him to Islam when I. Umm Maktum, a blind man, passed by and began to ask the apostle to recite the Quran. The prophet found this hard to bear and it annoyed him, because he was diverting him from al-Walid and spoiling the chance of his conversion; and when the man became importunate he went off frowning and left him. So God revealed concerning him, 'He frowned and turned his back when the blind man came to him' as far as the words 'in books honoured, exalted, and purified', [4] i.e. I sent you only to be an evangelist and a reprover; I did not specify one person to the exclusion of another, so withhold not (the message) from him who seeks it, and do not waste time over one who does not want it (209). ...” [page 167 paragraph 240]

- [1] A parallel tradition from M. b. Ka'b al-Qurazi and M. b. Qays is given by T. 1195-6.
[2] Surah 44:43. Suhayli, p. 228, has an interesting note to the effect that this word is of Yamani origin, and that there it means anything which causes vomiting.
[3] Surah 17:62.
[4] Surah 80.

Surah 22:52-53 (al-Hilali-Khan translation) -

“... [v.52] **Never** did We send a Messenger or a Prophet before you **but when he did recite the revelation or narrated or spoke, Shaitan (Satan) threw (some falsehood) in it. But Allah abolishes that which Shaitan (Satan) throws in. Then Allah establishes His Revelations.** And Allah is the All-Knower, All-Wise. [v.53] **That He (Allah) may make what is thrown in by Shaitan (Satan) a trial** for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the Zalimun (polytheists and wrong-doers) are in an opposition far-off (from the truth against Allah's Messenger and the believers). ...”

How does any Muslim know that there are not other Satanically inspired verses in the Qur'an, or in the very least in the Sahih Hadiths? What assurances do they have?

[04F] Sounds just like Roman Catholicism [which is far older than Islam]:

Scripture [KJB] Daniel 7:25 -

Daniel 7:25 KJB - And he shall speak *great* words against the most High, and shall wear out the saints **of the most High, and think to change times and laws**: and they shall be given into his hand until a time and times and the dividing of time.

Yet the Scripture [KJB] says of the True JEHOVAH God:

Malachi 3:6 KJB - For **I am the LORD, I change not**; therefore ye sons of Jacob are not consumed.

Proverbs 24:19 KJB - Fret not thyself because of evil *men*, neither be thou envious at the wicked;

Proverbs 24:20 KJB - For there shall be no reward to the evil *man*; the candle of

the wicked shall be put out.

Proverbs 24:21 KJB - My son, fear thou the LORD and the king: *and* **meddle not with them that are given to change**:

Proverbs 24:22 KJB - For their calamity shall rise suddenly; and who knoweth the ruin of them both?

Psalms 102:25 KJB - Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands.

Psalms 102:26 KJB - They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

Psalms 102:27 KJB - **But thou art the same**, and thy years shall have no end.

Hebrews 1:8 KJB - But **unto the Son he saith, Thy throne, O God, is for ever and ever**: a sceptre of righteousness *is* the sceptre of thy kingdom.

Hebrews 1:9 KJB - Thou hast loved righteousness, and hated iniquity; **therefore God**, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

Hebrews 1:10 KJB - And, **Thou, Lord**, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

Hebrews 1:11 KJB - They shall perish; but thou remainest; and they all shall wax old as doth a garment;

Hebrews 1:12 KJB - And as a vesture shalt thou fold them up, and they shall be changed: **but thou art the same**, and thy years shall not fail.

Hebrews 13:5 KJB - *Let your conversation be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

Hebrews 13:6 KJB - So that we may boldly say, **The Lord is my helper**, and I will not fear what man shall do unto me.

Hebrews 13:7 KJB - Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

Hebrews 13:8 KJB - **Jesus Christ the same yesterday, and to day, and for ever**.

Psalms 89:34 KJB - **My covenant will I not break, nor alter the thing that is gone out of my lips**.

[05] Islamic 'good works' will negate Islamic 'bad works' [an exhaustive list could not be given]:

First the Scripture [KJB]:

Hebrews 9:22 KJB - And almost all things are by the law purged **with blood**; and **without shedding of blood is no remission**.

Muslims, must “do” many things, to be in some sort of semi-justification [but it is never a 'safe' position, never do they have assurance of anything about entering paradise, not even when being a 'martyr' of their faith, for their Allah is the 'best of deceivers']. Some of those things to 'do' are the “Shahada”, by saying [not understanding] in Arabic - “lā ilāha illā’Llāh”, As-Salat [5 required prayers/prostrations per day], paying Zakat [20 percent of plunder], Hajj [there is a lesser and greater, but at least one greater Hajj in one's lifetime to Mecca, to circumambulate [circle] the Ka'ba, and if possible kiss/touch the black stone at its corner, in which all sins would be forgiven], Wudu [ceremonial washings, and make sure to remove all urine from your clothes [seriously, it cost a man eternal Hell-Fire] etc., etc.

Surah 11:114 (al-Hilali-Khan translation) -

“... And **perform As-Salat (Iqamat-as-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins)**. That is a reminder (an advice) for the mindful (those who accept advice).[2] ...”

Tafsir of al-Jalalayn on Surah 11:114 -

“... [11:114] And **establish prayer at the two ends of the day, at first light and before sunset, that is, [pray] in the morning, at noon, and in the afternoon, and in some watches (zulafan is the plural of zulfa), a portion, of the night, that is, at sunset and late evening. Indeed good deeds, such as the five prayers, annul misdeeds, minor sins**: this was revealed regarding one who kissed a female stranger and told the Prophet (s) about it, and then asked him, ‘Is this [verse true] for me?’ and the Prophet said to him, ‘It is [so] for every person of my community’, as **reported by the two Shaykhs [Bukhārī and Muslim]**. That is a remembrance for the mindful, an admonition for those who heed them. ...”

Sahih al-Bukhari, Volume 1, Book 10, Number 504 -

“... **Narrated Ibn Mas'ud**: A man kissed a woman (unlawfully) and then went to the Prophet and informed him. **Allah revealed: And offer prayers perfectly At the two ends of the day And in some hours of the night (i.e. the five compulsory prayers). Verily! good deeds remove (annul) the evil deeds (small sins) (11.114)**. The man asked Allah's Apostle, “Is it for me?” **He said, “It is for all my followers.” ...”**

Sahih al-Bukhari, Volume 1, Book 2, Number 34 -

“... **Narrated Abu Huraira**: **Allah's Apostle said, “Whoever establishes the prayers on the night of Qadr out of sincere faith and hoping to attain Allah's rewards (not**

to show off) then all his past sins will be forgiven.” ...”

Sahih al-Bukhari, Volume 1, Book 2, Number 36 -

“... Narrated Abu Huraira: Allah's Apostle said: “Whoever establishes prayers during the nights of Ramadan faithfully out of sincere faith and hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven.” ...”

Sahih al-Bukhari, Volume 1, Book 2, Number 37 -

“... Narrated Abu Huraira: Allah's Apostle said, “Whoever observes fasts during the month of Ramadan out of sincere faith, and hoping to attain Allah's rewards, then all his past sins will be forgiven.” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 474 -

“... Narrated 'Aisha: The Prophet said, “Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not make him enter Paradise.” They asked, “Even you, O Allah's Apostle?” He said, “Even I, unless and until Allah bestows His pardon and Mercy on me.” ...”

Sahih al-Bukhari, Volume 8, Book 75, Number 412 -

“... Narrated Abu Huraira: Allah's Apostle said, “Whoever says: “La ilaha illal-lah wahdahu la sharika lahu, lahu-l-mulk wa lahu-l-hamd wa huwa 'ala kulli shai'in qadir,” one hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he.” ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 446 -

“... Narrated Abu Huraira: The Prophet said, “Angels keep on descending from and ascending to the Heaven in turn, some at night and some by daytime, and all of them assemble together at the time of the Fajr and 'Asr prayers. Then those who have stayed with you over-night, ascent unto Allah Who asks them, and He knows the answer better than they, “How have you left My slaves?” They reply, “We have left them praying as we found them praying.” If anyone of you says “Amin” (during the Prayer at the end of the recitation of Surat-al-Faitiha), and the angels in Heaven say the same, and the two sayings coincide, all his past sins will be forgiven.” ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... Minor Sins Will be Pardoned if One Refrains from Major Sins; Allah said, (If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins,) meaning, if you avoid the major evil deeds that you were prohibited We will forgive you the minor evil deeds and will admit you into

Paradise. This is why Allah said, (and admit you to a Noble Entrance (i.e. Paradise).) **There are several Hadiths on the subject** of this honorable Ayah. Imam Ahmad recorded that Salman Al-Farisi said, “The Prophet said to me, 'Do you know what the day of Al-Jumu'ah is' I said, 'It is the day during which Allah brought together the creation of your father (Adam).' He said, (I know what the day of Jumu'ah is. **Anyone who takes a bath and cleans himself as much as he can and then proceeds for the Friday prayer and remains quiet until the Imam finishes the prayer, all his sins in between the present and the next Friday will be forgiven, as long as major sins were avoided.**)” **Al-Bukhari recorded similar wording from Salman Al-Farisi. ...”**

Sahih al-Bukhari, Volume 4, Book 52, Number 93 -

“... Narrated Abu Said: I heard the Prophet saying, “Indeed, anyone who fasts for one day for Allah's Pleasure, Allah will keep his face away from the (Hell) fire for (a distance covered by a journey of) seventy years.” ...”

Sahih Muslim, Book 001, Chapter 55, Number 0220 -

“... It is narrated on the authority of Ibn Shamasa Mahri that he said: We went to Amr b. al-As and he was about to die. He wept for a long time and turned his face towards the wall. His son said: Did the Messenger of Allah (may peace be upon him) not give you tidings of this? Did the Messenger of Allah (may peace be upon him) not give you tidings of this? He (the narrator) said: He turned his face (towards the audience) and said: The best thing which we can count upon is the testimony that there is no god but Allah and that Muhammad is the Apostle of Allah. Verily I have passed through three phases. (The first one) in which I found myself averse to none else more than I was averse to the Messenger of Allah (may peace be upon him) and there was no other desire stronger in me than the one that I should overpower him and kill him. Had I died in this state, I would have been definitely one of the denizens of Fire. When Allah instilled the love of Islam in my heart, I came to the Apostle (may peace be upon him) and said: Stretch out your right hand so that may pledge my allegiance to you. He stretched out his right hand, I withdrew my hand, **He (the Holy Prophet) said:** What has happened to you, O 'Amr? replied: I intend to lay down some condition. He asked: What condition do you intend to put forward? I said: should be granted pardon. **He (the Holy Prophet) observed: Are you not aware of the fact that Islam wipes out all the previous (misdeeds)? Verily migration wipes out all the previous (misdeeds), and verily the pilgrimage wipes out all the (previous) misdeeds.** And then no one as dear to me than the Messenger of Allah and none was more sublime in my eyes than he, Never could I, pluck courage to catch a full glimpse of his face due to its splendour. So if I am asked to describe his features, I cannot do that for I have not eyed him fully. Had I died in this state had every reason to hope that I would have been among the dwellers of Paradise. Then we were responsible for certain things (in the light of which) I am unable to know what is in store for me. When I die, let neither female mourner nor fire accompany me. When you bury me, fill my grave well with earth, then stand around it for the time within which a camel is slaughtered and its meat is distributed so that I may enjoy your intimacy and (in your company) ascertain what answer I can give to the messengers (angels) of Allah. ...”

Sahih Muslim, Book 001, Chapter 55, Number 0221 -

“... **It is narrated on the authority of Ibn 'Abbas that some persons amongst the polytheist had committed a large number of murders and had excessively indulged in fornication. Then they came to Muhammad (may peace be upon him) and said: Whatever you assert and whatever you call to is indeed good. But if you inform us that there is atonement of our past deeds (then we would embrace Islam). Then it was revealed: And those who call not unto another god along with Allah and slay not any soul which Allah has forbidden except in the cause of justice, nor commit fornication; and he who does this shall meet the requital of sin.** Multiplied for him shall be the torment on the Day of Resurrection, and he shall therein abide disgraced, except him who **repents and believes and does good deeds. Then these! for the Allah shall change their vices into virtues.** Verily Allah is Ever Forgiving, Merciful (xxv. 68-70). Say thou: O my bondsmen who have committed extravagance against themselves despair not of the Mercy of **Allah I Verily Allah will forgive the sins altogether.** He is indeed the Forgiving, the Merciful (xxxix. 53). ...”

[06] Judge the Qur'an by the Taurat [Torah] and Injeel [Gospel] – The Qur'anic Dilemma, either way Islam is false???

Surah 5:47 (al-Hilali-Khan translation) -

“... **Let the People of the Injeel (Gospel) judge by what Allah hath revealed therein.** And whosoever does not judge by what Allah has revealed (then) such (people) are the Fasiqun [the rebellious i.e. disobedient (of a lesser degree)] to Allah. ...”

Surah 29:46 (al-Hilali-Khan translation) -

“... And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islamic Monotheism with His Verses), except with such of them as do wrong; and say (to them): **“We believe in that which has been revealed to us and revealed to you;** our Ilah (God) and your Ilah (God) is One (i.e. Allah), and to Him we have submitted (as Muslims).” ...”

Surah 29:47 (al-Hilali-Khan translation) -

“... And thus **We have sent down the Book (i.e. this Qur'an) to you (O Muhammad), and those whom We gave the Scripture [the Taurat (Torah) and the Injeel (Gospel) aforetime] believe therein** as also do some of these (who are present with you now like 'Abdullah bin Salam) and none but the disbelievers reject Our Ayat [(proofs, signs, verses, lessons, etc.,) and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islamic Monotheism]. ...”

[06A] If we judge by what the Qur'an tells the Jew/Christian to do, then Islam is false, and if we judge simply by the Bible [KJB] then Islam is false:

Yet, this is opposite to what many Muslims say, practice.

Surah 3:3-4 (al-Hilali-Khan translation) -

“... [v.3] **It is He Who has sent down the Book (the Qur'an) to you (Muhammad) with truth, confirming what came before it. And He sent down the Taurat (Torah) and the Injeel) (Gospel), [v.4] Aforetime, as a guidance to mankind.** And He sent down the criterion [of judgment between right and wrong (this Qur'an)]. Truly, those who disbelieve in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, for them there is a sever torment; and Allah is All-Mighty, All-Able of Retribution. ...”

Surah 18:27 (al-Hilali-Khan translation) -

“... And recite what has been revealed to you (O Muhammad) of the Book (the Qur'an) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). **None can change His Words**, and none will you find as a refuge other than Him. ...”

Surah 7:157 (al-Hilali-Khan translation) -

“... Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom **they find written with them in the Taurat (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John xiv, 16)**, – he commands them for Al-Ma'ruf (Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Tayyibat (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khaba'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, person and foods), he releases them from their heavy burdens (of Allah's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad), honour him, help him, and follow the light (the Qur'an) which has been sent down with him, it is they who will be successful. ...”

[06B] How can the Qur'an, if it is the word of 'Allah', be eternal, and unchanging, if the Torah and Gospel were also the word of 'Allah', and yet according to Muslims, be altered?

According to the Muslim Apologist, wasn't the Gospel corrupted centuries earlier by Paul, or the Council of Nicea, etc?

Surah 5:47 (al-Hilali-Khan translation) -

“... **Let the People of the Injeel (Gospel) judge by what Allah hath revealed therein.** And whosoever does not judge by what Allah has revealed (then) such (people) are the Fasiqun [the rebellious i.e. disobedient (of a lesser degree)] to Allah. ...”

Surah 5:68 (Yusuf-Ali translation) -

“... Say: **“O People of the Book! Ye have no ground to stand upon unless you stand fast by the Law [Taurat], the Gospel [Injeel], and all the revelation that has come to thee from your Lord.”** It is the revelation that cometh to thee from thy Lord, that

increaseth in most of them their obstinate rebellion and blasphemy. But sorrow thou not over (these) people without Faith. ...”

Surah 10:94 (Shakir translation) -

“... But **if you [Muhammad] are in doubt as to what We have revealed to you, ask those who read the Book before you:** certainly the truth has come to you from your Lord. Therefore you should not be of the disputers. ...”

Scripture [KJB] says:

Isaiah 8:20 KJB - To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

1 Corinthians 14:32 KJB - And the spirits of the prophets are subject to the prophets.

[07] The Qur'an claims that:

[07A] The faithful Muslims are the best of peoples:

Surah 3:110 (al-Hilali-Khan translation, shortened) -

“... You [***faithful Muslims**] are the best of peoples ever raised up for mankind.”
[*shortened]

Surah 3:110 (al-Hilali-Khan translation) -

“... You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah and rebellious against Allah's Command). ...”

[07B] Jews and Christians [who do not believe Qur'an, Islam, Muhammad or Allah] are the worst of creatures:

Surah 98:6 (al-Hilali-Khan translation) -

“... Verily, those who disbelieve (in the religion of Islam, the Qur'an and Prophet Muhammad) from among the people of the Scripture (Jews and Christians) and Al-Mushrikun will abide in the Fire of Hell. They are the worst of creatures. ...”

*** notation in al-Hilali-Khan on Surah 98:6, where it begins, “It is obligatory to have Belief in the Messengership of the Prophet (Muhammad). ...” -**

“... Narrated Abu Hurairah: Allah's Messenger said: “By Him (Allah) in Whose Hand Muhammad's soul is, there is none from amongst the Jews

and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islamic Monotheism) but he will be from the dwellers on the (Hell) Fire. (Sahih Muslim, the Book of Faith, Vol. 1, Chapter No. 240). See also (V.3:85) and (V.3:116) ...”

[08] The Sun sets in a Muddy Pool/Spring of Water, by a people, and the Sun rises in a specific place over a people, both of which places, which Dhul-Qarnain [supposedly Alexander III The Great, was able to travel to], and He also built a wall of Iron overlaid with Copper, between two mountains, to keep out Ya'juj and Ma'juj (Gog and Magog), which would last until the Lord (Allah) comes:

Surah 18:83-86 (al-Hilali-Khan translation) -

“... [v.83] And they ask you about **Dhul-Qarnain** [Two-Horned One, Alexander III the Great; aka in Islamic sources, Al-Ikasandar, thinking that the “Al” [of Alexander] is a definite article; and of whom thy say was a faithful Muslim, a follower of Allah]. **Say: “I shall recite to you something of his story.”** [v.84] **Verily, We established him in the earth, and We gave him the means of everything.** [v.85] So he followed a way. [v.86] Until, when **he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people.** We (Allah) said (by inspiration): “O Dhul-Qarnain! Either you punish them, or treat them with kindness.” [v.87] **He said: “As for him (a disbeliever in the Oneness of Allah) who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell).** [v.88] **“But as for him who believes (in Allah's Oneness) and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak unto him mild words (as instructions).”** [v.89] Then he followed another way, [v.90] Until, when **he came to the rising place of the sun, he found it rising on a people** for whom We (Allah) had provided no shelter against the sun. [v.91] So (it was)! And We knew all about him (Dhul-Qarnain). [v.92] Then he followed (another) way. [v.93] Until, when **he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word.** [v.94] They said: “O Dhul-Qarnain! Verily **Ya'juj and Ma'juj (Gog and Magog)**[1] are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?” [v.95] He said: “That (wealth, authority and power) in which my Lord had established me is better (than you tribute). **So help me with strength (of men), I will erect between you and them a barrier.** [v.96] **“Give me pieces (blocks) of iron;” then, when he had filled up the gap between the two mountain-cliffs, he said: “Blow;” then when he had made them (red as) fire, he said: “Bring me molten copper to pour over them.”** [v.97] **So they [Ya'juj and Ma'juj (Go and Magog)] could not scale it or dig through it.** [v.98] (Dhul-Qarnain) said: “This is a mercy from my Lord, but **when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true.** [v.99] And on that Day [i.e. the Day Ya'juj and Ma'juj (Gog and Magog) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together. ...”

[Where is this Iron and Copper wall?]

Surah 18:86 (Pickthall translation) -

“... Till, when he reached the setting-place of the sun, he found it setting in a muddy spring, and found a people thereabout. ...”

Surah 18:86 (Yusuf-Ali translation) -

“... Until, when he reached the setting of the sun, he found it set in a spring of murky water: Near it he found a People. ...”

Surah 18:86 (Shakir translation) -

“... Until when he reached the place where the sun set, he found it going down into a black sea. And found by it a people. ...”

Surah 18:86 (Arberry translation) -

“... until, when he reached the setting of the sun, he found it setting in a muddy spring, and he found nearby a people. ...”

Sunan Abu Dawud, Volume 4, Book 29, Chapter 1, Number 4002 -

“... 4002. It was narrated that Abu Dharr said: “I was riding behind the Messenger of Allah while he was on a donkey, and the sun was setting. He said: 'Do you know where this (sun) sets?' I said: 'Allah and Messenger know best.' He said: 'It sets in a spring of warm water (fa innaha taghrubu fi 'ainin hamiyah).’” (Sahih) ...”

[09] Semen [sperm] is formed between the ribs and backbone of a man:

Surah 86:5-7 (al-Hilali-Khan translation) -

“... [v.5] So let man see from what he is created! [v.6] He is created from a water gushing forth, [v.7] Proceeding from between the backbone and the ribs. ...”

Surah 86:5-7 (Yusuf-Ali translation) -

“... [v.5] Now let man but think from what he is created [v.6] He is created from a drop emitted- [v.7] Proceeding from between the backbone and the ribs: ...”

[10] The Earth is Flat:

Tafsir al-Jalalayn translation and notation on Surah 13:3 -

“... And He it is Who **spread out, extended [flat], the earth** and set, created, therein firm mountains and rivers, and of every fruit He has made in it two kinds, of every species. He covers, He cloaks, the night, and its darkness, with the day. Surely in that, which is mentioned, are signs, indications of His Oneness, exalted be He, for a people who reflect, upon God’s handiwork. ...”

Tafsir al-Jalalayn translation and notation on Surah 15:19 -

“... And **the earth We have stretched it out, spread it flat**, and cast therein firm mountains, lest it should sway beneath its inhabitants, and caused to grow therein every kind of balanced thing, [every kind of thing] known and determined. ...”

Surah 43:10 (al-Hilali-Khan translation) -

“... Who has **made for you the earth like a bed**, and has made for you roads therein, in order that you may find your way ...”

Tafsir al-Jalalayn translation and notation on Surah 43:10 -

“... He Who **made the earth a cradle for you, a flat resting-place, like a child's cradle**, and placed for you therein ways, routes, that perhaps you may be guided, to your destinations during your travels; ...”

Tafsir al-Jalalayn translation and notation on Surah 71:19 -

“... And God has **made the earth a flat [open] expanse** for you, ...”

Tafsir al-Jalalayn translation and notation on Surah 79:30 -

“... and after that He **spread out the earth: He made it flat**, for it had been created before the heaven, but without having been spread out; ...”

Tafsir al-Jalalayn translation and notation on Surah 88:20 -

“... [88:20] - “And **the earth, how it was laid out flat?**”, [Tafsir al-Jalalayn translation on Surah 88:20] and thus infer from this the power of God, exalted be He, and His Oneness? The commencing with the [mention of] camels is because they are closer in contact with it [the earth] than any other [animal]. As for His words sutihat, ‘laid out flat’, this on a literal reading suggests that the earth is flat, which is the opinion of most of the scholars of the [revealed] Law, and not a sphere as astronomers (ahl al-hay’a) have it, even if this [latter] does not contradict any of the pillars of the Law. ...”

Tafsir al-Jalalayn translation and notation on Surah 91:6 -

“... and [by] **the earth** and the One Who **spread it, laid out flat**. ...”

The Scriptures [KJB] teach:

Isaiah 40:22 KJB - It is he that sitteth upon **the circle of the earth**, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

[11] That there are Seven Earths [and Seven Heavens]:

Surah 2:29 (al-Hilali-Khan translation) -

“... He it is Who created for you all that is on earth. Then He rose over (Istawa) towards the heaven and made them **seven heavens** and He is the All-Knower of everything. ...”

Surah 17:44 (al-Hilali-Khan translation) -

“... The **seven heavens** and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving. ...”

Surah 23:17 (al-Hilali-Khan translation) -

“... And indeed We have created above you **seven heavens (one over the other)**, and We are never unaware of the creation. ...”

Tafsir al-Jalalayn translation and notation on Surah 21:30 -

“... Have they not ([one may] read a-wa-lam or a-lam) realised, [have they not] come to know, those who disbelieve, that the heavens and the earth were closed together and then We parted them, **We made seven heavens and seven earths** — or [it is meant] that the heaven was parted and began to rain, when it did not use to do so, and that the earth was parted and began to produce plants, when it did not use to do so; and We made, of water, [the water] that falls from the heaven and that springs from the earth, every living thing?, in the way of plants and otherwise: in other words, water is the cause of such [things] having life. Will they not then believe?, by affirming My Oneness? ...”

Surah 23:86 (al-Hilali-Khan translation) -

“... Say: “Who is (the) Lord of the **seven heavens**, and (the) Lord of the Great Throne?”
...”

Surah 41:12 (al-Hilali-Khan translation) -

“... Then He completed and finished from their creation (as) **seven heavens in two Days and he made in each heaven its affair**. And We adorned **the nearest (lowest) heaven with lamps (stars)**[1] to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, the All-Knower. ...”

[The nearest heaven according to Scripture [KJB], is not where the sun, moon and stars dwell, as in the Qur'an [see also Surah 37:6], for that is the second Heaven, but rather the lowest Heaven, or first Heaven, Scripturally [KJB] is where the fowls of the air fly. Also, according to Scripture, there are not seven Heavens, but rather 3, the 3rd being where JEHOVAH God Himself dwells. See Genesis 1:8,14-18,20; 2 Corinthians 12:2]

Surah 65:12 (al-Hilali-Khan translation) -

“... It is Allah Who has created **seven heavens and of the earth the like thereof (i.e. seven)**. His Command descends between them (heavens and earth), that you may know that Allah surrounds all things in (His) Knowledge. ...”

Tafsir al-Jalalayn translation and notation on Surah 65:12 -

“... God it is Who created **seven heavens, and of earth the like thereof, that is to say, seven earths**. The command, the revelation, descends between them, between the heavens and the earth: Gabriel descends with it from **the seventh heaven to the seventh earth**, that you may know (li-ta‘lamū is semantically connected to an omitted clause, that is to say, ‘He apprises you of this creation and this sending down [that you may know]’), that God has power over all things and that God encompasses all things in knowledge. Medinese, consists of 12 verses. ...”

Surah 67:3 (al-Hilali-Khan translation) -

“... Who has created the **seven heavens one above another**; you can see no fault in the creation of the Most Gracious. Then look again: “Can you see any rifts?” ...”

Surah 71:15 (al-Hilali-Khan translation) -

“... See you not how Allah has created **the seven heavens one above another?** ...”

Surah 78:12 (al-Hilali-Khan translation) -

“... And We have built above you **seven strong (heavens)**, ...”

Sahih al-Bukhari, Volume 3, Book 43, Number 632 -

“... Narrated Said bin Zaid: Allah's Apostle said, “Whoever usurps the land of somebody unjustly, his neck will be encircled with it down **the seven earths** (on the Day of Resurrection).” ...”

Sahih al-Bukhari, Volume 3, Book 43, Number 633 -

“... Narrated Abu Salama: That there was a dispute between him and some people (about a piece of land). When he told 'Aisha about it, she said, “O Abu Salama! Avoid taking the land unjustly, for the Prophet said, 'Whoever usurps even one span of the land of somebody, his neck will be encircled with it down **the seven earths**.” ...”

Sahih al-Bukhari, Volume 3, Book 43, Number 634 -

“... Narrated Salim's father (i.e. 'Abdullah): The Prophet said, “Whoever takes a piece of the land of others unjustly, he will sink down **the seven earths** on the Day of Resurrection.” ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 417 -

“... Narrated Muhammad bin Ibrahim bin Al-Harith: from Abu Salama bin 'Abdur-Rahman who had a dispute with some people on a piece of land, and so he went to 'Aisha and told her about it. She said, “O Abu Salama, avoid the land, for Allah's Apostle said, 'Any person who takes even a span of land unjustly, his neck shall be encircled with it down **seven earths**.'” ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 418 -

“... Narrated Salim's father: The Prophet said, “Any person who takes a piece of land unjustly will sink down **the seven earths** on the Day of Resurrection.” ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 420 -

“... Narrated Said bin Zaid bin Amr bin Nufail: That Arwa sued him before Marwan for a right, which she claimed, he had deprived her of. On that Said said, “How should I deprive her of her right? I testify that I heard Allah's Apostle saying, 'If anyone takes a span of land unjustly, his neck will be encircled with it down **seven earths** on the Day of Resurrection.’” ...”

[12] The Sun orbits the Earth:

Surah 36:38-40 (al-Hilali-Khan translation) -

“... [v.38] And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing. [v.39] And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. [v.40] It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. ...”

[13] Human embryo's go through a blood clot stage:

Surah 22:5 (al-Hilali-Khan translation) -

“... O mankind! If you are in doubt about the Resurrection, then verily We have created you (i.e. Adam) from dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. the offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh – some formed and some unformed (as in the case of miscarriage) – that We may make (it) clear to you) i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth). ...”

Surah 23:13-14 (al-Hilali-Khan translation) -

“... [v.13] Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of

the male and female sexual discharge and lodged it) in a safe lodging (woman of the woman). [v.14] The We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allah, the Best of creators. [1] ...”

Surah 40:67 (al-Hilali-Khan translation) -

“... It is He, Who has created you (Adam) from dust, then from a Nutfah [mixed semen drops of male and female sexual discharge (i.e. Adam's offspring)] then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women) – though some among you die before, – and that you reach an appointed term in order that you may understand. [1] ...”

Surah 71:14 (al-Hilali-Khan translation) -

“... While He has created you in (different) stages [i.e. first Nutfah, then 'Alaqah and then Mudghah, see (V.23:13,14)]. ...”

Surah 75:37-39 (al-Hilali-Khan translation) -

“... [v.37] Was he not a Nutfah (mixed male and female sexual discharge) of semen emitted (poured forth)? [v.38] Then he became an 'Alaqah (a clot); then (Allah) shaped and fashioned (him) in due proportion.[1] [v.39] And made of him two sexes, male and female. ...”

Surah 96:2 (al-Hilali-Khan translation) -

“... He has created man from a clot (a piece of thick coagulated blood). ...”

[Surah 96, is called Al-Alaq (the Clot, Read)]

Sahih al-Bukhari, Volume 4, Book 54, Number 430 -

“... Narrated 'Abdullah bin Mus'ud: Allah's Apostle, the true and truly inspired said, (The matter of the Creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behavior, and he starts doing deeds characteristic of the people of Paradise. ...”

[14] The Sky would fall on the Earth if Allah did not hold it up:

Surah 17:92 (al-Hilali-Khan translation) -

“... Or you **cause the heaven to fall upon us in pieces, as you have pretended**, or you bring Allah and the angels before (us) face to face; ...”

Surah 22:65 (al-Hilali-Khan translation) -

“... See you not that Allah has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? **He withholds the heaven from falling on the earth except by His Leave**. Verily, Allah is, for mankind, Full of Kindness, Most Merciful. ...”

Surah 26:187 (al-Hilali-Khan translation) -

“... “So **cause a piece of the heaven to fall on us**, if you are of the truthful!” ...”

Surah 52:44 (al-Hilali-Khan translation) -

“... And if they were to see **a piece of the heaven falling down**, they would say: “Clouds gathered in heaps!” ...”

[15] Stars are missiles/weapons that Allah uses to punish devils that try to sneak into Paradise or steal information passed down in the heavens:

Surah 6:97 (al-Hilali-Khan translation) -

“... It is He Who has set the stars **[1]** for you, so that you may guide your course with their help through the darkness of the land and the sea, We have (indeed) explained in detail Our Ayat (proofs, evidences, verses, lessons, signs, Revelations, etc.) for people who know. ...”

[1] “... (v.6:97) (About the) Stars. Abu Qatadah mentioned Allah's Statement: “And We have adorned the nearest heaven with lamps,” (v.67:5) and said, “The creation of these stars is for three purposes, i.e. as decoration of the (nearest) heaven, as missiles to hit devils, and as signs to guide travellers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts, and troubles himself with what is beyond his limited knowledge.” (Sahih Al-Bukhari, Vol. 4, Chap. 3, P. 282). ...”

Surah 15:16-18 (al-Hilali-Khan translation) -

“... **[v.16]** And indeed, We have put the big stars in the heaven and We beautified it for the beholders. **[v.17]** And We have guarded it (near heaven) from every outcast Shaitan (devil). **[v.18]** Except him (devil) who steals the hearing then he is pursued by a clear flaming fire. ...”

Tafsir al-Jalalayn translation and notation on Surah 15:16-18 -

“... [15:16] And verily We have placed in the heaven constellations, twelve [of them]: Aries, Taurus, Gemini, Cancer, Leo, Virgo (al-sunbula), Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces, which are the mansions of the seven orbiting planets: Mars rules Aries and Scorpio, Venus: Taurus and Libra, Mercury: Gemini and Virgo, the Moon: Cancer, the Sun: Leo, Jupiter: Sagittarius and Pisces, and Saturn: Capricorn and Aquarius; and We have adorned it, with [these] planets, for beholders; [15:17] and We have guarded them, with meteors, from every outcast devil; [15:18] except the one who listens by stealth — he is pursued by a clear flame, a shining meteor that burns him, or pierces him or drives him insane. ...”

Surah 37:6-10 (al-Hilali-Khan translation) -

“... [v.6] Verily We have adorned the near heaven with the stars (for beauty). [v.7] And to guard against every rebellious devil. [v.8] They cannot listen to the higher group (angels) for they are pelted from every side. [v.9] Outcast, and theirs is a constant (or painful) torment. [v.10] Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness. ...”

Tafsir al-Jalalayn translation and notation on Surah 37:6-10 -

“... [37:6] We have indeed adorned the lowest heaven with an adornment, the stars, that is to say, [adorned] with their light or with them [the stars] (the genitive annexation [bi-zīnati'l-kawākib] is for explication; similarly [explicative] is the reading of bi-zīnatin, ‘with an adornment’, with nunation, [the adornment] explained as being ‘the stars’); [37:7] and to guard (wa-hifzan is in the accusative because of an implied verb) that is to say, ‘We have guarded it with meteors’, from every (min kulli is semantically connected to the implied verb) any rebellious devil, who is a transgressor, in rebellion against obedience. [37:8] They, namely, the devils (lā yasma‘ūna, this is [the beginning of] a new sentence) cannot listen in — this ‘listening’ of theirs represents that faculty with which they memorise [what they hear] — on the High Council, the angels in the heavens (the [normally transitive verb] al-samā‘ is complemented with the preposition ilā, ‘to’ [here ‘in on’] because it includes the additional sense of ‘paying attention’ [while listening]; a variant reading has yassamma‘una, which is actually yatasamma‘una, the tā’ have been assimilated with the sīn), for they, the devils, are pelted, with flames, from every side, from the remotest regions of the heavens, [37:9] to repel [them] (duhūran is a verbal noun from daharahu, meaning, ‘he repelled him, driving him away’; it is an object denoting reason) and theirs, in the Hereafter, is an everlasting chastisement; [37:10] except him who snatches a fragment (al-khatfa is the verbal noun, that is to say, ‘[that] one time’; the exceptive clause refers to the subject [of the verb] yasma‘ūna, in other words, ‘the only devil that is able to listen is the one that hears a word from the angels and snatches it away quickly’) and who is then pursued by a piercing flame (shihāb is a meteor) that pierces him, or burns him or robs him of his senses. ...”

Surah 41:12 (al-Hilali-Khan translation) -

“... Then He completed and finished from their creation (as) seven heavens in two Days and he made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars)[1] to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, the All-

Knower. ...”

Surah 67:5 (al-Hilali-Khan translation) -

“... And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayatin (devils), and have prepared for them the torment of the blazing Fire. ...”

Tafsir al-Jalalayn translation and notation on Surah 67:5 -

“... [67:5] And verily We have adorned the lowest heaven, the one closest to the earth, with lamps, with stars, and made them missiles against the devils, should they [attempt to] listen by stealth, in which case a meteor of fire detaches itself from the star, just like a brand is taken from a fire, and either kills that jinn or deprives him of his senses: it is not that the star itself is displaced from its position; and We have prepared for them the chastisement of the Blaze, the ignited Fire. ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 90-91 paragraphs 130-132 -

“... [page 90 paragraph 130] As to the Arab soothsayers they had been visited by satans from the jinn with reports which they had secretly overheard before they were prevented from hearing by being pelted with stars. Male and female soothsayers continued to let fall mention of some of these matters to which the Arabs paid no attention until God sent him and these things which had been mentioned happened and they recognized them. When the prophet's mission came the satans were prevented from listening and they could not occupy the seats in which they used to sit and steal the heavenly tidings for they were pelted with stars, and the jinn knew that that was due to an order which God had commanded concerning mankind. God said to His prophet Muhammad when He sent him as he was telling him about the jinn when they were prevented from listening and knew what they knew and did not deny what they saw; 'Say, It has been revealed to me that a number of the jinn listened and said “We have heard a wonderful Quran which guides to the right path, and we believe in it and we will not associate anyone with out Lord and that He (exalted be the glory of our Lord) hath not chosen a wife or a son. A foolish one among us used to speak lies against God, and we had thought men and jinn would not speak a lie against God and that when men took refuge with the jinn, they increased them in revolt,” ending with the words: “We used to sit on places therein to listen; he who listens now finds a flame waiting for him. We do not know whether evil is intended against those that are on earth or whether their Lord wishes to guide them in the right path”¹. When the jinn heard the Quran they knew that they had been prevented from listening before so that men would be confused with the tidings which came from God about it when the proof came and doubt was removed; so they believed and acknowledged the truth. Then 'They returned to their people warning them, saying, O our people we have heard a book which was revealed after Moses confirming what went before it, guiding to the truth and to the upright path.'²

[page 90 paragraph 131] In reference to the saying of the jinn, 'that men took refuge with them and they increased in revolt', Arabs of the Quraysh and others when they were journeying and stopped at the bottom of a vale to pass a night therein used to say, 'I take

refuge in the lord of this valley of the jinn tonight from the evil that is therein' (135).

[1] Surah 72:1ff; [2] Surah 46:28

[page 91 paragraph 131] Ya'qub b. 'Utba b. al-Mughira b. al-Akhans told me that he was informed that the first Arabs to be afraid of falling stars when they were pelted with them were this clan of Thaqif, and that they came to one of their tribesmen called 'Amr b. Umayya, one of B. 'Ilaj who was a most astute and shrewd man, and asked him if he had noticed this pelting with stars. He said: 'Yes, but wait, for if they are the well-known stars which guide travellers by land and sea, by which the seasons of summer and winter are known to help men in their daily life, which are being thrown, then by God! it means the end of the world and the destruction of all that is in it. But if they remain constant and other stars are being thrown, then it is for some purpose which God intends towards mankind.'

[page 91 paragraph 132] Muhammad b. Muslim b. Shihab al-Zuhri on the authority of 'Ali b. al-Husayn b. 'Ali b. Abu Talib from 'Abdullah b. al-'Abbas from a number of the Ansar mentioned that the apostle of God said to them, 'What were you saying about this shooting star?' They replied, 'We were saying, a king is dead, a king has been appointed, a child is born, a child has died.' he replied, 'It is not so, but when God has decreed something concerning His creation the bearers of the throne hear it and praise Him, and those below them praise Him, and those lower still praise him because they have praised, and this goes on until the praise descends to the lowest heaven where they praise. They they ask each other why, and are told that it is because those above them have done so and they say, "Why don't you ask those above you the reason?", and so it goes on until they reach the bearers of the throne who say that God has decreed so-and-so concerning His creation and the news descends from heaven to heaven to the lowest heaven where they discuss it, and the satans steal it by listening, mingling it with conjecture and false intelligence. They they convey it to the soothsayers and tell them of it, sometimes being wrong and sometimes right, and so the soothsayers are sometimes right and sometimes wrong. Then God shut off the satans by these stars with which they were pelted, so soothsaying has been cut off today and no longer exists.'..."

[16] If a fly falls into ones food, dunk it again, fully, for surely the cure is on the other wing:

Sahih al-Bukhari, Volume 4, Book 54, Number 537 -

"... Narrated Abu Huraira: The Prophet said "If a house fly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease." ..."

Sahih al-Bukhari, Volume 7, Book 71, Number 673 -

"... Narrated Abu Huraira: Allah's Apostle said, "If a fly falls in the vessel of any of you, let him dip all of it (into the vessel) and then throw it away, for in one of its wings there is a disease and in the other there is healing (antidote for it) i.e. the treatment for that disease." ..."

Sunan an Nasa'i, Volume 5, Book 41, Chapter 11, Number 4267 -

“... **4267**. It was narrated from Abu Sa'eed Al-Khudri that the Prophet said: “If a fly falls into the vessel of one of you, let him dip it in.” (Hasan) ...”

“[Comments]... 1. 'Let him dip it in': Of course, if it is immersed, it is likely to die (especially when the food is hot). Thus, we learn that in the case of the fly, etc., the drink does not become polluted if they die in it.

2. In another version, Allah's Messenger explained that in one of the fly's wings is disease, in the other is a cure. When it falls into anything, the fly dips its wing containing disease. You, therefore, immerse the other wing also, so that it would work as a cure or antidote against that disease. ...”

Sunan Abu Dawud, Volume 4, Book 26, Chapter 48, Number 3844 -

“... **3844**. It was narrated that Abu Hurairah said: “The Messenger of Allah said: 'If a fly falls into the vessel of one of you, then immerse it, for on one of its wings is a disease and on the other is a cure. When it falls, it falls onto the wing on which is a disease, so immerse it fully.'” (Sahih) ...”

Sunan Ibn Majah, Volume 4, Book 31, Chapter 31, Number 3504 -

“... **3504**. Abu Sa'eed narrated that the Messenger of Allah said: “On one of the wings of a fly there is a poison and on the other is the cure. If it falls into the food, then dip it into it, for it puts the poisons first and holds back the cure.” (Hasan) ...”

Sunan Ibn Majah, Volume 4, Book 31, Chapter 31, Number 3505 -

“... **3505**. “It was narrated from Abu Hurairah that the Prophet said: If a fly falls into your drink, dip it into it then throw it away, for on one of its wings is a disease and on the other is a cure.” (Sahih) ...”

[Comments]

a. If a fly falls into drinking water, milk, tea, etc., then destroying such food of drink is not allowed.

b. Allah has created an antibiotic substance in the body of a fly, which has the power of destroying the bacteria of many diseases. When the fly is sunk into the water the substance exits from its body due to the pressure of the water and then dissolves in it.

c. Allah has created the cure of many diseases, placing them close to their causes as He made the cure of many local diseases in the herbs and shrubs of that area. This is a great and especial mercy of Allah upon human beings. ...”

[17] The wonderful medicinal properties of drinking camel urine:

Sahih al-Bukhari, Volume 6, Book 60, Number 134 -

“... Narrated Abu Qilaba: That he was sitting behind Umar bin Abdul Aziz and the people mentioned and mentioned (about At-Qasama) and they said (various things), and said that the Caliphs had permitted it. 'Umar bin 'Abdul 'Aziz turned towards Abu Qilaba who was behind him and said. “What do you say, O 'Abdullah bin Zaid?” or said, “What do you say, O Abu Qilaba?” Abu Qilaba said, “I do not know that killing a person is lawful in Islam except in three cases: a married person committing illegal sexual intercourse, one who has murdered somebody unlawfully, or one who wages war against Allah and His Apostle.” 'Anbasa said, “Anas narrated to us such-and-such.” Abu Qilaba said, Anas narrated to me in this concern, saying, some people came to the Prophet and they spoke to him saying, 'The climate of this land does not suit us.' **The Prophet said,** 'These are camels belonging to us, and they are to be taken out to the pasture. So take them out and **drink of their** milk and **urine.**' So they took them and set out and drank of their urine and milk, and having recovered, they attacked the shepherd, killed him and drove away the camels.' Why should there be any delay in punishing them as they murdered (a person) and waged war against Allah and His Apostle and frightened Allah's Apostle?' Anbasa said, “I testify the uniqueness of Allah!” Abu Qilaba said, “Do you suspect me?” 'Anbasa said, “No, Anas narrated that (Hadith) to us.” Then 'Anbasa added, “O the people of such-and-such (country), you will remain in good state as long as Allah keeps this (man) and the like of this (man) amongst you.” ...”

Sahih al-Bukhari, Volume 7, Book 71, Number 590 -

“... Narrated Anas: The climate of Medina did not suit some people, so **the Prophet ordered them to** follow his shepherd, i.e. his **camels, and drink their milk and urine (as a medicine).** So they followed the shepherd that is **the camels and drank their milk and urine till their bodies became healthy.** Then they killed the shepherd and drove away the camels. When the news reached the Prophet he sent some people in their pursuit. When they were brought, he cut their hands and feet and their eyes were branded with heated pieces of iron. ...”

Sahih al-Bukhari, Volume 7, Book 71, Number 623 -

“... Narrated Anas bin Malik: Some people from the tribes of 'Ukl and 'Uraina came to Allah's Apostle and embraced Islam and said, “O Allah's Apostle! We are owners of livestock and have never been farmers,” and they found the climate of Medina unsuitable for them. So **Allah's Apostle ordered that they be given some camels** and a shepherd, and **ordered them to go out with those camels and drink their milk and urine.** So they set out, but when they reached a place called Al-Harra, they reverted to disbelief after their conversion to Islam, killed the shepherd and drove away the camels. When this news reached the Prophet he sent in their pursuit (and they were caught and brought). The Prophet ordered that their eyes be branded with heated iron bars and their hands be cut off, and they were left at Al-Harra till they died in that state. ...”

Sahih al-Bukhari, Volume 7, Book 71, Number 672 -

“... Narrated Abu Tha'laba Al-Khushani: The Prophet forbade the eating of wild animals having fangs. (Az-Zuhri said: I did not hear this narration except when I went to Sham.) Al-Laith said: Narrated Yunus: I asked Ibn Shihab, “May we perform the

ablution with the milk of she-asses or drink it, or **drink the bile of wild animals or urine of camels?**” He replied, **“The Muslims used to treat themselves with that and did not see any harm in it.** As for the milk of she-asses, we have learnt that Allah's Apostle forbade the eating of their meat, but we have not received any information whether drinking of their milk is allowed or forbidden.” As for the bile of wild animals, Ibn Shihab said, “Abu Idris Al-Khauilani told me that Allah's Apostle forbade the eating of the flesh of every wild beast having fangs.” ...”

Sahih al-Bukhari, Volume 8, Book 82, Number 794 -

“... Narrated Anas: Some people from the tribe of 'Ukl came to the Prophet and embraced Islam. The climate of Medina did not suit them, so **the Prophet ordered them to go to the (herd of milch) camels of charity and to drink, their milk and urine (as a medicine).** They did so, and after they had recovered from their ailment (became healthy) they turned renegades (reverted from Islam) and killed the shepherd of the camels and took the camels away. The Prophet sent (some people) in their pursuit and so they were (caught and) brought, and the Prophets ordered that their hands and legs should be cut off and that their eyes should be branded with heated pieces of iron, and that their cut hands and legs should not be cauterized, till they die. ...”

Sahih al-Bukhari, Volume 8, Book 82, Number 797 -

“... Narrated Anas bin Malik: A group of people from 'Ukl (or 'Uraina) tribe – but I think he said that they were from 'Ukl came to Medina and (they became ill, so) **the Prophet ordered them to go to the herd of (Milch) she camels and told them to go out and drink the camels' urine and milk (as a medicine). So they went and drank it,** and when they became healthy, they killed the shepherd and drove away the camels. This news reached the Prophet early in the morning, so he sent (some) men in their pursuit and they were captured and brought to the Prophet before midday. He ordered to cut off their hands and legs and their eyes to be branded with heated iron pieces and they were thrown at Al-Harra, and when they asked for water to drink, they were not given water. (Abu Qilaba said, “Those were the people who committed theft and murder and reverted to disbelief after being believers (Muslims), and fought against Allah and His Apostle”) ...”

Sahih Muslim, Book 016, Chapter 2, Number 4130 -

“... Anas b. Malik reported that some people belonging (to the tribe) of 'Uraina came to Allah's Messenger (may peace be upon him) at Medina, but they found its climate uncogenial. So **Allah's Messenger** (may peace be upon him) **said to them: If you so like, you may go to the camels of Sadaqa and drink their milk and urine. They did so** and were all right. They then fell upon the shepherds and killed them and turned apostates from Islam and drove off the camels of the Prophet (may peace be upon him). This news reached Allah's Apostle (may peace be upon him) and he sent (people) on their track and they were (brought) and handed over to him. He (the Holy Prophet) got their hands cut off, and their feet, and put out their eyes, and threw them on the stony ground until they died. ...”

Sahih Muslim, Book 016, Chapter 2, Number 4131 -

“... Anas reported: Eight men of the tribe of 'Ukl came to Allah's Messenger (may peace be upon him) and swore allegiance to him on Islam, but found the climate of that land uncogenial to their health and thus they became sick, and they made complaint of that to **Allah's Messenger** (may peace be upon him), and he **said: Why don't you go to (the fold) of our camels along with our shepherd, and make use of their milk and urine. They said: Yes. They set out and drank their (camels') milk and urine** and regained their health. They killed the shepherd and drove away the camels. This (news) reached Allah's Messenger (may peace be upon him) and he sent them on their track and they were caught and brought to him (the Holy Prophet). He commanded about them, and (thus) their hands and feet were cut off and their eyes were gouged and then they were thrown in the sun, until they died. This hadith has been narrated on the authority of Ibn al-Sabbah with a slight variation of words. ...”

Sahih Muslim, Book 016, Chapter 2, Number 4132 -

“... Anas b. Malik reported that some people of the tribe of 'Ukl or 'Uraina came to Allah's Messenger (may peace be upon him), and they found the climate of Medina uncogenial. **Allah's Messenger** (may peace be upon him) **commanded them to the milch she-camels and commanded them to drink their urine** and their milk. The rest of the hadith is the same (and the concluding words are): “Their eyes were pierced, and they were thrown on the stony ground. They were asking for water, but they were not given water.” ...”

Sunan An Nasa'i, Volume 5, Book 37, Chapter 7, Number 4029 -

“... 4029. Anas bin Malik narrated that a group of eighty people from 'Ukl came to the Prophet, but the climate of Al-Madinah did not suit them and they fell sick. They complained about that to **the Messenger of Allah and he said: “Why don't you go out with our herdsman and drink the milk and urine of the camels?”** They said: “Yes (we will do that).” They went out and drank some of the (camels) milk and urine, and they recovered. They they killed the herdsman of the Messenger of Allah, so he sent (men after them) and they caught them and brought them back. He had their hands and feet cut off and branded their eyes. [1] and left them in the sun to die. (Sahih) ...”

Sunan Abu Dawud, Volume 5, Book 37, Chapter 3, Number 4364 -

“... **4364.** It was narrated from Hammad, from Ayyub, from Abu Qilabah, from Anas bin Malik that some people from 'Ukl – or he said: from 'Urainah – came to **the Messenger of Allah** but they found that the climate of Al-Madinah made them **unwell, so the Messenger of Allah told them to go to the milch-camels and drink their urine** and milk. So they went there, then when they became well again, they killed the herdsman of the Messenger of Allah and drove off the camels. News of that reached the Prophet at the beginning of the day, and he sent people after them. The day had not advanced very far before they were brought. He ordered that their hands and feet be cut off and their eyes be branded, then they were thrown in the Harrah [1] where they asked for water but were not given any. (Sahih)

Abu Qilabah said: “They were people who stole and killed, and they disbelieved

after having believed, and they waged war against Allah and His Messenger.”

[1] Al-Harrah: A well known area full of black volcanic rocks near Al-Madinah. See Tuhfat Al-Ahwadhi no. 72. ...”

Sunan Ibn Majah, Volume 4, Book 31, Chapter 30, Number 3503 -

“... 3503. It was narrated from Anas that some people from 'Urainah came to **the Messenger of Allah** but they were averse to the climate of Al-Madinah. **He said: “Why don't you go out to a flock of camels of ours, and drink their milk and urine.” And they did that. (Sahih)**

[Comments]

- a. These people were from the tribe of 'Ukl and came from the place 'Urainah'.
- b. Belongings of the treasury could be lent to someone as a loan to use it for his necessities.
- c. Camels milk is useful for treating enlargement of the stomach.
- d. Drinking the urine of the animals, whose meat is lawful, as medicine is allowed. ...”**

[18] Drinking and using water from a polluted well, is 'well' and good:

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... Abu Sa'id said, “It was said: “O Messenger of Allah, **can we perform Wudu' with the water of the well of Buda'ah for it is a well in which rubbish and the flesh of dogs are thrown.**” He said: **(Water is pure and nothing makes it impure.)** This was recorded by Ash-Shafi'i and Ahmad, who graded it **Sahih**, and also by **Abu Dawud and At-Tirmidhi, who graded it Hasan, and by An-Nasa'i.**” ...”

Sunan Abu Dawud, Volume 1, Book 01, Chapter 34, Number 66 -

“... **66.** Abu Sa'eed Al-Khudri narrated that **the Messenger of Allah was asked: “Should we perform the Wudu' from the well of Buda'ah while it is a well that menstruation rags, and dog carcasses, and filth, are thrown in?”**[1] **The Messenger of Allah replied: “Water is pure, and nothing impurifies it.” (Hasan) ...”**

Sunan Abu Dawud, Volume 1, Book 01, Chapter 34, Number 67 -

“... **67.** Abu Sa'eed Al-Khudri narrated that he heard someone say to **the Messenger of Allah: “Water is drawn out for you from the well of Bud'ah, while it is a well in which dog carcasses, menstruation rags, and filth are thrown.”** So the Messenger of Allah replied: **“Indeed, water is pure, and nothing impurifies it.” (Hasan)**

Abu Dawud said: "I heard Qutaibah bin Sa'eed say that he asked the care-taker of the well of Buda'ah how deep it was. He replied: 'The highest level it reached is below the belly (i.e., if a person stands in it).' He (Qutaibah) asked: 'And its lowest level?' He replied: 'Below the 'Awrah (the knees).'"

Abu Dawud added: And I too estimated the well of Buda'ah with my Rida' (upper wrap). I stretched it out over (the well), then measured it with my forearm, and found that its width was six forearm-lengths. And I asked the person who opened the door of the garden and let me in: "Has its foundation changed from what it originally was?" He replied: "No." And **I saw water inside it that was discolored.** ..."

Jami at-Tirmidhi, Volume 1, Book 1, Chapter 49, Number 66 -

"... **66.** Abu Sa'eed Al-Khudri narrated: **"It was said, 'O Allah's Messenger! Shall we use the water of Buda'ah well to perform ablution while it is a well in which menstruation rags, flesh of dogs and the putrid are dumped? Allah's Messenger said: 'Indeed water is pure, nothing makes it impure.'**" (Hasan)

Abu 'Eisa said: This Hadith is Hasan. Abu Usamah (one of the narrators) has done very well with this Hadith. **No one has reported the Hadith of Abu Sa'eed about the well of Buda'ah better than what Abu Usamah reported. And this Hadith has been reported from more than one route from Abu Sa'eed.**

There are narrations on this topic from Ibn 'Abbas and 'Aishah. ..."

Sunan an Nasa'i, Volume 1, Book 2, Chapter 1, Number 327 -

"... **327.** It was narrated that Abu Sa'eed Al-Khudri said: "It was said: **'O Messenger of Allah, you perform Wudu' from the well of Buda'ah when it is a well into which the bodies of dogs, menstrual rags and garbage are thrown?'** He said: **'Water is pure and it is not made impure by anything.'**" (Hasan) ..."

Sunan an Nasa'i, Volume 1, Book 2, Chapter 1, Number 328 -

"... **328.** It was narrated from Ibn Abi Sa'eed Al-Khudri that his father said: **"I passed by the Prophet when he was performing Wudu' from the well of Buda'ah. I said: 'Are you performing Wudu' from it when garbage is thrown into it?' He said: 'Water is not made impure by anything.'**" (Sahih) ..."

[19] Drinking water from a polluted source is, donkey-horey:

Sunan Ibn Majah, Volume 1, Book1, Chapter 76, Number 520 -

"... **520.** It was narrated that Jabir bin 'Abdullah said: **"We came to a pond in which there was the carcass of a donkey, so we refrained from using the water until the Messenger of Allah came to us and said: 'Water is not made impure by anything.' Then we drank from it and gave it to our animals to drink, and we carried some with us."** (Da'if) ..."

[Now, some muslims will certainly attempt to lessen this aHadith, by saying it is classified as “Da’if”, but “Da’if” only means weak [according to the chain of narration system, which there was no such chain system involved at the time of Muhammad], not untrue. The 'comments' of the aHadith, attempt to eliminate the portion of the 'carcass of a donkey' by saying it was unverified, and thus 'Munkar' (denounced), but comments hold not the weight of the original transmission, nor also that it was unverified/ungiven by other sources, for varying sources, will have additional information that other sources do not have (i.e. compare certain Sahih narrations/chains in 'al-Bukhari' to 'Muslim', in which there are clear differences/additions), thus is the nature of narrations and their varying chains. The comments for this aHadith is merely an attempt to down play the seriousness of what 'Allah' and 'His Messenger [Muhammad] said/did/allowed/taught/gave for emulation.]

[20] Pharaoh [of the Exodus; Moses] and Haman [the Agagite in Persia; Esther], co-existed, and apparently Pharaoh of the Exodus tried to built the Highest building ever seen on the earth, the Tower to Heaven [Tower of Babel], by commanding Haman???

Surah 28:6,8,38 (al-Hilali-Khan translation) -

“... [v.6] And to establish them in the land, and We let **Fir'aun (Pharaoh) and Haman** and their hosts receive from them that which they feared. [v.8] Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily, **Fir'aun (Pharaoh), Haman** and their hosts were sinners. [v.38] **Fir'aun (Pharaoh) said: “O chiefs! I know not that you have an ilah (a god) other than me. So kindle for me (a fire), O Haman, to bake (bricks out of) clay, and set up for me a Sarh (a lofty tower, or palace) in order that I may look at (or look for) the Ilah (God) of Musa (Moses);** and verily, I think that he [Musa (Moses)] is one of the liars. ...”

Tafsir of al-Jalalayn on Surah 28:8 -

“... [28:8] Then Pharaoh’s folk, aids, picked him up, with him [still] in the basket, the morning following that night — it was placed him in front of him [Pharaoh] and then opened and **Moses** was brought out of it, sucking milk from his thumb — to be, at the end of the affair, an enemy, slaying their menfolk, and a [cause of] grief to them, enslaving their womenfolk (a variant reading [for hazanan] is huznan, both of which are alternative forms of the verbal noun, and it functions as an active participle, derived from hazanahu, which is like ahzanahu, ‘he caused him grief’). **Truly Pharaoh and, his minister, Hāmān,** and their hosts were sinners, that is, disobedient, and **so they were punished at his [Moses’s] hands.** ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... Allah says of **Fir'awn** – may Allah curse him – that **he said to his minister Haman:** ...”

“... (So kindle for me (a fire), O Haman, to bake (bricks out of) clay, and set up for me a Sarh in order that I may look at the God of Musa;) **He commanded his minister and adviser Haman** to bake bricks for him, i.e. , to make bricks in order to build a Sarh, a exalted towering palace. ...”

“... (And **Fir'awn said: “O Haman! Build me a Sarh that I may arrive at the ways – the ways of the heavens, and I may look upon the God of Musa**, but verily, I think him to be a liar.” Thus it was made fair seeming, in Fir'awn's eyes, the evil of his deeds, and he was hindered from the path; and the plot of Fir'awn led to nothing but loss and destruction) (40:36-37). **Fir'awn built this tower, which was the highest structure ever seen on earth**, because he wanted to show his people that Musa was lying when he claimed that there was a God other than Fir'awn. ...”

Surah 29:39 (al-Hilali-Khan translation) -

“... And (We destroyed also) Qarun (Korah), **Fir'aun (Pharaoh), and Haman**. And indeed **Musa (Moses) came to them** with clear Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), but they were arrogant in the land, yet they could not outstrip Us (escape Our punishment). ...”

Surah 40:23-24,36,37 (al-Hilali-Khan translation) -

“... [v.23] And indeed **We sent Musa (Moses)** with Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and a manifest authority. [v.24] **To Fir'aun (Pharaoh), Haman** and Qarun (Korah), but they called (him): “A sorcerer, a liar!” ... [v.36] **And Fir'aun (Pharaoh) said: “O Haman! Build me a tower that I may arrive at the ways – [v.37] “The ways of the heavens, and I may look upon the Ilah (God) of Musa (Moses):** But verily, I think him to be a liar.” Thus it was made fair-seeming, in Fir'aun's (Pharaoh) eyes, the evil of his deeds, and he was hindered from the (Right) Path; and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him). ...”

[Haman is not an Egyptian name, it is a Agagite name, and he was the son of Hammedatha, and he lived in a totally different time and location than that of Moses, by several hundred years, and many hundreds of miles, see the Scriptures [KJB] at Esther 3:1,10, 8:3,5, 9:10,24. As for the Tower built unto Heaven, that was way before Moses, in a totally different location, just after the Flood of Noah, found in Genesis 11:1-9. In case any Muslim scholar would like suggest that the Tower built by Pharaoh was the Great Pyramid of Giza, that is an impossibility also, for that existed also before the time of Moses, and it is not the tallest structure ever seen on the earth, by far.]

[21] Was the Pharaoh killed in the Red Sea and totally lost, or somehow delivered from it and was he really a faithful Muslim?

Surah 10:90-92 (al-Hilali-Khan translation) -

“... [v.90] And **We took the Children of Israel across the sea, and Fir'aun (Pharaoh)**

with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: “I believe that none has the right to be worshipped by He (Allah)” in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allah's Will).” [v.91] **Now (you believe)** while you refused to believe before and you were one of the Mufsidun (evil-doers, the corrupters). [v.92] So **this day We shall deliver your (dead) body (out from the sea) that you may be a sign** to those who come after you! And verily, many among mankind are heedless of Our Ayat (proofs, evidences, verses, lessons, revelations, etc.). ...”

Tafsir of al-Jalalayn on Surah 10:90-92 -

“... [10:90] And **We brought the Children of Israel across the sea; and Pharaoh pursued them**, he caught up with them, together with his hosts, in insolence and transgression (baghyān wa-‘adwān: these constitute the [direct] object denoting reason), **until, when the [fate of] drowning overtook him, he said, ‘I believe that** (annahu is [to be understood as] bi-annahu; a variant reading has innahu, ‘truly it is ...’ indicating a new sentence) **there is no god save Him in whom the Children of Israel believe, and I am of those who submit [to Him]’**: he reiterated this [his submission to God] so that it might be accepted from him, but it was not; and Gabriel thrust mud from the sea into his mouth, lest [God’s] mercy embrace him. And he [Gabriel] said to him: [10:91] ‘Now, do you believe, when hitherto you have disobeyed and been of those who do corruption?, on account of your being astray and your leading [others] astray, away from belief. [10:92] But **this day We shall save you, We shall bring you out of the sea, in your body, your lifeless corpse, that you may be, for those after you a sign, a lesson**, that they might come to know your servitude and not venture upon deeds like yours. **According to Ibn ‘Abbās, some of the Children of Israel doubted his death and so he was brought out [of the sea] for them to see**. And truly most people, that is, the people of Mecca, are heedless of Our signs’, not learning the lesson therefrom. ...”

[Seems the Tafsir is adding to the Qur'an in regards Pharaoh's conversion and pronouncement,- shame, shame. Pharaoh, in the Qur'an, clearly stated that he believed, even at the last moment, and stated the Shahada of Islam. Scripture also knows nothing of the 'saving' of Pharaoh by any means, since he is representative of the devil, to be destroyed completely. If you will notice, in many false renditions of the Exodus in filmography, that Pharaoh sometimes lives, or the body is preserved, and know that it comes from the Qur'an. Scripture [KJB] says Pharaoh died and drowned in the Red Sea unto the bottom and never was found again, see Exodus 14:1-31, 15:1-19, 18:8; Numbers 21:14; Deuteronomy 7:18; Joshua 24:6-7; Nehemiah 9:9-11; Psalms 109:6-11,22, 136:13-15 [they believed, unlike Qur'anic distortion], Acts 7:36; Romans 9:17; Hebrews 11:29]

Surah 28:39-40 (al-Hilali-Khan translation) -

“... [v.39] And **he [Pharaoh] and his hosts were arrogant** in the land, without right, and **they thought that they would never return to Us**. [v.40] **So We seized him and**

his hosts, and We threw them all into the sea (and drowned them). So **behold** (O Muhammad) **what was the end of the Zalimun** [wrong-doers, polytheists and those who disbelieved in the Oneness of their Lord (Allah), or rejected the advice of His Messenger Musa (Moses)]. ...”

[Looks like the Qur'an is contradicting itself, for in one place, Surah 10:90-91, Pharaoh believed according to Allah, “Now (you believed) ...” and in Surah 28:40, he [along with his host] is called “Zalimun” [disbeliever], even though in Surah 10:90, Pharaoh clearly gave the Shahada.]

Sahih Muslim Introduction, page 599 -

“... **The records of the Hadith bear ample testimony to the fact that** fasting was a common religious practice among the pre-Islamic Arabs too, and they used to observe fast on the tenth of Muharram because it was on this very day that Allah saved Moses and his companions from the clutches of **the Pharaoh who was drowned in the sea along with his army.** ...”

Sahih Muslim, Book 006, Chapter 19, Number 2520 -

“... **Ibn'Abbas** (Allah be pleased with both of them) **reported that the Messenger of Allah** (may peace be upon him) arrived in Medina and found the Jews observing fast on the day of 'Ashura. The Messenger of Allah (may peace be upon him) **said to them:** What is the (significance) of this day that you observe fast on it? They said: **It is the day of great (significance) when Allah delivered Moses and his people, and drowned the Pharaoh and his people,** and Moses observed fast out of gratitude and we also observe it. Upon this the Messenger of Allah (may peace be upon him) said: We have more right, and we have a closer connection with Moses than you have; so Allah's Messenger (may peace be upon him) observed fast (on the day of 'Ashura), and gave orders that it should be observed. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... The water in between the paths appeared as windows and every tribe was able to see the other so they would not think that others were destroyed. The Children of Israel crossed the sea. When the last one crossed, **Fir'awn and his soldiers had arrived at the edge of the other shore.** They were one hundred thousand black horses in addition to horsemen of other colors. **When Fir'awn saw the sea he was frightened. He wanted to turn back, but it was too late.** Allah's decree prevailed and the prayer of Musa was answered. **Jibril came on a war stallion. He passed by Fir'awn's horse. Jibril's horse whinnied at Fir'awn's and then Jibril rushed into the sea, and Fir'awn did the same behind him. Fir'awn no longer had any control over matters. He wanted to sound strong before his chiefs, so he said: “The Children of Israel do not have more right in the sea.” So they rushed into the sea. Mika'il was behind their army pushing them all to join. When they all were in the sea and the first of them was about to emerge on the other side, Allah, the All-Powerful, commanded the sea to**

strand them. The sea closed over them and none was saved. The waves took them up and down. The waves accumulated above Fir'awn and he was overwhelmed by the stupors of death. While in this state, he said: (I believe that none has the right to be worshipped but He (Allah) in Whom the Children of Israel believe, and I am one of the Muslims.) He believed at a time when he couldn't benefit from his faith. (So when they saw Our punishment , they said: “We believe in Allah Alone and reject (all) that we used to associate with Him as (His) partners.” Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allah in dealing with His servants. And there the disbelievers lost utterly (when Our torment covered them).) (40:84-85) **Therefore Allah said, as a response to Fir'awn, (Now (you believe) while you refused to believe before) do you say that just now when you have disobeyed Allah before that.** (and We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.) (28:41) **These facts about Fir'awn and his status at that time were among the secrets of the Unseen that Allah revealed to His Messenger, Muhammad.** Similarly Abu Dawud At -Tayalisi recorded that Ibn 'Abbas said that Allah's Messenger said; (Jibril said to me, “If you could have seen me while I was taking black mud from the sea and placing into the mouth of Fir'awn out of fear that the mercy would reach him.”) Abu 'Isa At-Tirmidhi and Ibn Jarir also recorded it. At-Tirmidhi said, “Hasan Gharib Sahih.” About Allah's statement, (So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you!) Ibn 'Abbas and others from among the Salaf have said: “Some of the Children of Israel doubted the death of Fir'awn so Allah commanded the sea to throw his body – whole, without a soul – with his known armor plate. The body was thrown to a high place on the land so that the Children of Israel could confirm his death and destruction.” That is why Allah said, (“So this day We shall deliver your. . .”) meaning that We will put your body on a high place on the earth. Mujahid said, (your (dead) body) means, 'your physical body.' (that you may be a sign to those who come after you!) meaning, so that might be a proof of your death and destruction for the Children of Israel. That also stood as a proof that Allah is All-Powerful, in Whose control are all the creatures. Nothing can bear His anger. Fir'awn and his people were destroyed on the day of 'Ashura', as recorded by Al-Bukhari, Ibn 'Abbas said, “When the Prophet arrived at Al-Madinah, the Jews fasted the day of 'Ashura'.” ...”

Jami at-Tirmidhi, Volume 5, Book 44, Chapter 10, Number 3107 -

“... (4). **3107. Ibn 'Abbas narrated that the Messenger of Allah said: “When Allah drowned Fir'awn he said: 'I believe that there is no god except the One that the children of Isra'il believe in,' So Jibra'il said: 'O Muhammad! If you could only have seen me, while I was taking (the mud) from the sea, and filing his mouth out of fear that the mercy would reach him.'” (Hasan)**

[Abu 'Eisa said:] This Hadith is Hasan.

Comments: **This Hadith teaches us about the Vastness and**

Abundance of Allah's Mercy, when Pharaoh was drowning and the clear signs of the punishment appeared to him, he began to express faith for the sake of safety and protection of life, whereas when the punishment appears and it strengthens its grip, believing then is of no use. ...”

Jami at-Tirmidhi, Volume 5, Book 44, Chapter 10, Number 3108 -

“... (5). **3108**. Shu'bah narrated: “Adi bin Thabit and 'Ata' bin As-Sa'ib informed me, from Sa'eed bin Jubair, from Ibn 'Abbas - and one of them mentioned that it was **from the Prophet – that he mentioned that Jibra'il began shoving clay in the mouth of Fir'awn out of fear that he would say La Ilaha illallah and Allah would have mercy upon him – or fearing that Allah would have mercy upon him.**” (Hasan)

[Abu 'Eisa said:] This Hadith is Hasan Gharib Sahih. [from this route]. ...”

[It seems some Islamic sources are in contradiction to the Qur'anic account, and attempt to have this Islamic Pharaoh, not actually receive mercy from their Allah, through a trick of Jibra'il with some mud [as if their all-hearing Allah would not be able to hear, right?], even though he stated the Shahada. According to Muhammad, it does not matter at any stage before death, so long as one says it:

Sahih al-Bukhari, Volume 2, Book 23, Number 330 -

“... Narrated 'Abdullah: **Allah's Apostle said**, “Anyone who dies worshipping others along with Allah will definitely enter the Fire.” I said, **“Anyone who dies worshipping none along with Allah will definitely enter Paradise.” ...”**

[see also - **Sahih al-Bukhari, Volume 6, Book 60, Number 24.**]

Therefore, let us see it again from the Qur'an, **Surah 10:90-91 (al-Hillali-Khan translation) - “... [v.90] And We took the Children of Israel across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: “I believe that none has the right to be worshipped by He (Allah)” in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allah's Will).” [v.91] Now (you believe) ...”**; however let's assume for a moment, that Islamic Fir'aun, went to Islamic hellfire [everyone through Islamic teaching pretty much does anyway], yet it is written in:

Sahih al-Bukhari, Volume 9, Book 93, Number 507 -

“... Then **there will come out of Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of an atom (or a smallest ant).**” ...”, but if that is not enough to convince, Allah will supposedly let out even one who never did any good deed:

**Sahih al-Bukhari, Volume 9, Book 93, Number 597;
Sahih Muslim, Book 001, Chapter 81, Number 0352;
Sunan an Nasa'i, Volume 5, Book 44, Chapter 104, Number 4698;
Sunan an Nasa'i, Volume 5, Book 44, Chapter 104, Number 4699]**

[22] The Samaritan during the time of Moses, and the golden calf of the Samaritans [northern kingdom of Israel], and an actual mooing golden calf, and Jibril's spirit gives life???

Surah 20:85-99 (al-Hilali-Khan translation) -

“... [v.85] (Allah) said: “Verily **We have tried your people in your absence**, and **As-Samiri [Samaritan] has led them astray.**” [v.86] Then **Musa (Moses) returned to his people** in a state of anger and sorrow. He said: “O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me (i.e. disbelieving in Allah and **worshipping the calf**)?” [v.87] They said: “We broke not the promise to you, of our own will, but we were made to **carry the weight of the ornaments of the [Fir'aun's (Pharaoh)] people, then we cast them (into the fire), and that was what As-Samiri [Samaritan] suggested.**” [v.88] Then he took **out (of the fire) for them (a statue of) a calf which seemed to low.** They said: “This is your ilah (god), and the ilah (god) of Musa (Moses), but he [Musa (Moses)] has forgotten (his god).” [v.89] Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good? [v.90] And Harun (Aaron) indeed had said to them beforehand: “O my people! You are being tried in this, and verily, your Lord is (Allah) the Most Gracious, so follow me and obey my order.” [v.91] They said: “**We will not stop worshipping it (i.e. the calf), until Musa (Moses) returns to us.**” [v.92] [Musa (Moses)] said: “O Harun (Aaron)! What prevented you when you saw them going astray;” [v.93] “That you followed me not (according to my advice to you)? Have you then disobeyed my order?” [v.94] He [Harun (Aaron)] said: “O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!’” [v.95] **[Musa (Moses)] said: “And what is the matter with you. O Samiri? [Samaritan] (i.e. why did you do so?)”** [v.96] **(Samiri) [Samaritan] said: “I saw what they saw not, so I took a handful (of dust) from the (hoof) print of the messenger [Jibril's (Gabriel) horse] and threw it [into the fire in which were put the ornaments of Fir'aun's (Pharaoh) people, or into the calf]. Thus my inner-self suggested to me.”** [v.97] Musa (Moses) said: “Then go away! And verily, your (punishment) in this life will be that **you will say: “Touch me not** (i.e. you will live alone exiled away from mankind); and verily (for a future torment), you have a promise that will not fail. And look at your ilah (god) to which you have been devoted. We will certainly burn it, and scatter its particles in the sea.”” [v.98] **Your Ilah (God) is only Allah, (the One)** La ilaha illa Huwa (none has the right to be worshipped by He). **He has full knowledge of all things.** [v.99] **Thus We relate to you (O Muhammad) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'an). ...”**

Tafsir of al-Jalalayn on Surah 20:85-99 -

“... [20:85] But those he supposed [to be following him] had remained behind,

for He, exalted be He, said, ‘Indeed We tried **your people** after you, that is, after your departure from them, and **the Samaritan led them astray**’, so **they took to worshipping the [golden] calf**. [20:86] Thereupon Moses returned to his people, angry, with them, and sad, extremely grieved. He said, ‘O my people, did not your Lord promise you a fair promise?, that is, a true [promise] that He will give you the Torah? Did the period, the length of my absence from you, seem too long for you, or did you desire that wrath should become incumbent against you from your Lord, **by your worship of the [golden] calf**, and so you broke your tryst with me?’, and failed to follow after me? [20:87] They said, ‘We did not break our tryst with you of our own accord (read the mīm with any of the three vowellings, meaning ‘by our own power’ or ‘of our own will’), but we were laden with (read hamalnā, ‘we carried’, or hummilnā, ‘we were made to carry’) the burdens, the weight, of the people’s ornaments, of the trinkets of Pharaoh’s folk — which the Children of Israel had borrowed from them on the pretext of [using them for] a wedding, but which had remained with them — and **we cast them, we threw them into the fire at the command of the Samaritan**, and so, just as We cast, did the Samaritan cast, what he had on him of their trinkets together with the dust that he took from the track left by the hoof of Gabriel’s steed, as follows: [20:88] Then **he produced for them a calf**, which he fashioned from the [melted] trinkets — a [mere] body, of flesh and blood, **with a low, in other words, [it made] a sound that was audible; it was transformed into such [a state] because of the dust [from Gabriel’s steed] the effect of which is [to create] life in whatever thing it is placed**. After he had fashioned it, he placed it [the dust] in its mouth. And they, namely, **the Samaritan** and his followers, said, ‘This is your God and the God of Moses: so he, Moses, forgot’, his Lord here and set off in search of him. God, exalted be He, says: [20:89] Did they not see that ([in allā] an has been softened in place of the hardened form, with its subject omitted, in other words [it should be] annahu) it, **the Calf**, did not reciprocate their words, that is, that it did not give them any response in return, nor did it have any power over hurt for them, that is, [any power] to prevent it, or any benefit?, that is, [any power] to procure it [for them], in other words, how can such [a thing] be taken as a god? [20:90] And Aaron had certainly said to them beforehand, that is, before the return of Moses, ‘O my people, you are only being tested thereby! But truly your Lord is the Compassionate One, so follow me, in worship of Him, and obey my command’, therein. [20:91] They said, ‘We will not cease to cling to it, persisting in worship of it, until Moses returns to us’. [20:92] He, Moses, said, upon his return, ‘O Aaron, what held you back when you saw them going astray, by worshipping it, [20:93] that ([allā] read an [instead], the lā being extra) you did not follow me? Did you then disobey my command?’, by remaining among those who worship [something] other than God, exalted be He? [20:94] He, Aaron, said, ‘O son of my mother (read ya’bna’ummi or ya’bna’umma, meaning ummī, ‘my mother’) the mention of her is more effective in provoking the affection of his heart — do not clutch my beard, which he had seized with his left hand, or my head!, for he had seized his hair with his right hand in anger. Indeed I feared that, if I followed you, for inevitably a group of those who did not worship the calf would have followed me, you would have said, “You have caused division among the Children of Israel — and have been furious with me — and you did not wait for my word”’, concerning what my opinion would have been in this matter. [20:95]

He said, ‘And what have you to say, what was the motive for [doing] what you did, O Samaritan?’ [20:96] He said, ‘I perceived what they did not perceive (read [either as third person plural] yabsurū or [as second person plural] tabsurū ‘[what] you [did not] perceive’), in other words, I realised what they did not realise, so I seized a handful, of dust, from the track of, [from] the hoof of the steed of, the messenger, Gabriel, and threw it [in], I cast it onto the figure of the calf that had been fashioned. Thus my soul prompted, [thus] it adorned for, me’ and it was cast into me [the idea] that I seize a handful of the dust from that mentioned [hoof] and cast it onto what possessed no spirit, so that it might [thus] acquire a spirit. I had seen that your people had asked that you make for them a god, and so my soul suggested to me [the idea] that this calf should be their god. [20:97] Said he, Moses to him, ‘Begone! It shall be yours [as your lot] throughout life, that is, **for the duration of your life, to say, to whomever you may see, “Do not touch [me]!”**, that is, **do not come near me** — he used to wander about [aimlessly] throughout the land, and whenever he touched a person, or a person touched him, both would succumb to a fever. And indeed there will be a tryst for you, for you to be chastised, which you will not fail to keep (read lan tukhlifahu, meaning ‘[a tryst] which you shall not miss’; or lan tukhlafahu, ‘for which you will not be forgotten’, meaning: ‘nay you will be sent forth to [keep] it’). Now look at your god to whom you remained clinging! (zalta is actually zalilta, but the first lām has been omitted in order to soften it), that is to say, [you remained] by his [your god’s] side, worshipping him. We will surely burn it, in fire, and then scatter [the ashes of] it into the waters, we will disperse it into the winds of the sea; and, after having slaughtered it, Moses did [exactly] that which he has mentioned. [20:98] **Indeed your God is the One God, than whom there is no other god. He embraces all things in [His] knowledge**’ (‘ilman, a specification derived from the subject of the verb, in other words, it means ‘His knowledge embraces all things’). [20:99] Thus, just as We have related to you O Muhammad (s) this story, We relate to you some stories, [some] accounts, of what is past, of communities, and We have given you from Ourselves a Reminder, a Qur’ān. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... (“and to abandon you and your gods”) 'Your gods', according to Ibn 'Abbas, as As-Suddi narrated from him, “Were cows. Whenever they saw a beautiful cow, **Fir'awn** would command them to worship it. This is why **As-Samiri, made the statue of a calf that seemed to moo** for the Children of Israel.” ...”

“... Allah describes the misguidance of those who **worshipped the calf that As-Samiri made for them from the ornaments they borrowed from the Copts. He made the shape of a calf with these ornaments and threw in it a handful of dust from the trace of the horse that the Angel Jibril was riding, and the calf seemed to moo. This occurred after Musa went for the appointed term with his Lord, where Allah told him about what happened when he was on Mount Tur. Allah said about His Honorable Self, ((Allah) said: “Verily, We have tried your people in your absence, and As-Samiri has led them**

astray”) #20:85#. The scholars of Tafsir have different views over the calf, whether it actually became alive and mooing, or if it remained made of gold, but the air entering it made it appear to be mooing. These are two opinions. Allah knows best. It was reported that when **the statue mooed**, the Jews started dancing around it and fell into misguidance because they adored it. They said that this, **the calf**, is your god and the god of Musa, but Musa forgot it! Allah answered them, (Did they not see that it could not return them a word (for answer), and that it had neither power to harm them nor to do them good) #20:89#. Allah said here, (Did they not see that it could neither speak to them nor guide them to the way) Allah condemned the Jews for falling into misguidance, worshipping the calf and ignoring the Creator of the heavens and earth, the Lord and King of all things. **They worshipped besides Him a statue made in the shape of a calf, that seemed to moo**, but it neither spoke to them nor brought them any benefit. Rather, their very sense of reason was blinded because of ignorance and misguidance. ...”

[Aaron was the one which had made the golden calf. The Samaritans did not come into existence until after the split in the Kingdom of Israel, into the Northern and Southern Kingdoms, Israel and Judah, which was hundreds of years after Moses. The two golden calves of Bethel and Dan [KJB – 1 Kings 12:28-30; 2 Kings 10:29] seem to be 'udderly' [inside pun] confused by Allah and His Messenger, Muhammad, with the golden calf of the people at Mt Sinai, hence the Samaritan thrown into the mix. As for the golden calf coming to 'life', by 'Jibril' is utter nonsense and so is its 'mooing' or 'lowing'.]

[23] The Qur'an [which is supposed to be “mubeen” [clear]] and Islam, teaches that 'Isa is the “son of Maryam” [Miriam], who herself was the daughter of “Imran” [Amram] and sister to “Harun” [Aaron; ie brother to Moses/Miriam], yet the later [traditions of Narration] Hadith and [Commentary] Tafsir attempt to explain away this glaring error of timeline/persons [the Qur'an also confuses many others, and events, like Pharaoh's [time of Moses] advisor as “Haman” [sound familiar? Ahasuerus/Haman of Esther, not an Egyptian name], and Maryam's mother was “Hannah” who was barren, supplicated God and once she was given Maryam, dedicated Maryam to the temple [sound familiar? Hannah/Samuel]], and that 'Isa brought back to life the son of Noah, Shem, who died again soon thereafter, and not only was Lot's wife lost, but so was Noah's, Adam was 60 Cubits tall, and made in Islamic Paradise [Heaven], not on earth, etc., etc.:

Surah 19:28 (al-Hilali-Khan translation) -

“... [v.28] “O [Maryam] **sister (i.e. the like) of Harun (Aaron)** [1]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.” ...”

Surah 66:10 (al-Hilali-Khan translation) -

[v.10] Allah sets forth an example for those who disbelieve: **the wife of Nuh (Noah)** and the wife of Lut (Lot). They were under two of our righteous slaves, but **they both betrayed them (their husbands by rejecting their doctrine)**. So they [Nuh (Noah) and Lut (Lot)] availed them (their respective wives) not against Allah and it was said: **“Enter the Fire along with those who enter!” ...”**

Surah 66:12 (al-Hilali-Khan translation) -

“... And **Maryam (Mary), the daughter of 'Imran who guarded her chastity.** And **We breathed into (the sleeve of her shirt or her garment) through Our Ruh** [i.e. Jibril (Gabriel)[2]], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allah: “Be!” – and he was; that is 'Isa (Jesus), son of Maryam (Mary) as a Messenger of Allah], and (also believed in) His Scriptures, and she was of the Qanitun (i.e. obedient to Allah)[3]. ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 623 -

“... Narrated Abu Musa: Allah's Apostle said, “Many amongst men reached (the level of) perfection but none amongst the women reached this level except Asia, Pharaoh's wife, and **Mary, the daughter of 'Imran.** And no doubt, the superiority of 'Aisha to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals.” ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 642 -

“... Narrated 'Ali: I heard the Prophet saying, “**Mary, the daughter of 'Imran,** was the best among the women (of the world of her time) and Khadija is the best amongst the women. (of this nation).” ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 643 -

“... Narrated Abu Musa Al-Ashari: The Prophet said, “The superiority of 'Aisha to other ladies is like the superiority of Tharid (i.e. meat and bread dish) to other meals. Many men reached the level of perfection, but no woman reached such a level except **Mary, the daughter of Imran** and Asia, the wife of Pharaoh.” Narrated Abu Huraira: I heard Allah's Apostle saying, “Amongst all those women who ride camels (i.e. Arabs), the ladies of Quraish are the best. They are merciful and kind to their off-spring and the best guardians of their husbands' properties.” Abu Huraira added, “**Mary the daughter of Imran** never rode a camel.” ...”

Sahih al-Bukhari, Volume 5, Book 57, Number 113 -

“... Narrated Abu Musa Al-Ash'ari: Allah's Apostle said, “Many amongst men attained perfection but amongst women none attained the perfection except **Mary, the daughter of Imran** and Asiya, the wife of Pharaoh. And the superiority of 'Aisha to other women is like the superiority of Tharid (i.e. an Arabic dish) to other meals.” ...”

Sahih al-Bukhari, Volume 7, Book 65, Number 329 -

“... Narrated Abu Musa Al-Ash'ari: The Prophet said, Many men reached perfection but none among the women reached perfection except **Mary, the daughter of ' Imran,** and Asia, Pharaoh's wife. And the superiority of 'Aisha to other women is like the superiority of Tharid to other kinds of food. ...”

Sahih Muslim, Book 025, Chapter 1, Number 5326 -

“... Mughira b. Shu'ba reported: When I came to Najran, they (the Christians of Najran) asked me: You read **“O sister of Harun” (i. e. Hadrat Maryam) in the Qur'an, whereas Moses was born much before Jesus.** When I came back to Allah's Messenger (may peace be upon him) I asked him about that, whereupon he said: The (people of the old age) used to give names (to their persons) after the names of Apostles and pious persons who had gone before them. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 9:28 and throughout -

“... **(O sister of Harun!) referring to the brother of Musa,** because she was of his descendants. This is similar to the saying, 'O brother of Tamim, ' to one who is from the Tamimi tribe, and 'O brother of Mudar, ' to one who is from the Mudari tribe. It has also been said that she was related to a righteous man among them whose name was Harun and she was comparable to him in her abstinence and worship. ...”

[After mentioning Nuh (Noah), then Ibrahim (Abraham), then 'Imran is mentioned, whom was married to Hannah [Anne] bint Faqudh [whom just happened to be barren, supplicate God, and then dedicate her daughter [Maryam] to the Bayt Al-Maqdis (the Masjid [Temple] in Jerusalem) ...]

“... 'Imran, the father of Maryam bint 'Imran, the mother of 'Isa ...”

“... Musa was the son of 'Imran bin Qahith ...”

“... Musa bin 'Imran ...”

“... Musa, son of 'Imran ...”

“... Prophet Musa, the son of 'Imran ...”

“... Wahb bin Munabbih said, “He is Ilyas bin Yasin bin Finhas bin al-'Izar bin Harun bin 'Imran. Allah sent him to the Children of Israel after Hizqil (Ezekiel) ...”

“... Maryam, the daughter of 'Imran who guarded her chastity (private part) ...”

“... (And We breathed into it (private part) through Our Ruh,) meaning, through the angel Jibril. Allah sent the angel Jibril to Maryam, and he came to her in the shape of a man in every respect. Allah commanded him to blow into a gap of her garment and that breath went into her womb through he private part; this is how 'Isa was conceived. ...”

... The Conception and the Birth

Allah, the Exalted, informs about Maryam that when Jibril had spoken to her about what Allah said, she accepted the decree of Allah. Many scholars of the

predecessors (Salaf) have mentioned that at this point the angel (who was Jibril) blew into the opening of the garment that she was wearing. Then the breath descended until it entered into her vagina and she conceived the child by the leave of Allah. ...”

“... Maryam bint 'Imran ...”

“... Maryam bint 'Imran from the family lineage of Dawud ...”

... The Story of Maryam's Birth

“... The wife of 'Imran mentioned here is the mother of Maryam, and her name is Hannah bint Faqudh. Muhammad bin Ishaq mentioned that Hannah could not have children and that one day, she saw a bird feeding its chick. She wished she could have children and supplicated to Allah to grant her offspring. Allah accepted her supplication, and when her husband slept with her, she became pregnant . She vowed to make her child concentrate on worship and serving Bayt Al-Maqdis (the Masjid in Jerusalem), when she became aware that she was pregnant”

“... (to Fir'awn) [Pharaoh], who was the king of the Copts of Egypt. (Haman) who was his adviser. ...”

Tafsir of al-Jalalayn on Surah 66:12 -

“... [66:12] And **Mary** (wa-Maryama is **a supplement to imra'ata Fir'awna**) **daughter of 'Imrān**, who preserved [the chastity of] her womb, so We breathed into it of Our Spirit, namely, Gabriel — when he breathed into the opening of her shirt, by God's creation of this action of his which reached her womb, thus conceiving Jesus — and she confirmed the words of her Lord, His prescriptions, and His, revealed, Scriptures and she was of the obedient, [one] of the obedient folk. Meccan, consisting of 30 verses. ...”

Tafsir of al-Jalalayn on Surah 3:33-36 -

“... [3:33] Lo! God preferred, He has chosen, **Adam** and **Noah** and the **House of Abraham** and the **House of 'Imrān**, meaning [He preferred] their selves [sc. Abraham and 'Imrān], above the worlds, by making prophethood reside in [them and] their progeny: [3:34] the seed of one, offspring from, another, of them; God is Hearer, Knower. [3:35] Mention, when **the wife of 'Imrān, Hanna**, said, **after she had reached old age and longed for a child, and supplicated to God and sensed that she was carrying child, 'O, Lord, I have vowed to, offer, You what is within my womb as a consecration, [one] liberated and delivered from the distractions of this world for the service of Your Holy House [in Jerusalem]. Accept this from me. Lo! It is You Who are the Hearer, of petition, the Knower, of intentions. 'Imrān died while she was still pregnant.** [3:36] And when she gave birth to her, a girl, and she had been hoping for a boy, since only males were consecrated to the service of God, she said, apologetically, 'O, Lord, I have given birth to a female' — and God knew very well what she had given birth to: a parenthetical statement constituting God's speech (a variant reading [for wada'at, 'she gave birth', has wada'tu, 'I gave birth' [making these

Hanna's words, sc. 'and God knows very well what I have given birth to'); the male, that she had asked for, is not as the female, that was bestowed upon her, because he is designed for the service [of God], while she would not be suitable on account of her lesser physical ability, her private parts, the effects of menstruation on her, and so on. **'And I have named her Mary, and commend her to You with her seed, her children, to protect them from the accursed, the outcast, Satan'. In a hadīth [it is stated]: 'Every new-born is touched by Satan and begins [life] by crying, except for Mary and her son', as reported by the two Shaykhs [Bukhārī and Muslim]. ..."**

[That last section, sounds like Roman Catholicism, in that "Maryam" is not touched by Satan, just as 'Isa is not touched by Satan... dealing with a false ideological notion of Roman 'Original Sin'. Also notice, that they teach that Mary had multiple "children", which is also unscriptural.]

Tafsir of al-Jalalayn on Surah 3:39-40,45-49,54-57 -

“... [3:39] And the angels, namely, Gabriel, called to him, standing in the sanctuary, in the temple, at worship that (anna, means bi-anna; a variant reading has inna, implying a direct speech statement) ‘God gives you good tidings (read yubashshiruka, or yubshiruka) of John, who shall confirm a Word, being, from God, namely, **Jesus, that he is God’s Spirit; he is referred to as [God’s] ‘Word’, because he was created through the word kun, ‘Be’; a lord, with a following, and one chaste, forbidden from women, and a prophet of the righteous’: it is said that he never sinned and never so intended.** [3:40] He said, ‘My Lord! How shall I have a boy, a son, when old age has overtaken me, that is, [after] I have reached extreme [old] age, 120 years [old]; and my wife is barren?’, having reached the age of 98. He said, ‘So it, the matter, will be’, with God creating a boy from both of you. ‘God does what He will’, nothing can prevent Him therefrom, and in order to manifest this great power he was inspired with the question so that he would be answered through it [this great power]. And when his soul longed for the swift fulfilment of that of which good tidings had been given: ...”

“... [3:45] Mention, when the angels, namely, Gabriel, said, ‘O Mary, God gives you good tidings of a Word from Him, that is, a boy, whose name is the Messiah, **Jesus**, son of Mary, He addresses her attributing him to her in order to point out that she will give birth to him without a father, for, the custom is to attribute the child to its father, honoured shall he be in this world, through prophethood, and the Hereafter, through [his] intercession and the high stations [al-darajāt al-‘ulā, cf. Q. 20:75], and of those brought close, to God. [3:46] **He shall speak to mankind in the cradle, that is to say, as a child before the age of speech**, and in his manhood, and he is of the righteous’. [3:47] She said, ‘Lord, how shall I have a child when no mortal has touched me?’, neither through conjugality or otherwise; He said, the command, ‘It is such, that **God will create from you a child without a father. God creates what He will. When He decrees a thing, willing its creation, He says to it only: “Be”, and it is, that is, [and] ‘he is’.** [3:48] And We will teach him (read nu‘allimuhu, or, yu‘allimuhu, ‘He will teach him’) the Book, that is, script, wisdom, and the Torah, and the Gospel. [3:49] And He will make him, to be a messenger to the Children of Israel, during his tender years, or after puberty. **Gabriel breathed into the opening of her garment and she became pregnant.** What happened to her after this is mentioned later in sūrat Maryam [Q. 19:21ff]. Thus, when God sent him to the Children of Israel, **he said** to them, ‘I am

God's Messenger to you', and, 'I have come to you with a sign, an indication of my truthfulness, from your Lord, and it is that, **I will create** (a variant reading for [the particle introducing the relative clause] annī, 'that I', has innī, 'truly I', indicating a new [independent] sentence) **[that] I will fashion, for you out of clay like the shape of a bird** (ka-hay'at, 'something like the shape of': the kāf is the subject of a passive participle) **then I will breathe into it** (fīhi, the [suffixed] pronoun [-hi] refers to the [preceding] kāf), **and it will be a bird** (tayran, is also read tā'iran) by the leave, the will, of God. **So he created for them a bat, being the most perfectly-created of birds, and they would watch it flying, but when it went out of sight, it would fall dead — so that the work of a creature [sc. Jesus] may be distinguished from the work of the Creator, namely, God, exalted be He, and that he might know that perfection belongs to God [alone].** I will also heal the blind (akmah is one that is blind from birth) and the leper; these two are singled out for mention because with both afflictions the person is completely helpless. He [Jesus] was sent in an age of [characterised by] medicinal science, and he cured, through supplication, fifty thousand in one day on the condition that each person would become a believer; and I bring to life the dead, by the leave of God — He repeats this to preclude any false attributions of divinity to him — he brought back to life his friend 'Āzar, the son of an old woman, and the daughter of the tithe-collector, all of whom lived on and produced offspring, **and [he also brought back to life] Shem, son of Noah, but he died [again] immediately.** I will inform you too of what things you eat, and what you treasure up, store, in your houses, and what I have never seen, and he would inform people what they had eaten and what they would eat. Surely in that, mentioned, is a sign for you, if you are believers. ..."

"... **[3:54]** God says: And they, **the disbelievers among the Children of Israel, schemed, against Jesus, by assigning someone to assassinate him; and God schemed, by casting the likeness of Jesus onto the person who intended to kill him, and so they killed him, while Jesus was raised up into heaven; and God is the best of schemers,** most knowledgeable of him [Jesus]. **[3:55]** And mention, when God said, **'O Jesus, I am gathering you, seizing you, and raising you to Me, away from the world without death,** and I am cleansing you of, removing you far away from, those who disbelieved, and I am setting those who follow you, those Christians and Muslims who believed in your prophethood, above those who disbelieved, in you, namely, the Jews, becoming above them through [definitive] argument and the sword, until the Day of Resurrection. Then to Me shall be your return, and I will decide between you, as to what you were at variance about, as regards religion. **[3:56]** As for the disbelievers, **I will chastise them with a terrible chastisement in this world, through being killed, taken captive and made to pay the jizya, and the Hereafter, in the Fire; they shall have no helpers, none to protect them from it.** **[3:57]** But as for the believers, who do righteous deeds, He will pay them in full (yuwaffihim, is also read nuwaffihim, 'We will pay them in full') their wages. God loves not the evildoers, that is, He will chastise them. It is reported that God, exalted be He, **sent him [Jesus] a cloud which raised him up, but his mother clutched to him in tears.** He then said to her, 'Verily, the Resurrection shall bring us together again'. **This took place on the Night of Ordainment (laylat al-qadr) in the Holy House [of Jerusalem], when he was thirty three years old. His mother lived on after him for six years.** The two Shaykhs [Bukhārī and Muslim] narrate a hadīth [in which it is stated] that he [Jesus] will descend when the Hour is nigh and will rule according to the Law of our Prophet [Muhammad], and that **he will slay the false messiah and the swine, break the cross and impose the**

jizya. In a hadīth recorded by Muslim, **he will remain for seven years**; according to Abū Dāwūd al-Tayālīsī, [he will remain for] forty years, and he will die and have prayers performed over him. It is possible that what is meant [by the forty years] is the total time he will have spent on earth, before he was raised and afterwards. ...”

[Notice the 7 year period, and some of the futurism. It also seems 'reversed'.]

The Qur'an speaks of Maryam and 'Isa and the birthplace, [and please take notice that the Qur'an does **not** speak of Nazareth, nor a Bethlehem birth, as it merely says a “far place”, being unspecified, and speaks nothing of the taxation of the Romans, nor of the travelling, nor of Joseph being with her, nor of the crowded inn, nor of the 'star' [company of angels], nor of a manger, nor later of the Magi, nor of the gifts [Gold [King], Frankincense [Priest] and **Myrrh [Sacrifice]**], but rather a date palm-tree [having no significance whatsoever], though some later commentators attempt to rewrite the Qur'anic verses adding notations, for obvious reasons, yet the passage of the Qur'an speaks about Maryam wanting to die, though Scripture [KJB] knows nothing of such a statement]:

Surah 19:22-25 (Pickthall translation) -

“... [v.22] And **she conceived him, and she withdrew with him to a far place.** [v.23] And **the pangs of childbirth drove her unto the trunk of the palm-tree.** She said: **Oh, would that I had died ere this and had become a thing of naught, forgotten!** [v.24] Then [one] cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee, [v.25] And shake the trunk **of the palm-tree** toward thee, thou wilt cause ripe dates to fall upon thee. ...”

[24] Noah's [grand] son [Canaan] died in the Flood [which apparently was not global in Islamic sources, for it relates to “Noah's people” only], as an unrighteous Zalimun??? even though in Scripture [KJB] he was not born until after the Flood, and there were not 8 people on board but 80??? and Noah's 950 years of preaching before the flood??? and the Ark rested in the mountain of Judi, near Mosul and not the mountains of Ararat??? and yet we see also the Islamic sources teach that the Islamic 'Isa Resurrected Shem, for a short time, who upon arising, dies almost immediately thereafter??? Noah the first Apostle???

Surah 11:40-49 (al-Hilali-Khan translation) -

“... [v.40] (So it was) till when Our Command came and the oven gushed forth (water like fountains from the earth). We said: “Embark therein, of each kind two (male and female), and your family – except him against whom the Word has already gone forth – and those who believe. And none believe with him, except a few.” [v.41] And he [Nuh (Noah)] said: “Embark therein: in the Name of Allah will be its (moving) course and its (resting) anchorage. Surely, my Lord is oft-Forgiving, Most Merciful.” (Tafsir At-Tabari) [v.42] **So it (the ship) sailed with them amidst waves like mountains, and Nuh (Noah) called out to his son, who had separated himself (apart): “O my son! Embark with us and be not with the disbelievers.”** [v.43] **(The son) replied: “I will betake myself to some mountain; it will save me from the water.” Nuh (Noah) said: “This day there is no saviour [1] from the Decree of Allah except him on whom He has mercy.” And waves came in between them, so he (the son) was among the drowned.** [v.44] And it was said: “O earth! Swallow up your water, and O sky! Withhold (your rain).” And the water was made to subside and the Decree (of Allah)

was fulfilled (i.e. the destruction of the people of Nuh (Noah). And it (the ship) rested on (Mount) Judi, and it was said: “Away with the people who are Zalimun (polytheists and wrong-doers)!” [v.45] And Nuh (Noah) called upon his Lord and said, “O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges.” [v.46] He said: “O Nuh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you lest you should be one of the ignorant.” [v.48] It was said: “O Nuh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their off-spring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us.” [v.49] This is of the news of the Unseen which We reveal unto you (O Muhammad); neither you nor your people knew it before this. So be patient. Surely, the (good) end is for Al-Muttaqun (the pious – See V.2:2) ...”

[Scripture [KJB] says that Noah, his wife, his three sons [Genesis 6:10] and the wife of each all survived the Flood [all his house, Genesis 7:1], in the Ark, for God had made a covenant with them Noah about them, see Genesis 6:18; thus righteous Noah obeyed, see Genesis 6:22, 7:5; 2 Peter 2:5. Additionally, the rain had ceased long before the Flood was over, since the Flood lasted a little over a year, see Genesis 7:6,11,17,18,24, 8:3-14, and they [all the family of Noah] was in the Ark the whole time, and all 8 got out safely afterward, according to JEHOVAH God, see Genesis 7:7,13,23, 8:16,18, 9:1,8-19,22,23,26,27, 10:1,2,6,20-22,31,32, 11:10,11; 1 Chronicles 1:4,17,24; 1 Peter 3:20; 2 Peter 2:5, etc, etc. and the rain was upon the earth for 40 days and nights, see Genesis 7:4,12, 8:2. The Ark also rested upon the mountains (plural) of Ararat, see Genesis 8:4, not some Islamic place called 'Judi'. Canaan, was the grandson of Noah, by his son Ham, see Genesis 9:22, 10:6; 1 Chronicles 1:8, born after the Flood, Genesis 10:1,6. Nowhere in Scripture [KJB] did Jesus resurrect Shem while Jesus was on earth.]

Tafsir of al-Jalalayn on Surah 11:40-49 -

“... [11:40] Such that when (hattā represents the objective for [the action of] ‘building’) Our command came, for their destruction, and the, baker’s, oven gushed forth, with water — this was the sign for Noah — We said, ‘Load therein, in the ship, of every kind, [of every] male and female, that is, of every species of these two, two, a male and a female (ithnayn constitutes the direct object). According to the story, God gathered for Noah all the beasts of prey and birds and other [animals]; he [Noah] would go through every species [to select them] with his hands, and his right hand would fall upon a male and the left upon a female, whereupon he would take them aboard the ship; and your family — that is, his wife and children — save those against whom the Word has already gone forth, from among them, that **they be destroyed: this was his wife and his son Canaan, in contrast with Shem, Ham and Japheth, whom he took aboard together with their three wives, and those who believe**’. And **none but a few believed with him: it is said that these were six men and their wives; it is also said that the number of all those aboard the ship was eighty, half of whom were men and the other half, women**. [11:41] And he, Noah, said, ‘Embark

therein! In the Name of God be its course and its mooring (read majrāhā and marsāhā, or mujrāhā and mursāhā, both being verbal nouns, meaning, the length of its course and where it docks, in other words, the entire journey). Truly my Lord is Forgiving, Merciful’, for He did not destroy us. [11:42] **And it sailed with them amid waves like mountains, in terms of their height and size, and Noah called out to his son, Canaan, who was standing away, from the ship, ‘O my son, embark with us and do not be with the disbelievers!’ [11:43] He said, ‘I shall take refuge in a mountain that will protect me, preserve me, from the water’. Said he, ‘This day there is none that can protect from God’s command, [from] His chastisement, except — but — him on whom He, God, has mercy’, he will be protected. God, exalted be He, says: And the waves came between them, so he was among the drowned. [11:44]** And it was said, ‘O earth, swallow your waters, that have sprung forth from you — and it reabsorbed it [all] except for what came down from the sky and formed rivers and seas — and O heaven, abate!’, withhold the rain, and it did. And the waters subsided, decreased. And the affair was accomplished, the matter of **the destruction of Noah’s people was complete, and it settled, [and] the ship came to rest, upon al-Jūdī, a mountain in Mesopotamia (al-jazīra), near Mosul; and it was said: ‘Away with — perish — the evildoing, the disbelieving, folk!’ [11:45]** And Noah called out to his Lord and said, ‘My Lord, lo! my son, Canaan, is of my family, and You promised me that they would be saved, and truly Your promise is the Truth, which never fails, and You are the Most Just of Judges’, the most knowledgeable and the fairest of them. [11:46] He, [God] exalted be He, said: ‘O Noah, lo! he is not of your family, of those [who will be] saved, or of the followers of your religion; lo! it, that is, your asking me to save him, is not a righteous deed, for he is a disbeliever and there is no deliverance for disbelievers (‘āmalun ghayru sālihīn, ‘it is not a righteous deed’: a variant reading has ‘āmila, the verb, with ghayra in the accusative, in which case the person governing [the verb ‘āmila] is his son). **So do not ask of Me** (read either fa-lā tas’alanni, or fa-lā tas’alni) **that whereof you have no knowledge, in respect to saving your son. I admonish you lest you be among the ignorant’, when you ask about what you do not know. [11:47]** He said, ‘My Lord, I seek refuge in You, from [the sin], that I should ask of You that whereof I have no knowledge. Unless You forgive me, my excess, and have mercy on me I shall be among the losers’. [11:48] It was said, ‘O Noah, go down, disembark from the ship, in peace, in safety, or with a greeting, from Us and blessings, good things, upon you and upon some communities [that will spring] from those with you, in the ship, that is, from their children and their seed, those who are [and those who will be] the believers. And [there will be other] communities (read umamun), [to spring] from those with you, to whom We shall give enjoyment, in this world, and then a painful chastisement will befall them’, in the Hereafter, and these will be the disbelievers. [11:49] **Those, that is, these verses, containing [stories such as] the story of Noah, are of the tidings of the Unseen, [of] the tales of that which was hidden from you, which We inspire in you, O Muhammad (s).** You yourself did not know it, nor did your people [know it] before this, Qur’ān. So be patient, in conveying [the Message] and in [enduring] your people’s hurt, as Noah endured. Truly the, praiseworthy, sequel is for those who are God-fearing. ...”

[The number on board the Ark, was 6 men and their wives???, or 80, men and wives??? Scripture [KJB] says “eight” and “eighth” altogether, see 7:7,13,23, 8:16,18, 9:1,8-19,22,23,26,27, 10:1,2,6,20-22,31,32, 11:10,11; 1 Chronicles 1:4,17,24; 1 Peter 3:20; 2 Peter 2:5; apparently Muhammad and his Allah, with his Jibril are as confused as ever, mistaking 8 for 80.]

Surah 29:14 (al-Hilali-Khan translation) -

“... And indeed **We sent Nuh (Noah) to his people, and he stayed among them a thousand years less fifty years** [inviting them to believe in the Oneness of Allah (Monotheism), and discard the false gods and other deities]; **and the Deluge overtook them while they were Zalimun** (wrong-doers, polytheists, disbelievers). ...”

[There were 120 years before the Flood came, by the Holy Spirit preaching through Noah, see Genesis 6:3; 1 Peter 3:20; 2 Peter 2:5, for it would come in the year of Methuselah's death, see Genesis 5:21,22,25,26,27; 1 Chronicles 1:3; Luke 3:37. Noah was 600 years old when the Flood came upon the whole earth according to the Scriptures [KJB], see Genesis 7:6,11, and Noah was 601 years old when he got off the Ark after the Flood, see Genesis 8:13,14, and Noah lived after the Flood 350 years, see Genesis 9:28, making him 950 years old when he died after the Flood, see Genesis 9:29.]

Tafsir of al-Jalalayn on Surah 3:49 -

[3:49] And He will make him, to be a messenger to the Children of Israel, during his tender years, or after puberty. **Gabriel breathed into the opening of her garment and she became pregnant.** What happened to her after this is mentioned later in sūrat Maryam [Q. 19:21ff]. Thus, when God sent him to the Children of Israel, **he said** to them, ‘I am God’s Messenger to you’, and, ‘I have come to you with a sign, an indication of my truthfulness, from your Lord, and it is that, **I will create** (a variant reading for [the particle introducing the relative clause] annī, ‘that I’, has innī, ‘truly I’, indicating a new [independent] sentence) **[that] I will fashion, for you out of clay like the shape of a bird** (ka-hay’at, ‘something like the shape of’: the kāf is the subject of a passive participle) **then I will breathe into it** (fihi, the [suffixed] pronoun [-hi] refers to the [preceding] kāf), **and it will be a bird** (tayran, is also read tā’iran) by the leave, the will, of God. **So he created for them a bat, being the most perfectly-created of birds, and they would watch it flying, but when it went out of sight, it would fall dead — so that the work of a creature [sc. Jesus] may be distinguished from the work of the Creator, namely, God, exalted be He, and that he might know that perfection belongs to God [alone].** I will also heal the blind (akmah is one that is blind from birth) and the leper; these two are singled out for mention because with both afflictions the person is completely helpless. He [Jesus] was sent in an age of [characterised by] medicinal science, and he cured, through supplication, fifty thousand in one day on the condition that each person would become a believer; and I bring to life the dead, by the leave of God — He repeats this to preclude any false attributions of divinity to him — he brought back to life his friend ‘Āzar, the son of an old woman, and the daughter of the tithe-collector, all of whom lived on and produced offspring, **and [he also brought**

back to life] Shem, son of Noah, but he died [again] immediately. I will inform you too of what things you eat, and what you treasure up, store, in your houses, and what I have never seen, and he would inform people what they had eaten and what they would eat. Surely in that, mentioned, is a sign for you, if you are believers. ...”

Noah was the first Apostle???

Sahih al-Bukhari, Volume 6, Book 60, Number 3 -

“... **Narrated Anas: The Prophet said**, “On the Day of Resurrection the Believers will assemble and say, 'Let us ask somebody to intercede for us with our Lord.' So they will go to Adam and say, 'You are the father of all the people, and Allah created you with His Own Hands, and ordered the angels to prostrate to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this (i.e. intercession for you).' Then Adam will remember his sin and feel ashamed thereof. **He will say, 'Go to Noah, for he was the first Apostle, Allah sent to the inhabitants of the earth.'**”

Sahih al-Bukhari, Volume 8, Book 76, Number 570 -

“... **Narrated Anas: Allah's Apostle said**, “Allah will gather all the people on the Day of Resurrection and they will say, 'Let us request someone to intercede for us with our Lord so that He may relieve us from this place of ours.' Then they will go to Adam and say, 'You are the one whom Allah created with His Own Hands, and breathed in you of His soul, and ordered the angels to prostrate to you; so please intercede for us with our Lord.' Adam will reply, 'I am not fit for this undertaking, and will remember his sin, and **will say, 'Go to Noah, the first Apostle sent by Allah.'**”

Sahih al-Bukhari, Volume 9, Book 93, Number 507 -

“... **Narrated Anas: The Prophet said**, “Allah will gather the believers on the Day of Resurrection in the same way (as they are gathered in this life), and they will say, 'Let us ask someone to intercede for us with our Lord that He may relieve us from this place of ours.' Then they will go to Adam and say, 'O Adam! Don't you see the people (people's condition)? Allah created you with His Own Hands and ordered His angels to prostrate before you, and taught you the names of all the things. Please intercede for us with our Lord so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this undertaking' and mention to them the mistakes he had committed, and add, But you'd better **go to Noah as he was the first Apostle sent by Allah to the people of the Earth.**'”

Scripture [KJB], says that Enoch prophesied and walked with God long before Noah, and so did Methuselah [whose name was a living prophecy, and also prophesied about Noah, see Genesis 5:29; and even back unto Seth, men were calling upon the name of the Lord, for salvation [based upon the promise of Genesis 3:15,21 in the La,b slain from the foundation of the world, see Revelation 13:8]]:

Genesis 3:15 KJB - **And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.**

Genesis 3:21 KJB - **Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.**

Genesis 4:26 KJB - **And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.**

Genesis 5:29 KJB - **And he [Methuselah] called his [sons'] name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.**

Genesis 5:22 KJB - **And Enoch walked with God** after he begat Methuselah three hundred years, and begat sons and daughters:

Genesis 5:24 KJB - **And Enoch walked with God: and he was not; for God took him.**

Hebrews 11:5 KJB - **By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.**

Jude 1:14 KJB - **And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,**

Jude 1:15 KJB - **To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.**

[25] Nuh's wife [Wahila] disbelieved Nuh, calling him a “madman” and is to stay in Hellfire, and Fir'aun's wife [Asiya bint Muzahim, in time of Exodus], not daughter as in the Scriptures [KJB], found Musa, and was later tortured by Fir'aun, and entered Paradise and rejected disbelieving Fir'aun???

Surah 66:10 (al-Hilali-Khan translation) -

“... Allah sets forth an example for those who disbelieve: the wife of Nuh (Noah) and the wife of Lut (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So they [Nuh (Noah) and Lut (Lot)] availed them (their respective wives) not against Allah and it was said: “Enter the Fire along with those who enter!” ...”

[Nowhere in the Scripture [KJB] does Noah's wife end up as an unbeliever.]

Tafsir of al-Jalalayn on Surah 66:10 -

“... [66:10] God has struck a similitude for those who disbelieve: the wife of

Noah and the wife of Lot. **They** were under two of Our righteous servants, yet they betrayed them, in [their] religion, for they both disbelieved — **Noah's wife, called Wāhila, used to say to his people that he was a madman**, while Lot's wife, called Wā'ila, used to tell his people the whereabouts of his guests when they stayed with him, at night by lighting a fire, and during the day by making smoke. **So they, that is, Noah and Lot, did not avail the two women in any way against God, against His chastisement, and it was said, to the two women: 'Enter, both of you, the Fire along with the incomers', from among the disbelievers of the peoples of Noah and Lot. ..."**

Surah 66:11 (al-Hilali-Khan translation) -

"... And Allah has set forth an example for those who believe: the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are Zalimun (polytheists, wrong-doers, and disbelievers in Allah)." ..."

Tafsir of al-Jalalayn on Surah 66:10 -

"... [66:11] And God has struck a similitude for those who believe: the wife of Pharaoh — she believed in Moses, her name was Āsiya; Pharaoh chastised her by tying her hands and feet to pegs and placing a huge millstone on her chest, and having her laid out in the sun; but when those in charge of her would leave her, the angels would [come to] shade her — when she said, during her torture, 'My Lord, build for me a home near You in Paradise, — so He disclosed for her [a veil of the Unseen] and she saw it, which in turn alleviated for her the torture — and deliver me from Pharaoh and his work, his torture, and deliver me from the evildoing folk', the followers of his [Pharaoh's] religion, whereat God took [unto Himself] her spirit [in death]. Ibn Kaysān said, 'She was raised to Paradise alive, where she eats and drinks'. ..."

Sahih al-Bukhari, Volume 4, Book 55, Number 623 -

"... Narrated Abu Musa: Allah's Apostle said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Asia, Pharaoh's wife, and Mary, the daughter of 'Imran. And no doubt, the superiority of 'Aisha to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals." ..."

***Amram and Jochebed, the Qur'an teaches that Mary, the mother of Isa, was the daughter of Amram, and sister to Aaron.**

[Apparently, Muhammad and his Allah and his Jibril, confused Pharaoh's daughter [see Exodus 2:5,7,10; Hebrews 11:24] with an unknown wife, and gave her a name, Asiya (Asia):

Surah 28:3,7-9 (al-Hilali-Khan translation) -

“... [v.3] **We recite to you some of the news of Musa (Moses) and Fir'aun (Pharaoh) in truth**, for a people who believe (in this Qur'an, and in the Oneness of Allah) ... [v.7] And We inspired the mother of Musa (Moses): (telling): “Suckle him [Musa (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers.” [Tafsir Al-Qurtubi] [v.8] Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir'aun (Pharaoh), Haman and their hosts were sinners. [v.9] **And the wife of Fir'aun (Pharaoh) said: “A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son.”** And they perceived not (the result of that). ...”

Tafsir of al-Jalalayn on Surah 28:9 -

“... [28:9] And **Pharaoh's wife said, after he and his aids had resolved to slay him: he is, 'A joyous sight for me and you. Do not slay him. Perhaps he will be of benefit to us, or we will adopt him as a son', and so they obeyed her [wish].** And they were not aware, of the sequel to their affair with him. ...”

Tafsir of al-Jalalayn on Surah 26:67 -

“... [26:67] Surely in that, drowning of Pharaoh and his folk, there is a sign, a lesson for those [generations] who would come after them; but most of them are not believers, in God. **The only ones to believe were Āsiya —Pharaoh's wife —** Hizqīl, the believing man of Pharaoh's family, and Maryam daughter of Nāmūsī, she who pointed out the bone remains of [the prophet] Joseph, peace be upon him. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... (And the wife of Fir'awn said: “A comfort of the eye for me and for you. . . “”) means, when Fir'awn saw him, he wanted to kill him, fearing that he was one of the Children of Israel. But his wife Asiyah bint Muzahim came to the child's defence and tried to endear him to Fir'awn, saying, (A comfort of the eye for me and for you.) Fir'awn said: “For you he may be, but not for me. And this was indeed the case: Allah guided her because of him, and destroyed him at his hands. (perhaps he may be of benefit to us,) This is indeed what happened in her case, for Allah guided her through him and caused her to dwell in Paradise because of him. (or we may adopt him as a son.) She wanted to take him and adopt him as a son, because she had no children from Fir'awn. ...”

Surah 6:84-86 (al-Hilali-Khan translation) -

“... [v.84] And We bestowed upon him **Ishaq (Isaac)** and **Ya'qub (Jacob)**, each of them We guided, and before him, We guided **Nuh (Noah)**, and among his progeny **Dawud (David)**, **Sulaiman (Solomon)**, **Ayyub (Job)**, **Yusuf (Joseph)**, **Musa (Moses)**, and **Harun (Aaron)**. Thus do We reward Al-Muhsinun (the good-doers -- see the footnote of V.9:120) [v.85] And **Zakariya (Zachariya)**, and **Yahya (John)** and **'Isa (Jesus)** and **Ilyas (Elias [Elijah])**, each one of them was of the righteous. [v.86] And **Isma'il (Ishmael)** and **Al-Yasa' (Elisha)**, and **Yunus (Jonah)** and **Lut (Lot)**, and each one of them We preferred above the 'Alamin [mankind and jinn (of their times)]. ...”

[Can anyone tell me the precise order that these names are in, if any, rather than being the scrambled tofu that it is? It is not exactly chronological, nor is it ancestral, nor descendant, nor alphabetical, nor geriatric [age], nor OT to NT, nor NT to OT or of any combination thereof that can be reasonably thought of.]

Let's try another:]

Surah 3:33 (al-Hilali-Khan translation) -

“... [v.33] Allah chose Adam, Nuh (Noah), the family of Ibrahim (Abraham) and the family of **'Imran** above the 'Alamin (mankind and jinn) (of their times) ...”

[This one begins to look good in some semblance of order, until we get to “Imran”, whom the Scriptures [KJB] might know as Amram, but in the Qur'an, this 'Amram' is confused with the father of Maryam (sister to Harun and Musa) of earlier, and the Maryam (mother of 'Isa) of later. See Surah 3:35-50. Thus it jumped from Ibrahim, over a thousand years to Maryam (and supposedly her father 'Imran, and her brother Harun (Aaron)) and 'Isa.]

Let's try another:]

Surah 4:163 (al-Hilali-Khan translation) -

“... [v.163] Verily, We have sent the revelation to you (O Muhammad)[3] as We sent the revelation to **Nuh (Noah)** and **the Prophets after him**; We (also) sent the revelation to **Ibrahim (Abraham)**, **Isma'il (Ishmael)**, **Ishaq (Isaac)**, **Ya'qub (Jacob)**, and **Al-Asbat [the offspring of the twelve sons of Ya'qub (Jacob)]**, **'Isa (Jesus)**, **Ayyub (Job)**, **Yunus (Jonah)**, **Harun (Aaron)**, and **Sulaiman (Solomon)**; and to **Dawud (David)** We gave the **Zabur (Psalms)**. ...”

[It started out so good, and then went ???]

Let's try another:]

Surah 21:69,71,72,76,78,83,85,87,89,90,91 (al-Hilali-Khan translation) -

“... [v.69] ... **Ibrahim (Abraham)** ... [v.71] And We rescued **him and Lut (Lot)** ... [v.72] And **we bestowed upon him Ishaq (Isaac)**, and **(a grandson) Ya'qub (Jacob)** ... [v.76] And **(remember) Nuh (Noah), when he cried (to Us) aforetime.** ... [v.78] And **(remember) Dawud (David)** and **Sulaiman (Solomon)** ... [v.83] And **(remember) Ayyub (Job)** ... [v.85] And **(remember) Isma'il (Ishamel)**, and **Idris (Enoch)** and **Dhul-Kifl (Isaiah)** ... [v.87] And **(remember) Dhun-Nun (Jonah)** ... [v.89] And **(remember) Zakariyya (Zachariah)** ... [v.90] So **We answered his call, and We bestowed upon him Yahya (John)** ... [v.91] And **she who guarded her chastity [Virgin Maryam (Mary)]**: We breathed into (the sleeves of) her (shirt or garment) [through Our Ruh – Jibril (Gabriel)].[1] and **We made her and her son [Isa (Jesus)]** a sign for Al-'Alamin (the mankind and jinn). ...”

[Wow, so close and yet with all that in between stuff, it becomes so faaaaaar away, and apparently Jonah has two names in the Qur'an, being [1] Dhun-Nun and [2] Yunus, how do we know this isn't being made up as we go along?

Already we have seen Haman (of Esther) in the days of the Pharaoh of the Exodus, and we have seen that Pharaoh attempted to build the tallest tower to have ever existed into the Heaven s (Tower of Babel) and we have seen Canaan (grandson) of Noah dying before the Flood, and we have seen the Maryam, daughter of 'Imran, sister of Harun and Musa, being confused with Maryam and 'Isa, and we have seen the Samaritan existing in the time of the Exodus, before the Kingdom of Israel even existed and long before the division of the Kingdom into a Northern and Southern, thus see sections [15], [17], [18], and [19] again.]

[27] The Sabaeans, were they a Jewish sect or a Christian sect, did they believe, or did they not believe, or did some believe [Islam]???:

Surah 2:62 (al-Hilali-Khan translation) -

“... Verily! Those who believe and those who are Jews and Christians, and **Sabians,[2] whoever believes in Allah** and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.[1] ...”

“... [Commentary] [2] **(V.2:62) A past nation used to live in Musal (Iraq) and say La ilaha illallah (none has the right to be worshipped but Allah) and used to read Az-Zabur (the Psalms of the Sabians) and they were neither Jews nor Christians.** ...”

Tafsir of al-Jalalayn on Surah 2:62 -

“... [2:62] Surely those who believe, [who believed] before, in the prophets, and those of Jewry, the Jews, and the Christians, and **the Sabaeans, a Christian or Jewish sect**, whoever, from among them, believes in God and the Last Day, in the time of our Prophet, and performs righteous deeds, according to the Law given to him — their wage, that is, the reward for their deeds, is with their Lord,

and no fear shall befall them, neither shall they grieve (the [singular] person of the verbs āmana, ‘believes’, and ‘amila, ‘performs’, takes account of the [singular] form of man, ‘whoever’, but in what comes afterwards [of the plural pronouns] its [plural] meaning [is taken into account]). ...”

Surah 5:69 (al-Hilali-Khan translation) -

“... Surely, those who believe (in the Oneness of Allah, in His Messenger Muhammad and all that was revealed to him from Allah), and those who are the Jews and **the Sabians**, and the Christians, – **whosoever believed in Allah** and the Last Day, and worked righteousness, **on them shall be no fear, nor shall they grieve.**[1] ...”

Tafsir of al-Jalalayn on Surah 5:69 -

“... [5:69] Surely those who believe and those of Jewry ([this constitutes] the subject of the clause), namely, **the Jews, and the Sabaeans, a sect among them**, and the Christians (and [what follows] substitutes for the [above] subject): whoever, of them, believes in God and the Last Day and behaves righteously — no fear shall befall them, neither shall they grieve, in the Hereafter (this [fa-lā khawfun ‘alayhim wa-lā hum yahzanūn, ‘no fear shall befall them, neither shall they grieve’] is the predicate of the subject and also indicates the predicate of [the clause beginning with] inna, ‘surely’). ...”

Surah 22:17 (al-Hilali-Khan translation) -

“... Verily, those who believe (in Allah and in His Messenger Muhammad), and those who are Jews, and **the Sabians**, and the Christians, and the Majus, and those who worship others besides Allah, truly, Allah will judge between them on the Day of Resurrection. Verily! Allah is over all things a Witness.[1] ...”

Tafsir of al-Jalalayn on Surah 22:17 -

“... [22:17] Truly those who believe, and those of Jewry, namely, **the Jews, and the Sabaeans, a sect from among them**, and the Christians, and the Magians and the polytheists — God will indeed judge between them on the Day of Resurrection, by admitting the believers into Paradise, and all others into the Fire. Assuredly God, over all things, [the things] which they do, is Witness, Knowing them a knowledge of direct vision (‘ilm mushāhada). ...”

Tafsir of al-Jalalayn on Surah 17:111 -

“... [17:111] ... For this reason also, **shaykh Tāj al-Dīn b. al-Subkī says in [his work] Jam‘ al-jawāmi‘ (The compendium of compendiums):** ‘As for the spirit, Muhammad (s) never spoke about it and we should [also] therefore refrain [from speaking about it].’ **Another [instance] is where the shaykh says in [his commentary to] sūrat al-Hajj [Q. 22:17], ‘The Sabaeans (al-ābi’ūn) are a Jewish sect’. I mention this in [my commentary to] sūrat al-Baqara [Q. 2:62], where I added the following [gloss] ‘or [they are] a Christian [sect]’, in order to point out a variant opinion, generally acknowledged, particularly by our colleagues, the [Shāfi‘ī] jurists, and**

[also acknowledged] by the Minhāj ('The Method [...]'), where it is stated that the Samaritans opposed the Jews and the Sabaeans [opposed] the Christians [respectively] over the fundamentals of their religion. In his [Mahallī's] Sharh ('Commentary'), al-Shāfi'ī, may God be pleased with him, is reported to have said that the Sabaeans were a Christian sect. At this moment, I cannot recall a third instance [of Mahallī's objections]. Perhaps these are the sort of examples which the Shaykh, may God have mercy on him, was pointing out [in the dream]. And **God knows best what is correct**, and to Him is the return and the [final] resort. ..."

According to the Scripture [KJB] the Sabeans were a people near Egypt, and the Queen of Sheba came to Solomon at one point in history:

Job 1:15 KJB - And **the Sabeans** fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

Isaiah 45:14 KJB - Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of **the Sabeans**, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God.

Ezekiel 23:42 KJB - And a voice of a multitude being at ease was with her: and with the men of the common sort were brought **Sabeans** from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

Joel 3:8 KJB - And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to **the Sabeans**, to a people far off: for the LORD hath spoken it.

Genesis 10:7 KJB - And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; **Sheba**, and Dedan.

Genesis 10:28 KJB - And Obal, and Abimael, and **Sheba**,

Genesis 25:3 KJB - And Jokshan begat **Sheba**, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

1 Kings 10:1 KJB - And when the queen of **Sheba** heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.

1 Kings 10:4 KJB - And when the queen of **Sheba** had seen all Solomon's wisdom, and the house that he had built,

1 Kings 10:10 KJB - And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of **Sheba** gave to king Solomon.

1 Kings 10:13 KJB - And king Solomon gave unto the queen of **Sheba** all her

desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

1 Chronicles 1:9 KJB - And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtechah. And the sons of Raamah; **Sheba**, and Dedan.

1 Chronicles 1:22 KJB - And Ebal, and Abimael, and **Sheba**,

1 Chronicles 1:32 KJB - Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; **Sheba**, and Dedan.

2 Chronicles 9:1 KJB - And when the queen of **Sheba** heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 Chronicles 9:3 KJB - And when the queen of **Sheba** had seen the wisdom of Solomon, and the house that he had built,

2 Chronicles 9:9 KJB - And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of **Sheba** gave king Solomon.

2 Chronicles 9:12 KJB - And king Solomon gave to the queen of **Sheba** all her desire, whatsoever she asked, beside that which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

Job 6:19 KJB - The troops of Tema looked, the companies of **Sheba** waited for them.

Psalms 72:10 KJB - The kings of Tarshish and of the isles shall bring presents: the kings of **Sheba** and Seba shall offer gifts.

Psalms 72:15 KJB - And he shall live, and to him shall be given of the gold of **Sheba**: prayer also shall be made for him continually; and daily shall he be praised.

Isaiah 60:6 KJB - The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from **Sheba** shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.

Jeremiah 6:20 KJB - To what purpose cometh there to me incense from **Sheba**, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me.

Ezekiel 27:22 KJB - The merchants of **Sheba** and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

Ezekiel 27:23 KJB - Haran, and Canneh, and Eden, the merchants of **Sheba**,

Asshur, and Chilmad, were thy merchants.

Ezekiel 38:13 KJB - **Sheba**, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

[28] The earlier parts of the Qur'an can be found in the previous scriptures [10 scrolls] of Ibrahim???

Surah 87:18-19 (al-Hilali-Khan translation) -

“... [v.18] **Verily, this is in the former Scriptures** – [v.19] **The Scriptures of Ibrahim (Abraham)** and Musa (Moses). ...”

Tafsir of al-Jalalayn on Surah 87:18-19 -

“... [87:18] **Truly this**, the success of those who purify themselves, and the Hereafter being better, **is in the former scrolls, the ones revealed before the Qur’ān**, [87:19] **the scrolls of Abraham** and Moses, **the ten scrolls of Abraham** and the Torah of Moses. Meccan, consisting of 26 verses. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 87:18-19. -

“... **The Scriptures of Ibrahim and Musa**

Allah then says, (Verily, this is in the former Scriptures – **the Scriptures of Ibrahim** and Musa.) **This Ayah is similar to Allah's statement in Surat An-Najm**, (Or is he not **informed with what is in the Scriptures of Musa. And of Ibrahim** who fulfilled (or conveyed) all that (Allah ordered him to do or convey): that no burdened person (with sins) shall bear the burden (sins) of another. And that man can have nothing but what he does. And that his deeds will be seen. Then he will be recompensed with a full and the best recompense. And that to your Lord is the End (Return of everything).) (53:36-42) And so forth, until the end of these Ayat. **Abu 'Aliyah said, “The story of this Surah is in the earlier Scriptures.”** Ibn Jarir preferred the view that the meaning of Allah's statement, (Verily, this) is referring to His previous statement, (Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and offers Salah. Rather you prefer the life of this world. Although the Hereafter is better and more lasting.) Then Allah says, (Verily, this) meaning, the content of this discussion, **(in the former Scriptures, the Scriptures of Ibrahim and Musa.)** This view that he (At -Tabari) has chosen is good and strong. Similar to it has been reported from Qatadah and Ibn Zayd. And Allah knows best. This is the end of the Tafsir of Surat Al-A` la (Sabbih). **All praise and blessings are due to Allah, and He is the Giver of success and protection from error.** ...”

Surah 53:36-37 (al-Hilali-Khan translation) -

“... [v.36] Or is he not **informed with what is in the Pages (Scripture) of Musa**

(Moses), [v.37] And of Ibrahim (Abraham) who fulfilled (or conveyed) all that (Allah ordered him to do or convey): ...”

Tafsir of al-Jalalayn on Surah 53:36-37 -

“... [53:36] Or (am means bal) has he not been **informed of what is in the scrolls of Moses, the books of the Torah, or scrolls before it, [53:37] and, the scrolls of, Abraham** who fulfilled [his summons], [he who] completed what he had been charged with, as in: And when his Lord tested Abraham with certain words and he fulfilled them [Q. 2:124] (the explication of mā, ‘what’, is [the following]): ...”

Surah 2:136 (al-Hilali-Khan translation) -

“... Say (O Muslims), “We believe in Allah **and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham)**, Isma'il (Ishmael), Ishaq (Isaac), Ya'qub (Jacob), and to Al-Asbat [the offspring of the twelve sons of Ya'qub (Jacob)], and that which has been given to Musa (Moses) and 'Isa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam).” ...”

Tafsir of al-Jalalayn on Surah 2:136 -

“... [2:136] Say: (this address is to the believers) ‘We believe in God, and **in that which has been revealed to us, the Qur’ān, and revealed to Abraham, the ten scrolls**, Ishmael, Isaac, Jacob, and the Tribes, his sons, and that which was given to Moses, the Torah, and Jesus, the Gospel, and the prophets, from their Lord, of Books and signs, we make no division between any of them, believing in some and disbelieving in others in the manner of Jews and Christians, and to Him we submit’. ...”

[29] The worship of Adam, in [Muslim] Heavenly Paradise [not on earth] by angels, and Allah created Adam to exist on earth, in generations after generations to make mischief and shed blood; and Shaitan and Iblis are Satan the angel or is it jinn???

Surah 2:29-38 (al-Hilali-Khan translation) -

“... [v.29] He it is Who created for you all that is on earth. Then He rose over (Istawa) towards the heaven and made them seven heavens and He is the All-Knower of everything. [v.30] And (remember) when **your Lord said to the angels: “Verily, I am going to place (mankind) generations after generations on earth.” They said: “Will You place therein those who will make mischief therein and shed blood,** – while we glorify You with praises and thanks and sanctify You.” He (Allah) said: “I know that which you do not know.” [v.31] And He taught Adam all the names (of everything)[1], then He showed them to the angels and said, “Tell Me the names of these if you are truthful.” [v.32] They (angels) said: “Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise.” [v.33] He said: “O Adam! Inform them of their names,” and when he had informed them of their names, he said: “Did I not tell you that I know the Ghaib (Unseen) in the heavens

and the earth, and I know what you reveal and what you have been concealing?” [v.34] **And (remember) when We said to the angels: “Prostrate yourselves before Adam.”. And they prostrated except Iblis (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allah).** [v.35] And We said: “O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the Zalimun (wrong-doers).” [v.36] **Then Shaitan (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: “Get you down, all,** with enmity between yourselves. On earth will be a dwelling place for you and an **enjoyment** for a time.” [v.37] Then Adam received from his Lord Words[1]. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful. [v.38] **We said: “Get down all of you from this place (the Paradise),** then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. ...”

Yusuf-Ali translation notes [50] on Surah 2:35 -

“... 50 Was the Garden of Eden a place on this earth? Obviously not. For, in verse 36 below, it was after the Fall that the sentence was pronounced: “On earth will be your dwelling-place.” Before the Fall, we must suppose Man to be on another plane altogether — of felicity, innocence, trust, a spiritual existence, with the negation of enmity, want of faith, and all evil. (R). ...”

[Adam was created on Earth, in the earthly Eden (Paradise), which was planted from the Heavenly, see Genesis 1,2,3, etc.) and he was never worshipped in Scripture [KJB] by the angels, nor did JEHOVAH God command anyone [man or angel] at any time to worship [bow down, prostrate, obeisance] Adam, the first.]

Surah 7:11-27 (al-Hilali-Khan translation) -

“... [v.11] And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, “Prostrate yourselves to Adam”, and they prostrated themselves, except Iblis (Satan), he refused to be of those who prostrated themselves. [v.12] (Allah) said: “What prevented you (O Iblis) that you did not prostrate yourself, when I commanded you?” Iblis said: “I am better than him (Adam), You created me from fire, and him You created from clay.” [v.13] (Allah) said: “(O Iblis) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced.” [v.14] (Iblis) said: “Allow me respite till the Day they are raised up (i.e. the Day of Resurrection).” [v.15] (Allah) said: “You are of those respited.” [v.16] (Iblis) said: “Because you have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path.” [v.17] “Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You).” [v.18] (Allah) said (to Iblis): “Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all.” [v.19] “And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you

both will be of the Zalimun (unjust and wrong-doers).” [v.20] Then Shaitan (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: “Your Lord did not forbid you this tree save that you should become angels or become of the immortals.” [v.21] And he [Shaitan (Satan)] swore by Allah to them both (saying): “Verily, I am one of the sincere well-wishers for you both.” [v.22] So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying): “Did I not forbid you that tree and tell you: Verily, Shaitan (Satan) is an open enemy unto you?” [v.23] They said: “Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.” [v.24] (Allah) said: “**Get down**, one of you is an enemy to the other [i.e. Adam, Hawwa' (Eve), and Shaitan (Satan)]. **On earth** will be a dwelling-place for you and an **enjoyment** for a time.” [v.25] He said: “Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected).” [v.26] **O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment**; and the raiment of righteousness, that is better. Such are among the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, that they may remember (i.e. leave falsehood and follow truth[1]). [v.27] O Children of Adam! Let not **Shaitan (Satan)** deceive you, as he got your parents [Adam and Hawwa' (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. **Verily, he and Qabiluhu (his soldiers from the jinn or his tribe)** see you from where you cannot see them. **Verily, We made the Shayatin (devils) Auliya' (protectors and helpers) for those who believe not. ...**”

Surah 15:26-44 (al-Hilalai-Khan translation) -

“... [v.26] And indeed, We created man from dried (sounding) clay of altered mud. [v.27] **And the jinn, We created aforetime from the smokeless flame of fire.** [v.28] And (remember) **when your Lord said to the angels: “I am going to create a man (Adam) from dried (sounding) clay of altered mud)** [v.29] **“So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him.”** [v.30] **So the angels prostrated themselves, all of them together.** [v.31] **Except Iblis (Satan) – he refused to be among the prostrators.** [v.32] (Allah) said: **“O Iblis (Satan)! What is your reason for not being among the prostrators?”** [v.33] [Iblis (Satan)] said: **“I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud.”** [v.34] (Allah) said: “Then, get out from here, for verily, you are Rajim (an outcast or a cursed one).” [Tafsir At-Tabari] [v.35] “And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection).” [v.36] [Iblis (Satan)] said: “O my Lord! Give me then respite till the Day they (the dead) will be resurrected.” [v.37] Allah said: “Then verily, you are of those reprieved,” [v.38] “Till the Day of the time appointed.” [v.39] [Iblis (Satan)] said: “O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all.” [v.40] “Except Your chosen, (guided) slaves among them.” [v.41] (Allah) said: “This is the Way which will lead straight to Me.” [v.42] “Certainly, you shall have no authority over My slaves, except those who follow you of the Ghawun (Mushrikun and those who go astray, criminals,

polytheists, and evil-doers).” [v.43] “And surely, Hell is the promised place for them all.” [v.44] “It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned.” ...”

Surah 17:60-64 (al-Hilali-Khan translation) -

“... [v.60] And (remember) when We told you: “Verily! Your Lord has encompassed mankind (i.e. they are in His Grip).” And We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of Al-Isra'[1]) but a trial for mankind, and (likewise) the accursed tree (Zaqqum, mentioned) in the Qur'an. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allah. [v.61] **And (remember) when We said to the angels: “Prostrate yourselves unto Adam.” They prostrated themselves except Iblis (Satan). He said: “Shall I prostrate myself to one whom You created from clay?”** [v.62] [Iblis (Satan)] said: “See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!” [v.63] **(Allah) said:** “Go, and whosoever of them follows you, surely Hell will be the recompense of you (all) – an ample recompense.” [v.64] “And **befool them gradually** those whom you can among them with your voice (i.e. songs, music, and any other call for Allah's disobedience), **make assaults on them with your cavalry and your infantry, share with them wealth and children** (by tempting them to earn money by illegal ways – usury, or by committing illegal sexual intercourse), and **make promises to them.**” But Satan promises them nothing but deceit. ...”

[The Qur'an teaches that Allah was the one commanding Iblis, to “befool”, “make assaults”, “make [false/deceitful] promises” to the children of Adam.]

Surah 18:50 (al-Hilali-Khan translation) -

“... And (remember) when **We said to the angels: “Prostrate yourselves unto Adam.” So they prostrated themselves except Iblis (Satan). He was one of the jinn**; he disobeyed the Command of his Lord. Will you then take **him (Iblis) and his offspring** as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Zalimun (polytheists, and wrong-doers). ...”

[Interesting is the sudden change from Shaitan being under the term “angel” in Surah 2:30-34-36, and Surah 7:11-27, and Surah 17:61, and also in Surah 18:50, but therein receives a secondary designation, as “jinn”, as seen in Surah 15:27-28. Muslims do not believe in fallen “angels”, only in corrupted “jinn” (fire beings), which seems to be taken from either the Psalms, or Hebrews, citing the Psalms, which in either case, means that “jinns” (Genii, Djinn, etc. also known as devils) are indeed fallen angels, in spite of the Muslims 'scholarly' denials, for the Qur'an classifies the jinn in the category of angels [otherwise how could Shaitan/Iblis] be accused of not bowing down if he were not an angel, since the command was only for angels to do so???]:

Psalms 104:4 KJB - Who maketh his angels spirits; his ministers a

flaming fire:

Hebrews 1:7 KJB - And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

See:

Yusuf-Ali translation notes [49] on Surah 2:34 -

“... **49 The Arabic may also be translated: They bowed down, except Iblis.**” In that case Iblis (Satan) would be one of the angels. But the theory of fallen angels is not accepted in Muslim theology. In 18:50 , Iblis is spoken of as a Jinn. We shall discuss later the meaning of this word. (R). (Cf. n.2392, n. 2393, and n. 929). ...”]

Surah 20:115-123 (al-Hilali-Khan translation) -

“... [v.115] And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power. [v.116] **And (remember) when We said to the angels: “Prostrate yourselves to Adam.” They prostrated themselves (all) except Iblis (Satan), he refused.** [v.117] Then We said: “O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed. [v.118] Verily, you have (a promise from Us) that you will never be hungry therein nor naked. [v.119] And you (will) suffer not from thirst therein nor from the sun's heat.” [v.120] Then Shaitan (Satan) whispered to him, saying: “O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?” [v.121] Then they both are of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of Paradise for their covering. Thus did Adam disobey his Lord, so he went astray. [v.122] Then his Lord chose him, and turned to him with forgiveness, and gave him guidance. [v.123] **He (Allah) said: “Get you down (from the Paradise to the earth), both of you, together,** some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray, nor shall be distressed.” ...”

Scripture [KJB] says:

Acts 10:25 KJB - And **as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.**

Acts 10:26 KJB - **But Peter took him up, saying, Stand up; I myself also am a man.**

Revelation 19:10 KJB -And I **fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God:** for the testimony of Jesus is the spirit of prophecy.

Revelation 22:8 KJB -And I John saw these things, and heard them. And when I had heard and seen, **I fell down to worship before the feet of the angel which shewed me these things.**

Revelation 22:9 KJB - **Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.**

Matthew 4:10 KJB - Then saith Jesus unto him, **Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.**

Luke 4:8 KJB - And Jesus answered and said unto him, **Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.**

[30] Adam was 60 cubits (about 30 meters) tall???

Sahih al-Bukhari, Volume 4, Book 55, Number 544 -

“... **Narrated Abu Huraira: Allah's Apostle said**, “The first group of people who will enter Paradise, will be glittering like the full moon and those who will follow them, will glitter like the most brilliant star in the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloes-wood will be used in their centers. Their wives will be houris. All of them will look alike and will resemble their **father Adam (in statute), sixty cubits tall.**” ...”

Sahih al-Bukhari, Volume 8, Book 74, Number 246 -

“... **Narrated Abu Huraira: The Prophet said**, “**Allah created Adam in his complete shape and form (directly), sixty cubits (about 30 meters) in height. When He created him**, He said (to him), “Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring.” Adam (went and) said, 'As-Salamu alaikum (Peace be upon you).' They replied, 'AsSalamu-'Alaika wa Rahmatullah (Peace and Allah's Mercy be on you) So they increased 'Wa Rahmatullah' The Prophet added 'So whoever will enter Paradise, will be of the shape and form of Adam. Since then the creation of Adam's (offspring) (i.e. stature of human beings is being diminished continuously) to the present time.” ...”

Sahih Muslim, Book 040, Chapter 6, Number 6795 -

“... **This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters that Allah's Messenger** (may peace be upon him) **said:** The (members of the) first group which would get into Paradise will have their faces as bright as stars in the sky. They would neither pass water, nor void excrement, nor will they suffer from catarrh, nor will they spit, and their combs would be made of gold, and their sweat will be musk, the fuel of their brazier will be aloes, and their wives will be large-eyed maidens and their form would be alike as one single person after the form of their **father (Adam) sixty cubits tall.** ...”

Sahih Muslim, Book 040, Chapter 6, Number 6796 -

“... **Abu Huraira reported Allah's Messenger** (may peace be upon him) **as saying:** The first group of my Ummah to get into Paradise would be like a full moon in the night. Then those who would be next to them; they would be like the most significantly glittering stars in regard to brightness, then after them (others) in ranks. They would neither void excrement, nor pass water, nor suffer from catarrh, nor would they spit. And their combs would be made of gold, and the fuel of their braziers would be aloes and their sweat would be musk and their form would be the form of one single person according to the length of their **father sixty cubits tall. This hadith has been transmitted on the authority of Ibn Abi Shaiba with a slight variation of wording. ...**”

Sahih Muslim, Book 040, Chapter 11, Number 6809 -

“... **Abu Huraira reported Allah's Messenger** (may peace be upon him) **as saying:** **Allah, the Exalted and Glorious, created Adam in His own image with His length of sixty cubits**, and as He created him He told him to greet that group, and that was a party of angels sitting there, and listen to the response that they give him, for it would form his greeting and that of his offspring. He then went away and said: Peace be upon you! They (the angels) said: May there be peace upon you and the Mercy of Allah, and they made an addition of “Mercy of Allah”. So he who would get into Paradise would get **in the form of Adam, his length being sixty cubits**, then the people who followed him continued to diminish in size up to this day. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... (The first group to enter Paradise will look like the moon on the night when it is full. They will be followed by a group which looks like the brightest star shining in the sky. They will not urinate or defecate or spit or blow their noses. Their combs will be of gold, their sweat will be musk and their censers will be of aloeswood. Their wives will be Al-Hur Al-Iyn, and they will all look the same, as if they are one person in the image of their **father Adam, sixty cubits tall.**)” **They (Al-Bukhari and Muslim) also produced this from the Hadith of Jabir. ...**”

[According to the Testimony of Jesus, Adam was actually a little over twice as tall as men now that are living [13-15 feet], not 60 cubits:

The Spirit of Prophecy, Volume 1 (1870), Pages 24-25 (also Spiritual Gifts, Volume 3 (1864), page 33 -

“... [24] After the earth was created, and the beasts upon it, the Father and Son carried out their purpose, which was designed before the fall of Satan, to make man in their own image. They had wrought together in the creation of the earth and every living thing upon it. And now God says to [25] his Son, “Let us make man in our image.” As **Adam came forth from the hand of his Creator, he was of noble height, and of beautiful symmetry. He was more than twice as tall as men now living upon the earth, and was well proportioned.** His features were perfect and beautiful. His complexion was neither white, nor sallow, but ruddy, glowing with the rich tint of health. **Eve was not quite as tall as Adam.**

Her head reached a little above his shoulders. She, too, was noble – perfect in symmetry, and very beautiful. {1SP 24.2} ...”; also see:

7 [SDA] Bible Commentary, 986.4 -

“... Chapter 20

5, 6. Marks of Curse in Second Resurrection.--At the first resurrection all come forth in immortal bloom, but at the second, the marks of the curse are visible upon all. All come up as they went down into their graves. **Those who lived before the Flood, come forth with their giant-like stature, more than twice as tall as men now living upon the earth**, and well proportioned. The generations after the Flood were less in stature (3SG 84, 85). {7BC 986.4} ...”; etc.]

[31] If Allah's Spirit is Jibril, as so many Muslim scholars say, how can “the Spirit” be breathed into Adam, to become a living being, or into the dead animal [ass] of Ezra???

Surah 15:26-29 (al-Hilalai-Khan translation) -

“... [v.26] And indeed, We created man from dried (sounding) clay of altered mud. [v.27] **And the jinn, We created aforetime from the smokeless flame of fire.** [v.28] And (remember) **when your Lord said to the angels: “I am going to create a man (Adam) from dried (sounding) clay of altered mud)** [v.29] **“So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him.”**”

Tafsir of al-Jalalayn on Surah 15:29 -

“... [15:29] So, when **I [Allah] have proportioned him, completed him, and breathed, caused to flow, of My Spirit in him, so that he becomes a living thing — the annexation of ‘the Spirit’ to him is a conferring of honour upon Adam — fall down in prostration before him!**”, a prostration [meant as an act] of salutation by bowing. ...”

Tafsir of al-Jalalayn on Surah 2:30 -

“... [2:30] And, mention, O Muhammad (s), when your Lord said to the angels, ‘I am appointing on earth a vicegerent’, who shall act as My deputy, by implementing My rulings therein — and this [vicegerent] was Adam; They said, ‘What, will You appoint therein one who will do corruption therein, through disobedience, and shed blood, spilling it through killing, just as the progeny of the jinn did, for they used to inhabit it, but when they became corrupted God sent down the angels against them and they were driven away to islands and into the mountains; while we glorify, continuously, You with praise, that is, “We say Glory and Praise be to You”, and sanctify You?’, that is, ‘We exalt You as transcendent above what does not befit You?; the lām [of laka, ‘You’] is extra, and the sentence [wa-nuqaddisu laka, ‘We sanctify You’] is a circumstantial qualifier, the import being, ‘thus, we are more entitled to be Your vicegerents’); He, exalted be He, said, ‘Assuredly, I know what you know not’, of the benefits of making

Adam a vicegerent and of the fact that among his progeny will be the obedient and the transgressor, and justice will prevail between them. They said, ‘God will never create anything more noble in His eyes than us nor more knowledgeable, since we have been created before it and have seen what it has not seen. **God then created Adam from the surface of the earth (adīm al-ard [adīm literally means ‘skin’]), taking a handful of all its colours and mixing it with different waters, then made him upright and breathed into him the Spirit and he thus became a living being with senses, after having been inanimate. ...**”

Surah 2:259 (al-Hilali-Khan translation) -

“... [v.259] Or like the one who passed by a town and it had tumbled over its roofs. he said: “Oh! How will Allah ever bring it to life after its death?” So Allah caused him to die for a hundred years, then raised him up (again). He said: “How long did you remain (dead)?” He (the man) said: “(Perhaps) I remained (dead) a day or part of a day”. He said: “Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and **look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh**”. When this was clearly shown to him, he said, “I know (now) that Allah is Able to do all things.” ...”

Tafsir of al-Jalalayn on Surah 2:259 -

“... [2:259] **Or, did you see, such as he, Ezra (‘Uzayr),** who (the kāf of ka’lladhī, ‘such as he who’, is extra) **passed by a city, namely, the Holy House [sc. Jerusalem], riding on an ass and carrying with him a basket of figs and a cup of juice, [a city] that was fallen down, collapsed, upon its turrets, its roof tops: after Nebuchadnezzar had destroyed it; he said, ‘How (annā means kayfa, ‘how’) shall God give life to this now that it is dead?’, challenging the power of the exalted One, so God made him die, and remain dead for, a hundred years, then he raised him up, brought him back to life to show him how this could be done; He, God, said, ‘How long have you tarried?’, been here?; he said, ‘I have tarried a day, or part of a day’, because he fell asleep before noon, and was made dead and then brought back to life again at sunset, and thus he thought it was a day’s sleep; He said, ‘Nay; you have tarried a hundred years. Look at your food, the figs, and drink, the cup of juice, it has not spoiled, despite the length of time** (the final hā’ of yatasannah, ‘to spoil’, is said to belong to the original root, s-n-h; but it is also said to be silent, in which case the root would be s-n-y; a variant reading omits the final hā’); **and look at your ass, how it is, and he saw that it had died, and all that remained were its withered white bones. We did this so that you would know and, so that We would make you a sign, of [the truth of] the Resurrection, for the people. And look at the bones, of the ass, how We shall set them up, how We shall raise them back to life** (nunshiruhā, or nanshiruhā, derived from the two expressions, nashara and anshara; a variant reading has nunshizuhā, meaning ‘How We shall move it and make it stand’); **and then clothe them with flesh’, and when he looked at it, he saw that [the bones] had been reconstituted and clothed with flesh, and that the Spirit had been breathed into it, making it bray.** So, when it was made clear to him, as a

result of witnessing it, he said, ‘I know (a variant reading for a‘lam, ‘I know’, has [the imperative] i‘lam, ‘know!’), thus making it a command from God), with the knowledge of direct vision, that God has power over all things’. ...”

[32] The talking ants [from 3 miles away], a bird [hoopoe], [cows, wolves, shoe-laces and thighs, oh my!] in the days of Solomon [and Muhammad], and the knowledge of this speaking/talking Solomon inherited from David, and the armies of creatures and jinn at his command; and while the Sulaiman of Islam spares the Ants a tragic death of trampling, another prophet, related by Muhammad burns them all by fire because a single ant bit that prophet [those must be the fire-ants, eh?]???

Surah 27:16-28 (al-Hilali-Khan translation) -

“... [v.16] And **Sulaiman (Solomon) inherited (the knowledge of) Dawud (David)**. He said: “O mankind! **We have been taught the language of birds**, and on us have been bestowed all things. This, verily, is an evident grace (from Allah).” [v.17] And **there were gathered before Sulaiman (Solomon) his hosts of jinn and men, and birds**, and **they all were set in battle order (marching forward)**. [v.18] Till, when **they came to the valley of the ants**, one of the ants said: “O ants! **Enter your dwellings, lest Sulaiman (Solomon) and his hosts should crush you, while they perceive not.**” [v.19] **So he [Sulaiman (Solomon)] smiled, amused at her speech**[1] and said: “My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves.” [v.20] **He inspected the birds, and said: “What is the matter that I see not the hoopoe? Or is he among the absentees?** [v.21] **“I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason.”** [v.22] **But the hoopoe stayed not long: he (came up and) said: “I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news.** [v.23] **“I found a woman ruling over them: she has been given all things that could be possessed by any ruler of the earth, and she has a great throne.** [v.24] **“I found her and her people worshipping the sun instead of Allah, and Shaitan (Satan) has made their deeds fair-seeming to them, and has barred them from (Allah's) Way: so they have guidance.”** [v.25] **[As Shaitan (Satan) has barred them from Allah's Way] so they do not worship (prostrate themselves before) Allah, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal.** [Tafsir At-Tabari] [v.26] **Allah, La ilaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!** [v.27] **[Sulaiman (Solomon)] said: “We shall see whether you speak the truth or you are (one) of the liars.** [v.28] **“Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return.” ...”**

“... [1] (V.27:19) See the footnote of **(V.6:143)**. ...”

Notation on Surah 6:143 in al-Hilali-Khan translation -

“... [2] **(V. 6:143) Narrated Abu Hurairah: I heard Allah's Messenger saying,** “While a shepherd was amongst his sheep, **a wolf** attacked them and took away one sheep. When the shepherd chased the wolf, **the wolf turned towards him**

and said, 'Who will be their guard on the day of wild animals when nobody except I will be their shepherd.'*. And while a man was driving a cow with a load on it, it turned towards him and spoke to him saying, 'I have not been created for this purpose, but for ploughing.'" The people said, "Glorified be Allah." The Prophet said, "But I believe in it and so does Abu Bakr and 'Umar." (Sahih Al-Bukhari, Vol. 5, Hadith No. 15).

*It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madinah, as narrated in Musnad Imam Ahmad in Musnad of Abu Sa'id Al-Khudri (Vol. 3, Page 83): Narrated Abu Sa'id Al-Khudri: (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allah, you have taken the provision from me which Allah gave me." The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than this? There is Muhammad the Messenger of Allah in Yathrib (Al-Madinah) informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madinah) driving his sheep till he entered Al-Madinah, cornered his sheep in a place, and came to Allah's Messenger (Muhammad) and informed the whole story. Allah's Messenger ordered for the proclamation of a congregational salat then he came out and asked the shepherd to inform the people (about the story), and he informed them. Then Allah's Messenger said: "He (the shepherd) has spoken the truth. By Him (Allah) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts prey speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh inform him about his family as to what happened to them after him. ..."

Sahih al-Bukhari, Volume 3, Book 39, Number 517 -

"... Narrated Abu Huraira: The Prophet said, "While a man was riding a cow, it turned towards him and said, 'I have not been created for this purpose (i.e. carrying), I have been created for sloughing.'" The Prophet added, "I, Abu Bakr and 'Umar believe in the story." The Prophet went on, "A wolf caught a sheep, and when the shepherd chased it, the wolf said, 'Who will be its guard on the day of wild beasts, when there will be no shepherd for it except me?'" "After narrating it, the Prophet said, "I, Abu Bakr and 'Umar too believe it." Abu Salama (a sub-narrator) said, "Abu Bakr and 'Umar were not present then." (It has been written that a wolf also spoke to one of the companions of the Prophet near Medina as narrated in Fatah-al-Bari: Narrated Unais bin 'Amr: Ahban bin Aus said, "I was amongst my sheep. Suddenly a wolf caught a sheep and I shouted at it. The wolf sat on its tail and addressed me, saying, 'Who will look after it (i.e. the sheep) when you will be busy and not able to look after it? Do you forbid me the provision which Allah has provided me?'" Ahban added, "I clapped my hands and said, 'By Allah, I have never seen anything more curious and wonderful than this!' On that the wolf said, 'There is something (more curious) and wonderful

than this; that is, Allah's Apostle in those palm trees, inviting people to Allah (i.e. Islam).'" Unais bin 'Amr further said, "Then Ahban went to Allah's Apostle and informed him what happened and embraced Islam.) "palm trees or other trees and share the fruits with me." ..."

Sahih al-Bukhari, Volume 4, Book 56, Number 677 -

"... Narrated Abu Huraira: Once Allah's Apostle; offered the morning prayer and then faced the people and **said,** "While a man was driving **a cow,** he suddenly rode over it and beat it. **The cow said, "We have not been created for this, but we have been created for ploughing."** On that the people said **astonishingly, "Glorified be Allah! A cow speaks!"** The Prophet said, **"I believe this, and Abu Bakr and 'Umar too, believe it,** although neither of them was present there. While a person was amongst his sheep, a wolf attacked and took one of the sheep. The man chased the wolf till he saved it from the wolf, where upon **the wolf said, 'You have saved it from me; but who will guard it on the day of the wild beasts when there will be no shepherd to guard them except me (because of riots and afflictions)? '"** The people said surprisingly, **"Glorified be Allah! A wolf speaks!"** The Prophet said, **"But I believe this, and Abu Bakr and 'Umar too, believe this,** although neither of them was present there." (See the Foot-note of page No. 10 Vol.5) ..."

Sahih al-Bukhari, Volume 5, Book 57, Number 15 -

"... Narrated Abu Huraira: I heard Allah's Apostle saying, "While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, **the wolf turned towards him and said, 'Who will be its guard on the day of wild animals when nobody except I will be its shepherd. And while a man was driving a cow with a load on it, it turned towards him and spoke to him saying, 'I have not been created for this purpose, but for ploughing."** The people said, **"Glorified be Allah."** The Prophet said, **"But I believe in it and so does Abu Bakr and 'Umar."** ..."

Sahih al-Bukhari, Volume 5, Book 57, Number 39 -

"... Narrated Abu Huraira: Allah's Apostle said, "Whilst a shepherd was amongst his sheep, a wolf attacked them and took away a sheep. The shepherd chased it and got that sheep freed from the wolf. **The wolf turned towards the shepherd and said, 'Who will guard the sheep on the day of wild animals when it will have no shepherd except myself?"** The people said, **"Glorified be Allah."** The Prophet said, **"But I believe in it and so do Abu Bakr and 'Umar** although Abu Bakr and 'Umar were not present there (at the place of the event)." ..."

Jami at-Tirmidhi, Volume 6, Book 46, Chapter 17, Number 3695 -

"... 3695. Abu Hurairah narrated that the Prophet said: "While a man was tending some of his sheep, a wolf came and took a sheep. So its owner came and retrieved it. **The wolf said: 'What will you do for it on the Day of the**

Predator, the Day when there will be no shepherd for it other than me?"
The Messenger of Allah said: "So I believe in that, I and Abu Bakr, and 'Umar."

(One of the narrators) Abu Salamah said: "And the two of them were (present) not among the people that day." **(Sahih)**

(Another chain) with similar narration.

[Abu 'Eisa said:] This Hadith is Hasan Sahih. ..."

Tafsir of al-Jalalayn on Surah 27:15-28 -

"... [27:15] And verily **We gave David and Solomon, his son, knowledge**, of rendering [decisive] judgement between people, **and [knowledge] of the speech of birds and of other things**, and they said, giving thanks to God, 'Praise be to God Who has favoured us, with prophethood and **the disposal of jinn, humans and devils [to our service]**, over many of His believing servants'. [27:16] And **Solomon inherited from David, prophethood and knowledge exclusively from among all his other children**; and he said, 'O people, **we have been taught the speech of the birds, that is, the ability to understand their sounds**, and we have been given of all things, given to prophets and kings. Indeed this, gift, is the manifest, the evident, favour'. [27:17] And, on one journey, **Solomon's hosts of jinn and humans and birds stood assembled for him as they were being arrayed, brought together [in groups] and marshalled**. [27:18] When **they came to the Valley of the Ants — which is [located] either in Tā'if or in Syria, and whose ants are either small or large — an ant, the queen ant, who had seen Solomon's hosts, said, 'O ants, enter your dwellings, lest Solomon and his hosts crush you while they are unaware!' — the ants are likened to rational beings in their use of the latter's speech**. [27:19] Whereat he, **Solomon, smiled** (fa-tabassama, the beginning [of the sentence]) amused (dāhikan, the end [of the sentence]) **at its words, which he had heard from three miles away and which was carried to him by the winds. When he was on the verge of [entering] their valley, he [Solomon] made his hosts halt until they [the ants] had entered their dwellings** — on this journey his hosts consisted of cavalry and infantry. And he said, 'My Lord, inspire me to be thankful for Your grace with which You have favoured me and my parents, and to do good that will please You, and include me, by Your mercy, among Your righteous servants', the prophets and saints. [27:20] **And he reviewed the birds, to see the hoopoe — which would locate water beneath the ground and indicate its location by pecking at it, whereupon the devils would extract it, for Solomon required it for when he prayed; but he could not see him — then he said, 'Why is it that I do not see the hoopoe?, in other words, is there something preventing me from seeing him? Or is he among the absent?, and so I cannot see him because he is absent?'** And when he became certain [of the hoopoe's absence], [27:21] **He said, 'Assuredly I will chastise him with a severe chastisement, by having [all] his feathers as well as his tail plucked and leaving him out in the sun, where he would not be able to escape from reptiles, or I will slaughter him, by slitting his throat,**

unless he brings me (read la-ya'tiyannī or la-ya'tinannī) a clear warrant', plain manifest proof for his [having a valid] excuse. [27:22] But he did not remain (read fa-makutha or fa-makatha) long [in absence], in other words, [he was away only] for a short while, and came to Solomon humbly, with his head up and his wings and tail lowered. Solomon pardoned him and asked him about what he had encountered during his absence: and he said, 'I have discovered something of which you have no knowledge, and I have brought you from Sheba (this may be read in declined form [min Saba'in] or left as indeclinable [min Saba'a]) — a tribe in Yemen, whose name is taken from the name of one of their ancestors (which is also the reason why it may be declined) — a verified report. [27:23] I found a woman ruling over them, in other words, she was their queen, her name Bilqīs; and she has been given [an abundance] of all things, that kings might require, in the way of machines and instruments, and she possesses a great throne — its length was 80 cubits, its width 40 cubits, its height 30 cubits, and was made of gold and silver, encrusted with pearls, rubies, chrysolite, and emeralds, with its legs made of rubies, chrysolite and emeralds, containing seven [inner] doors, the door of each chamber shut. [27:24] I found her and her people prostrating to the sun instead of God, and Satan has adorned for them their deeds and he has barred them from the Way, from the path of truth, so that they are not guided [27:25] to prostrate themselves to God (allā yasjudū should be read as an yasjudū: the lā is extra and with it has been assimilated the nūn of an, similar to [the construction] where God says, li-allā ya'lama ahlu'l-kitābi, so that the People of the Scripture may know [Q. 57:29]; the sentence functions as the direct object of yahtadūna, 'guided', whose ilā, 'to', has been omitted); [He] Who brings forth the hidden (al-khab' is a verbal noun, with the same meaning as al-makhbū', 'that which is hidden') of rain and plants, in the heavens and the earth, and He knows what they conceal, within their hearts, and what they proclaim, with their tongues. [27:26] God — there is no god except Him, the Lord of the Mighty Throne' (this clause constitutes an [independent] new sentence, which is a eulogy comprising [praise of] the Throne of the Compassionate One to counter the [description of the] throne of Bilqīs: between the two, however, is an unfathomable difference). [27:27] He, Solomon, said, to the hoopoe: 'We shall see whether you have spoken the truth, in what you have informed us, or whether you are of the liars, that is, of their ilk — for [to say] that is rhetorically more powerful than [simply] saying 'or whether you have lied'. He [the hoopoe] indicated to them the place of the water and it was extracted. They thus drank, performed their ablutions and prayed. Solomon then composed a letter in the following form: 'From the servant of God, Solomon son of David, to Bilqīs, Queen of Sheba. In the Name of God, the Compassionate, the Merciful: Peace be upon those who follow Guidance. To wit: do not rise up against me [in defiance], but come to me in submission'. He then stamped it with musk and sealed it with his ring, and **said to the hoopoe: [27:28] Take this letter of mine and deliver it to them, that is, to Bilqīs and her people, then turn away, withdraw, from them, but remain close by them, and see what [response] they shall return', [and see] what kind of response they shall give. Thus, he took it and approached her [Bilqīs]. But as her soldiers were all around her, he cast it into her private chamber. When she saw it, she shuddered and was**

consumed by fear. She read what it said. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. On Surah 27:15-28 -

“... (15. And indeed We gave knowledge to Dawud and Sulayman, and they both said: “All praise be to Allah, Who has preferred us above many of His believing servants!”) (16. And Sulayman inherited from Dawud. He said: “O mankind! We have been taught the language of birds, and we have been given from everything. This, verily, is an evident grace.”) (17. And there were gathered before Sulayman his hosts of Jinn and men, and birds, and they all were set in battle order (marching forward).) (18. Till, when they came to the valley of the ants, one of the ants said: “O ants! Enter your dwellings, lest Sulayman and his armies should crush you, while they perceive not.”) (19. So he (Sulayman) smiled, amused at her speech and said: “My Lord! Grant me the power and ability that I may be grateful for Your favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your mercy among Your righteous servants.”)

Dawud and Sulayman (peace be upon them), the organization of Sulayman's Troops and His passage through the Valley of the Ants Here Allah tells us about the great blessings and favors which He bestowed upon two of His servants and Prophets, Dawud (David) and his son Sulayman (Solomon), peace be upon them both, and how they enjoyed happiness in this world and the Hereafter, power and authority in this world, and the position of being Prophets and Messengers. Allah says: (And indeed We gave knowledge to Dawud and Sulayman, and they both said: “All the praises and thanks be to Allah, Who has preferred us above many of His believing servants!”) (And Sulayman inherited from Dawud.) means, in kingship and prophethood. What is meant here is not wealth, because if that were the case, Sulayman would not have been singled out from among the sons of Dawud, as Dawud had one hundred wives. Rather what is meant is the inheritance of kingship and prophethood, for the wealth of the Prophets cannot be inherited, as the Messenger of Allah said: (We Prophets cannot be inherited from; whatever we leave behind is charity.) And Sulayman said: (O mankind! We have been taught the language of birds, and we have been given from everything.) Here Sulayman was speaking of the blessings that Allah bestowed upon him, by giving him complete authority and power, whereby mankind, the Jinn and the birds were subjugated to him. He also knew the language of the birds and animals, which is something that had never been given to any other human being – as far as we know from what Allah and His Messenger told us. Allah enabled Sulayman to understand what the birds said to one another as they flew through the air, and what the different kinds of animals said. Sulaymansaid: (We have been taught the language of birds, and we have been given from everything.) i.e., all things that a king needs. (This, verily, is an evident grace.) means, 'this is clearly the blessings of Allah upon us.' (And there were gathered before Sulayman his hosts of Jinn and men, and birds, and they all were set in battle order.) means, all of Sulayman's troops of Jinn, men and birds were gathered together, and he rode with them in a display of might and glory, with people marching behind him, followed by the Jinn, and the birds flying above his head.

When it was hot , they would shade him with their wings. (and they all were set in battle order.) The first and the last of them were brought together, so that none of them would step out of place. Mujahid said: “Officials were appointed to keep each group in order, and to keep the first and the last together so that no one would step out of line – just as kings do nowadays.” (Till, when they came to the valley of the ants,) meaning, when Sulayman, the soldiers and the army with him crossed the valley of the ants, (one of the ants said: “O ants! Enter your dwellings, lest Sulayman and his armies should crush you, while they perceive not.”) Sulayman, peace be upon him, understood what the ant said, (So he smiled, amused at her speech and said: “My Lord! Grant me the power and ability that I may be grateful for Your favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You,) meaning: 'inspire me to give thanks for the blessings that You have bestowed upon me by teaching me to understand what the birds and animals say, and the blessings that You have bestowed upon my parents by making them Muslims who believe in You.' (and that I may do righteous good deeds that will please You,) means, 'deeds that You love which will earn Your pleasure.' (and admit me by Your mercy among Your righteous servants.) means, 'when You cause me to die, then join me with the righteous among Your servants, and the Higher Companion among Your close friends. ' (20. He inspected the birds, and said: “What is the matter that I see not the hoopoe Or is he among the absentees”) (21. “I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason.”) The Absence of the Hoopoe Mujahid, Sa'id bin Jubayr and others narrated from Ibn 'Abbas and others that the hoopoe was an expert who used to show Sulayman where water was if he was out in open land and needed water. The hoopoe would look for water for him in the various strata of the earth, just as a man looks at things on the surface of the earth, and he would know just how far below the surface the water was. When the hoopoe showed him where the water was, Sulayman would command the Jinn to dig in that place until they brought water from the depths of the earth. One day Sulayman went to some open land and checked on the birds, but he could not see the hoopoe. (and (Sulayman) said: “What is the matter that I see not the hoopoe Or is he among the absentees”) One day 'Abdullah bin 'Abbas told a similar story, and among the people was a man from the Khawarij whose name was Naf i' bin Al-Azraq, who often used to raise objections to Ibn 'Abbas. He said to him, “Stop, O Ibn 'Abbas; you will be defeated (in argument) today!” Ibn 'Abbas said: “Why” Nafi said: “You are telling us that the hoopoe can see water beneath the ground, but any boy can put seed in a trap and cover the trap with dirt, and the hoopoe will come and take the seed, so the boy can catch him in the trap.” Ibn 'Abbas said, “If it was not for the fact that this man would go and tell others that he had defeated Ibn 'Abbas in argument, I would not even answer.” Then he said to Nafi: “Woe to you! When the decree strikes a person, his eyes become blind and he loses all caution.” Nafi said: “By Allah I will never dispute with you concerning anything in the Qur'an.” (I will surely punish him with a severe torment) Al-A`mash said, narrating from Al-Minhal bin 'Amr from Sa'id that Ibn 'Abbas said: “He meant, by plucking his feathers.” 'Abdullah bin Shaddad said: “By plucking his feathers and exposing him to the sun.” This was also the view of more than one of the Salaf, that it means plucking his feathers and leaving him exposed to be eaten by ants. (or slaughter him,) means, killing him. (unless he

brings me a clear reason.) i.e., a valid excuse. Sufyan bin 'Uyaynah and 'Abdullah bin Shaddad said: "When the hoopoe came back, the other birds said to him: "What kept you Sulayman has vowed to shed your blood." The hoopoe said: "Did he make any exception did he say 'unless'" They said, "Yes, he said: (I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason.) The hoopoe said, "Then I am saved." (22. But (the hoopoe) stayed not long, he said: "I have grasped which you have not grasped and I have come to you from Saba' with true news.") (23. "I found a woman ruling over them, she has been given all things, and she has a great throne.") (24. "I found her and her people worshipping the sun instead of Allah, and Shaytan has made their deeds fair seeming to them to prevent them from the way, so they have no guidance.") (25. So they do not prostrate themselves before Allah, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal.) (26. Allah, La ilaha illa Huwa, the Lord of the Supreme Throne!") How the Hoopoe came before Sulayman and told Him about Saba' Allah says: (But (the hoopoe) stayed not long,) meaning, he was absent for only a short time. Then he came and said to Sulayman: (I have grasped which you have not grasped) meaning, 'I have come to know something that you and your troops do not know.' (and I have come to you from Saba' with true news.) meaning, with true and certain news. Saba' (Sheba) refers to Himyar, they were a dynasty in Yemen. Then the hoopoe said: (I found a woman ruling over them,) Al-Hasan Al-Basri said, "This is Bilqis bint Sharahil, the queen of Saba'." Allah's saying: (she has been given all things,) means, all the conveniences of this world that a powerful monarch could need. (and she has a great throne.) meaning, a tremendous chair adorned with gold and different kinds of jewels and pearls. The historians said, "This throne was in a great , strong palace which was high and firmly constructed. In it there were three hundred and sixty windows on the east side, and a similar number on the west , and it was constructed in such a way that each day when the sun rose it would shine through one window, and when it set it would shine through the opposite window. And the people used to prostrate to the sun morning and evening. This is why the hoopoe said: (I found her and her people worshipping the sun instead of Allah, and Shaytan has made their deeds fair seeming to them, and has prevented them from the way,) meaning, from the way of truth, (so they have no guidance.) Allah's saying: (and Shaytan has made their deeds fair seeming to them, and has prevented them from the way, so they have no guidance, so they do not prostrate themselves before Allah.) They do not know the way of truth, prostrating only before Allah alone and not before anything that He has created, whether heavenly bodies or anything else. This is like the Ayah: (And from among His signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allah Who created them, if you indeed worship Him.) (41:37) (Who brings to light what is hidden in the heavens and the earth,) 'Ali bin Abi Talhah reported that Ibn 'Abbas said: "He knows everything that is hidden in the heavens and on earth." This was also the view of 'Ikrimah, Mujahid, Sa'id bin Jubayr, Qatadah and others. His saying: (and knows what you conceal and what you reveal.) means, He knows what His servants say and do in secret, and what they say and do openly. This is like the Ayah: (It is the same whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day) (13:10). His saying: (Allah, La ilaha illa Huwa, the

Lord of the Supreme Throne!) means, He is the One to be called upon, Allah, He is the One other than Whom there is no god, the Lord of the Supreme Throne, and there is none greater than Him in all of creation. Since the hoopoe was calling to what is good, and for people to worship and prostrate to Allah alone, it would have been forbidden to kill him. Imam Ahmad, Abu Dawud and Ibn Majah recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet forbade killing four kinds of animals: ants, bees, hoopoes and the sparrow hawks. Its chain of narration is Sahih. (27. (Sulayman) said: “We shall see whether you speak the truth or you are (one) of the liars.”) (28. “Go you with this letter of mine and deliver it to them, then draw back from them and see what they return.”) (29. She said: “O chiefs! Verily, here is delivered to me a noble letter,”) (30. “Verily, it is from Sulayman, and it (reads): 'In the Name of Allah, the Most Gracious, the Most Merciful;') (31. 'Be you not exalted against me, but come to me submitting (as Muslims).’”) Sulayman's Letter to Bilqis Allah tells us what Sulayman said to the hoopoe when he told him about the people of Saba' and their queen: ((Sulayman) said: “We shall see whether you speak the truth or you are (one) of the liars.”) meaning, 'are you telling the truth' (or you are (one) of the liars.) meaning, 'or are you telling a lie in order to save yourself from the threat I made against you' (Go you with this letter of mine and deliver it to them then draw back from them and see what they return.) Sulayman wrote a letter to Bilqis and her people and gave it to the hoopoe to deliver. It was said that he carried it on his wings, as is the way with birds, or that he carried it in his beak. He went to their land and found the palace of Bilqis, then he went to her private chambers and threw the letter through a small window, then he stepped to one side out of good manners. Bilqis was amazed and confused when she saw that, then she went and picked up the letter, opened its seal and read it. ...”

While the Sulaiman of Islam spares the Ants a tragic death of trampling, another prophet, related by Muhammad burns them all by fire because a single ant bit that prophet:

Sahih al-Bukhari, Volume 4, Book 54, Number 536 -

“... Narrated Abu Huraira: Allah's Apostle said, “Once while a prophet amongst the prophets was taking a rest underneath a tree, an ant bit him. He, therefore, ordered that his luggage be taken away from underneath that tree and then ordered that the dwelling place of the ants should be set on fire. Allah sent him a revelation: – “Wouldn't it have been sufficient to burn a single ant? (that bit you):” (See Page 162, chapter No. 153). ...”

[33] The case of the Two Women, a dead child [taken by a wolf] and a living child, brought before King David??? Then later Solomon, and the two opposing verdicts???

Sahih al-Bukhari, Volume 4, Book 55, Number 637 -

“... Narrated Abu Huraira: Allah's Apostle said, “My example and the example of the people is like that of a person who lit a fire and let the moths, butterflies and these insects fall in it.” He also said, “There were two women, each of whom had a

child with her. **A wolf came and took away the child of one of them**, whereupon the other said, 'It has taken your child.' The first said, 'But it has taken your child.' **So they both carried the case before David who judged that the living child be given to the elder lady.** So **both of them went to Solomon bin David and informed him** (of the case). He said, 'Bring me a knife so as to cut the child into two pieces and distribute it between them.' The younger lady said, 'May Allah be merciful to you! Don't do that, for it is her (i.e. the other lady's) child.' **So he gave the child to the younger lady.**” ...”

Sahih al-Bukhari, Volume 8, Book 80, Number 760 -

“... **Narrated Abu Huraira: Allah's Apostle said**, “There were two women with whom there were their two sons. **A wolf came and took away the son of one of them.** That lady said to her companion, 'The wolf has taken your son.' The other said, 'But it has taken your son.' **So both of them sought the judgment of (the Prophet) David who judged that the boy should be given to the older lady. Then both of them went to (the Prophet) Solomon, son of David and informed him of the case.** Solomon said, 'Give me a knife so that I may cut the child into two portions and give one half to each of you.' The younger lady said, 'Do not do so; may Allah bless you! He is her child.' **On that, he gave the child to the younger lady.**” Abu Huraira added: By Allah! I had never heard the word 'Sakkin' as meaning knife, except on that day, for we used to call it 'Mudya'.” ...”

Sahih Muslim, Book 018, Chapter 8, Number 4269 -

“... **Abu Huraira reported Allah's Apostle** (may peace be upon him) **as saying:** While two women had been going along with their two sons, **a wolf came and made away with the child of one of them.** One of them said to her companion: It is with your child that it (the wolf) has run away The other one said: It has run away with your child. **They brought the matter to (Hadrat) Dawud (David) for decision and he made a decision in favour of the elder one. They then went to Sulaiman b. Dawud** (may there be peace upon both of them) **and told them (the story).** He said: Bring me a knife so that I may cut him (the child) (into two parts) for you. The younger one said: No, it can't be, may Allah have mercy upon you, he (the child) belongs to her (the elder). **So he gave a decision in favour of the younger one.** Abu Huraira said: If ever I heard of the word as-sikin at all, it was that day. We called it by no other name but al-Mudya.

Sahih Muslim, Book 018, Chapter 8, Number 4270 -

“... This hadith has been **narrated on the authority of Abu az-Zinad with the same chain of transmitters.** ...”

Sunan an Nasa'i, Volume 6, Book 49, Chapter 14, Number 5404 -

“... **5404. Abu Hurairah narrated that the Messenger of Allah said:** “There were two women who had two children, and **the wolf came and took away the son of one of them.** She said to her companion: 'It took away your son.' The other one said: 'No, it took away your son.' **They referred the matter to Dawud**, peace be upon him, **for judgment** (About the remaining child) **and he ruled in favor of the older one. Then they went out to Sulaiman bin Dawud and told him (about that).** He said: 'Give me

a knife and I will cut him in half (to be shared) between you.' The younger one said: 'Do not do that, may Allah have mercy on you; he is her son.' **So he ruled that (the child) belonged to the younger woman.**” Abu Hurairah said: “By Allah! I never heard 'Sikkin' used until that day. We would only say: 'Mudyah.'” **(Sahih) ...**”

Sunan an Nasa'i, Volume 6, Book 49, Chapter 15, Number 5405 -

“... **5405. It was narrated from Abu Hurairah that the Messenger of Allah said:** “Two women went out with two children of theirs, and **the wolf attacked one of them and took her child. The next day they referred their dispute over the remaining child to Dawud**, peace be upon him, **and he ruled that (the child) belonged to the older woman. Then they passed by Sulaiman and he said:** 'What is your story?' So they told him. He said: 'Bring me a knife and I will cut him in half (to be shared) between you.' The younger one said: 'Will you cut him in half?' He said: 'Yes.' She said: 'Do not do that; I will give my share of him to her.' **He said: 'He is your child, and he ruled that he belonged to her.'** **(Sahih) ...**”

Sunan an Nasa'i, Volume 6, Book 49, Chapter 16, Number 5406 -

“... **5406. It was narrated from Abu Hurairah that the Prophet said:** “Two women went out with their two children, and **the wolf took one of the children from them. They referred their dispute to Prophet Dawud**, peace be upon him, **and he ruled that (the remaining child) belonged to the older woman. Then they passed by Sulaiman**, peace be upon him, **and he said: 'How did he judge between you?'** She said: **'He ruled that (the child) belongs to the older woman.'** Sulaiman said: 'Cut him in half, and give half to one and half to the other.' The older woman said: 'Yes, cut him in half.' The younger woman said: 'Do not cut him, he is her child.' **So he ruled that the child belonged to the woman who refused to let him be cut.**” **(Sahih) ...**”

[Read the Scriptures [KJB] below, for there was never any “wolf”, and king David had already died before this case ever came to Solomon. Also, absolutely amazing, is the fact that the Sahih Hadith, say that David was a Prophet, and then totally blundered, giving the child to the 'older woman', and apparently the two women unsatisfied with that, then went to Solomon, while King David was apparently still alive??? and the Solomon gives in favor of the 'younger woman', contradicting the previous Prophet, being his father.]

Here is what the Scripture [KJB] says:

King David, died:

1 Kings 2:10 KJB - So David slept with his fathers, and was buried in the city of David.

Solomon, then began to rule:

1 Kings 3:15 KJB - And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

1 Kings 3:16 KJB - Then came there two women, that were harlots, unto the king, and stood before him.

1 Kings 3:17 KJB - And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

1 Kings 3:18 KJB - And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house.

1 Kings 3:19 KJB - And this woman's child died in the night; because she overlaid it.

1 Kings 3:20 KJB - And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

1 Kings 3:21 KJB - And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

1 Kings 3:22 KJB - And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

1 Kings 3:23 KJB - Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living.

1 Kings 3:24 KJB - And the king said, Bring me a sword. And they brought a sword before the king.

1 Kings 3:25 KJB - And the king said, Divide the living child in two, and give half to the one, and half to the other.

1 Kings 3:26 KJB - Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.

1 Kings 3:27 KJB - Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof.

1 Kings 3:28 KJB - And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment.

[34] The almost war with the Queen of Sheba [Islamic 'Bilqis'], who had hairy legs [of which the devils removed with their 'nair', to be able to later marry Sulaiman, who commanded the Shayatin (Satan) to build her a glass house??], and children of the jinn, an Ifrit, half a day to obtain the throne is too slow, and the Greatest Name of Warp-Pipe Technology???

Surah 27:29-44 (al-Hilali-Khan translation) -

“... [v.29] She said: “O chiefs! Verily! Here is delivered to me a noble letter, [v.30] “Verily it is from Sulaiman (Solomon), and verily, it (reads): In the Name of Allah, the Most Gracious, the Most Merciful: [v.31] “Be you not exalted against me, but come to me as Muslims (true believers who submit to Allah with full submission).” [v.32] She said: “O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me (and give me your opinions).” [v.33] They said: “We have great strength, and great ability for war, but it is for you to command: so think over what you will command.” [v.34] She said: “Verily kings, when they enter a town (country), they despoil it and make the most honourable amongst its people the lowest. And thus they do.” [v.35] “But verily! I am going to send him a present, and see with what (answer) the messengers return.” [v.36] So when (the messengers with the present) came to Sulaiman (Solomon), he said: “Will you help me in wealth? What Allah has given me is better than that which He has given you! Nay, you rejoice in your gift!” [v.37] [Then Sulaiman (Solomon) said to the chief of her messengers who brought the present]: “Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased.” [v.38] He said: **“O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?”** [v.39] **A 'Ifrit (strong one) from the jinn said: “I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work.”** [v.40] **One with whom was knowledge of the Scripture said: “I will bring it to you within the twinkling of an eye!”** **Then when he [Sulaiman (Solomon)] saw it placed before him,** he said: “This is by the Grace of my Lord – to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself; and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly my Lord is Rich (Free of all needs), Bountiful.” [v.41] He said: “Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided.” [v.42] So when she came, it was said (to her): “Is your throne like this?” She said: “(It is) as though it were the very same.” And [Sulaiman (Solomon) said]: “Knowledge was bestowed on us before her, and we were submitted to Allah (in Islam as Muslims before her).” [v.43] And that which she used to worship besides Allah has prevented (from Islam), for she was of a disbelieving people. [v.44] It was said to her: “Enter As-Sarh” (A glass surface with water underneath is or a palace): but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs. (Sulaiman (Solomon)) said: “Verily, it is Sarh (a glass surface with water underneath it or a palace).” She said: “My Lord! Verily, I have wronged myself, and I submit [in Islam, together with Sulaiman (Solomon)] to Allah, the Lord of the 'Alamin (mankind, jinn and all that exists).” ...”

Tafisr of al-Jalalayn on Surah 27:29-44 -

“... [27:29] Then, she said, to the noblemen of her people: ‘O [members of the] council, lo! (read yā ayyuhā’l-mala’u innī, pronouncing [in the last two words] both hamzas; or by not pronouncing the second one and changing it into a wāw with kasra vowelling) a noble, a sealed, letter has been delivered to me. [27:30] It is from Solomon and lo! it is, in other words, its text says: “In the Name of God, the Compassionate, the Merciful. [27:31] Do not rise up against me [in

defiance], but come to me in submission”’. [27:32] She said, ‘O [members of the] council, give me an opinion (read yā ayyuhā’l-mala’u aftūnī, pronouncing both hamzas, or by not pronouncing the second and changing it into a wāw), in other words, guide me, in this matter of mine. I never decide on a matter, I never conclude it, until you are present’. [27:33] They said, ‘We possess force and we possess great might, in other words, we are hardy in war. The matter is for you [to decide]. So see what you will command’, us, and we will obey you. [27:34] She said, ‘Indeed kings, when they enter a town, ruin it, with destruction, and reduce the mightiest of its inhabitants to the most abased. That is what they too will do, namely, the senders of this letter. [27:35] Now I will send them a gift and wait to see with what [response] the envoys return’, in the way of accepting the gift or rejecting it. If it be a king [to whom we have sent it], he will accept it; but if it be a prophet, he will reject it. Thus, she sent male and female servants, one thousand in total, together with five hundred bricks of gold, a crown studded with jewels, and musk, ambergris and other things with an envoy carrying a letter. The hoopoe thus hurried back to bring the news to Solomon, who ordered bricks of gold and silver to be made and laid out across a [vast] square the distance of nine parasangs from his seat and for a towering wall of gold and silver to be constructed around it, and for the most splendid creatures of the land and the sea, together **with the children of the jinn**, to be brought to line the right and left sides of the square. [27:36] But when he, the envoy, came to Solomon, with the gift and the servants, he said, ‘Are you supplying me with wealth? What God has given me, of prophethood and kingship, is better than what He has given you, of [the things of] this world. Nay, but it is you [and not I] who exult in your gift, for you pride yourselves upon [the possession of] the ornaments of this world! [27:37] Go back to them, with the gifts that you have brought, for **We shall assuredly come to them with hosts which they will not be able to face and we shall expel them from there, from the land of Sheba (Saba’)** — named [thus] after their tribal ancestor — **humiliated, and they shall be utterly abased’, unless they come to me in submission.** When the envoy returned to her with the gift, **she had her throne placed inside seven doors inside her palace, with her palace inside seven palaces, and had all the doors locked with guards at them.** She then prepared to make the journey to Solomon to see what he would command her. She departed with twelve thousand chieftains (qayl), each accompanied by thousands [of men] until when she came to within a parasang of him, **he sensed her [arrival]. [27:38] He said, ‘O [members of the] council, which of you** (regarding the two hamzas read them in the way mentioned above [verse 32]) **will bring me her throne before they come to me in submission?’, compliant and obedient? For I may only [rightfully] seize it before this [submission] and not afterwards. [27:39] An afreet from among the jinn — a [jinn who is] powerful and stalwart — said, ‘I will bring it to you before you rise from your place, the one in which you sit when adjudicating — the period from morning to midday. Indeed I have the strength for it, that is, for carrying it, and I am trustworthy’, over what it may contain of jewels and other [precious] things. Solomon said, ‘I want something faster than that!’ [27:40] The one who had knowledge of the, revealed, Scripture — and this was [one] **Āsif b. Barkhiyā**, a righteous individual **with knowledge of God’s Greatest Name, which when invoked [in supplication] for something it is [immediately] granted** — said: ‘I will bring**

it to you before your glance returns to you, after you look at something. So he [the afreet] said to him, ‘Look up towards the heaven’, which he did, and when his glance returned [in front of him] he found it [Bilqīs’ throne] placed before him — for in the instance in which Solomon looked up to the heaven, Āsif supplicated by invoking the Greatest Name that God bring it [thereto]; and this was done by having it travel under the earth until it sprung up below Solomon’s seat (kursī). Then, when he saw it standing, still, before him, he said, ‘This, bringing it to me, is of my Lord’s bounty, that He may try me, test me, whether I give thanks (read a-ashkur, pronouncing both hamzas; or by replacing the second one with an alif; or by not pronouncing the second one, but inserting an alif between the one not pronounced and the other one or without [the insertion]) or am ungrateful, for the favour. And whoever gives thanks, gives thanks only for his own sake, because the reward for his thanks shall be his, and whoever is ungrateful, for the favour, [should know] then my Lord is surely Independent, with no need of his thanks, Generous’, by being bounteous to those who are ungrateful for it. [27:41] He said, ‘Disguise her throne for her — in other words, transform it such that when she sees it, it will be in an unrecognisable form — that we may see whether she will be guided, to recognising it, or be of those who cannot be guided’, to recognise when things are transformed around them. **He [Solomon] sought thereby to test her mind, for it was said to have something wrong with it.** Thus they transformed it by adding or taking away [certain things] and in other ways. [27:42] So when she came, it was said, to her: ‘Is your throne like this?’ She said, ‘It as though it is the one’. She had, in fact, recognised it; but she made a pretence to them just as they made a pretence to her, given that [when she was asked about the throne] it was not said, ‘Is this your throne?’, for had it been so, she would have replied, ‘Yes, it is’. When Solomon realised that she was perceptive and knowledgeable, he said: ‘And we were given the knowledge before her and we had submitted [to God]. [27:43] And what she worshipped besides God, that is, other than Him, barred her, from the worship of God, for she belonged to disbelieving folk’. [27:44] It was, also, said to her, ‘Enter the palace [hallway]’ — **this was a transparent white glass floor underneath which flowed sweet water that contained fish. Solomon had it made when he was told that her legs and feet resembled the shanks of a mule.** And when she saw it, she supposed it to be a pool, of water, and so she bared her legs, to wade through it. Meanwhile Solomon was seated on his throne at the front part of the palace [hallway], and he saw that her legs and feet were [in fact] fair. He said, to her: ‘It is a hallway paved [smooth] with crystal’, and thereafter he called her to submit [to God]. She said, ‘My Lord, indeed I have wronged myself, by worshipping other than You, and I submit with Solomon to God, the Lord of the Worlds’. **He wanted to marry her but disliked the hair on her legs.** So **the devils** made a [depilatory] lime mixture (nūra) and she removed it therewith. **He married her and had [great] love for her. And he let her remain as ruler of her kingdom and would visit her once a month, staying for three days [every time]. Her reign came to an end at the same time as that of Solomon.** It is reported that he became king at the age of 13 and died at the age of 53 — Glory be to the One whose enduring sovereignty will never end! ...”

in the English Language with Arabic Verses, on Surah 27:29-44 [excerpts throughout] -

“... (O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience (as Muslims)).” **(An 'Ifrit from the Jinn said:) Mujahid said, “A giant Jinn.” Abu Salih said, “It was as if he was a mountain.” (I will bring it to you before you rise from your place.)** Ibn 'Abbas, may Allah be pleased with him, said, “Before you get up from where you are sitting.” As-Suddi and others said: “He used to sit to pass judgements and rulings over the people, and to eat, from the beginning of the day until noon.” (And verily, I am indeed strong and trustworthy for such work.) Ibn 'Abbas said: “Strong enough to carry it and trustworthy with the jewels it contains. **Sulayman, upon him be peace, said, “I want it faster than that.”** From this it seems that Sulayman wanted to bring this throne as a demonstration of the greatness of the power and authority that Allah had bestowed upon him and the troops that He had subjugated to him. **Power such as had never been given to anyone else, before or since**, so that this would furnish proof of his prophethood before Bilqis and her people, because this would be a great and wondrous thing, if he brought her throne as if he were in her country, before they could come to it, although it was hidden and protected by so many locked doors. When **Sulayman said, “I want it faster than that, (I will bring it to you within the twinkling of an eye!) Meaning, lift your gaze and look as far as you can, and before you get tired and blink, you will find it before you.** Then he got up, performed ablution and prayed to Allah, may He be exalted. Mujahid said: “He said, O Owner of majesty and honor.” **When Sulayman and his chiefs saw it before them**, (he said: “This is by the grace of my Lord. . .”) meaning, 'this is one of the blessings which Allah has bestowed upon me.'”

“... (It was said to her: “Enter As-Sarh” but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs.) **Sulayman had commanded the Shayatin to build for her a huge palace of glass** beneath which water was flowing. Anyone who did not know the nature of the building would think that it was water, but in fact there was a layer of glass between a person walking and the water. ...”

[35] Sulaiman was to go in unto how many wives in a single night, 60, 70, 90, 99, or 100 or what??? or is it more likely just made up as it goes along??? and a half-man???

Sahih al-Bukhari, Volume 4, Book 52, Number 74i -

“... Narrated Abu Huraira: Allah's Apostle said, “Once Solomon, son of David said, '(By Allah) **Tonight I will have sexual intercourse with one hundred (or ninety-nine) women** each of whom will give birth to a knight who will fight in Allah's Cause.' On that a (i.e. if Allah wills) but he did not say, 'Allah willing.' Therefore **only one of those women conceived and gave birth to a half-man.** By Him in Whose Hands Muhammad's life is, if he had said, 'Allah willing', (he would have begotten sons) all of whom would have been knights striving in Allah's Cause.” ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 635 -

“... Narrated Abu Huraira: The Prophet said, “Solomon (the son of) David said, 'Tonight I will sleep with **seventy ladies** each of whom will conceive a child who will be a knight fighting for 'Allah's Cause.' His companion said, 'If Allah will.' But Solomon did not say so; therefore **none of those women got pregnant except one who gave birth to a half child.**” The Prophet further said, “If the Prophet Solomon had said it (i.e. 'If Allah will') he would have begotten children who would have fought in Allah's Cause.” Shuaib and **Ibn Abi Az-Zinad said, “Ninety (women) is more correct (than seventy).” ...**”

Sahih al-Bukhari, Volume 7, Book 62, Number 169 -

“... Narrated Abu Huraira: (The Prophet) Solomon son of (the Prophet) David said, “**Tonight I will go round (i.e. have sexual relations with) one hundred women (my wives)** everyone of whom will deliver a male child who will fight in Allah's Cause.” On that an Angel said to him, “Say: 'If Allah will.’” But Solomon did not say it and forgot to say it. Then he had sexual relations with them but **none of them delivered any child except one who delivered a half person.** The Prophet said, “If Solomon had said: 'If Allah will,' Allah would have fulfilled his (above) desire and that saying would have made him more hopeful.” ...”

Sahih al-Bukhari, Volume 8, Book 78, Number 634 -

“... Narrated Abu Huraira: Allah's Apostle said, “(The Prophet) Solomon once said, '**Tonight I will sleep with ninety women**, each of whom will bring forth a (would-be) cavalier who will fight in Allah's Cause.’” On this, his companion said to him, “Say: Allah willing!” But he did not say Allah willing. **Solomon then slept with all the women, but none of them became pregnant but one woman who later delivered a half-man.** By Him in Whose Hand Muhammad's soul is, if he (Solomon) had said, 'Allah willing' (all his wives would have brought forth boys) and they would have fought in Allah's Cause as cavaliers.” ...”

Sahih al-Bukhari, Volume 8, Book 79, Number 711 -

“... Narrated Abu Huraira: (The Prophet) Solomon said, “**Tonight I will sleep with (my) ninety wives**, each of whom will get a male child who will fight for Allah's Cause.” On that, his companion (Sufyan said that his companion was an angel) said to him, “Say, “If Allah will (Allah willing).” But Solomon forgot (to say it). **He slept with all his wives, but none of the women gave birth to a child, except one who gave birth to a halfboy.** Abu Huraira added: The Prophet said, If Solomon had said, If Allah will (Allah willing), he would not have been unsuccessful in his action, and would have attained what he had desired. Once Abu Huraira added: Allah apostle said, “If he had accepted.” ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 561 -

“... Narrated Abu Huraira: Allah's Prophet Solomon who had **sixty wives**, once said, “**Tonight I will have sexual relation (sleep) with all my wives** so that each of them will become pregnant and bring forth (a boy who will grow into) a cavalier and will fight in Allah's Cause.” **So he slept with his wives and none of them (conceived and)**

delivered (a child) except one who brought a half (body) boy (deformed). Allah's Prophet said, If Solomon had said; 'If Allah Will,' then each of those women would have delivered a (would-be) cavalier to fight in Allah's Cause. (See Hadith No. 74 A, Vol. 4). ...”

Sahih Muslim, Book 015, Chapter 5, Number 4066 -

“... Abu Huraira reported that (Hadrat) **Sulaiman had sixty wives. He (one day) said: I will visit each one of them every night**, and every one of them will become pregnant and give birth to a male child who will be a horseman and fight in the cause of Allah. But (it so happened) that **none of them became pregnant except one, but she gave birth to an incomplete child**. Thereupon Allah's Messenger (may peace be upon him) said: Had he said Insha' Allah (if God so wills), then every one of them would have given birth to a child who would have been a horseman and fought in the cause of Allah. ...”

Sahih Muslim, Book 015, Chapter 5, Number 4067 -

“... Abu Huraira reported Allah's Prophet (may peace be upon him) as saying that Sulaiman b. Dawud, the Apostle of Allah, observed: **I will have an intercourse with seventy wives during the night**; all of them will give birth to a male child who will fight in the cause of Allah. His companion or the angel said to him: Say, “If God wills.” But he (Hadrat Sulaimin) did not say so, and he forgot it. And **none of his wives gave birth to a child, but one who gave birth to a premature child**. Allah's Messenger (may peace be upon him) said: Had he said Insha' Allah (if God so will). He would not have failed and his desire would have been materialised. ...”

Sahih Muslim, Book 015, Chapter 5, Number 4068 -

“... Abu Huraira reported this hadith from the Apostle of Allah (may peace be upon him) through another chain of transmitters. ...”

Sahih Muslim, Book 015, Chapter 5, Number 4069 -

“... Abu Huraira reported that Sulaiman b. Dawud said: **I will certainly have intercourse with seventy wives during the night**, and every wife amongst them will give birth to a child, who will fight in the cause of Allah. It was said to him: Say: Insha' Allah (God willing), but he did not say so and forgot it. **He went round them but none of them give birth to a child except one woman and that too was an incomplete person**. Upon this Allah's Messenger (may peace be upon him) said: If he had said “Insha' Allah.” he would not have failed, and his desire must have been fulfilled. ...”

Sahih Muslim, Book 015, Chapter 5, Number 4070 -

“... Abu Huraira reported Allah's Apostle (may peace be upon him) as saying that Sulaiman b. Dawud (once) said: **I will go round in the night to my ninety wives**, and every one of them will give birth to a child (who will grow up) as a horseman and fight in the cause of Allah His companions said to him: Say “Insha' Allah.” but he did not say Inshii' Allah. **He went round all of them but none of them became pregnant but one,**

and she gave birth to a premature child. And by Him in Whose hand is the life of Muhammad, if he had said, Insha' Allah (his wives would have given birth to the children who would all have grown up into horsemen and fought in the way of Allah). This hadith has been narrated on the authority of Abu Zinad with the same chain of transmitters with a variation of (these words): “Every one of them giving birth to a child, who would have fought in the cause of Allah.” ...”

[36] The death of Sulaiman, the wisest man who ever lived in death, fooling even the jinn???

Surah 34:14 (al-Hilali-Khan translation) -

“... [v.14] Then when **We decreed death for him [Sulaiman (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment. ...**”

Tafsir of al-Jalalayn on Surah 34:14 -

“... [34:14] And when We decreed for him, for **Solomon**, death, in other words, [when] **he died — he remained supported against his staff an entire year, while the jinn continued to toil in hard labour as was customary, unaware of his death, until [finally] when a termite ate through his staff, he fell to the ground [and was seen to be] dead — nothing indicated to them that he had died except a termite** (al-ard is the verbal noun from uridat al-khashaba, passive verbal form, **in other words, ‘it [the piece of wood] was eaten away by a termite [al-arada]’**) **that gnawed away at his staff** (read minsa’atahu or minsatahu, replacing the hamza with an alif, meaning a ‘staff’, so called because [when describing it one would say] yunsa’u biha, to mean it is used to repel or drive away [creatures]’). **And when he fell down, dead, the jinn realised, it became apparent to them, that** (an, is softened, in other words, annahum) **had they known the Unseen — comprising what was hidden from them in the way of Solomon being dead — they would not have continued in the humiliating chastisement, [in] that hard labour of theirs, [in which they continued] as they supposed him to be alive, which is in contrast to what they would have supposed had they known the Unseen and the fact that he had been there an entire year, judging by how much of the staff the termite had eaten through after his death; in other words, [they would not have continued in the humiliating chastisement] for a single day or even a single night [longer]. ...**”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses on Surah 34:14. -

“... **Allah tells us how Sulayman**, peace be upon him, **died and how Allah concealed his death from the Jinn who were subjugated to him to do hard labor. He remained leaning on his stick, which was his staff, as Ibn 'Abbas may Allah be pleased with him, Mujahid, Al-Hasan, Qatadah and others said. He stayed like that for a long time, nearly a year. When a creature of**

the earth, which was a kind of worm, ate through the stick, it became weak and fell to the ground. Then it became apparent that he had died a long time before. It also became clear to Jinn and men alike that the Jinn do not know the Unseen as they (the Jinn) used to imagine and tried to deceive people. This is what Allah says: (nothing informed them (Jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the Jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.) meaning, it became clear to the people that they (the Jinn) were lying. ...”

[37] Moses, their Prophet (supposedly Samuel, who is not actually named in the Qur'an), a king [Talut (Saul)] which was mocked at first for not being fit enough, a refusal to fight, being driven from their homes and children taken as captives, all turn away except a few [the Qur'an confuses the entry into the Promised Land (Canaan) with other events of King Saul, who was not even born until long after Joshua, Judges, and in the time of Samuel], a wooden box (Ark) and the Sakinah (actually the Shekinah glory), being carried by angels is the sign of King Talut's (Sauls) power to reign??? and the testing by a river by king Talut (Saul) for water drinkers [actually Gideon's history], the battle with Jalut (Goliath) in which the whole army advances to attack Jalut (Goliath), not merely David, and the total absence of Joshua in the whole thing:

Surah 2:246-252 (al-Hilali-Khan translation) -

“... [v.246] Have you not thought about the group of **the Children of Israel after (the time of) Musa (Moses)? When they said to a Prophet of theirs, “Appoint for us a king and we will fight in Allah's Way.”** He said, “Would you then refrain from fighting, if fighting was prescribed for you?” **They said, “Why should we not fight in Allah's Way while we have been driven out of our homes and our children (families have been taken as captives)?” But when fighting was ordered for them, they turned away, all except a few of them.** And Allah is All-Aware of the Zalimun (polytheists and wrong-doers). [v.247] And **their Prophet (Samuel) said to them, “Indeed Allah has appointed Talut (Saul) as a king over you.”** They said, “How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth.” He said: “Verily, Allah has chosen him above you and has increased him abundantly in knowledge and stature. And Allah grants His kingdom to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.” [v.248] **And their Prophet (Samuel) said to them: Verily! The sign of His kingdom is that there shall come to you At-Tabut (a wooden box), wherein is Sakinah[1] (peace and reassurance) from your Lord and a remnant of that which Musa (Moses) and Harun (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers.** [v.249] Then when Talut (Saul) set out with the army, he said: “Verily! Allah will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand.” Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: **“We have no power this day against Jalut (Goliath) and his hosts.”** But those who knew with certainty that they were going to meet Allah, said: “How often a small group overcame a mighty host by Allah's Leave?” And Allah is with As-Sabirun (the patient). [v.250] And **when they advanced to meet Jalut (Goliath) and his forces**, they invoked: “Our Lord! Pour forth on us patience, and set firm our feet and make us

victorious over the disbelieving people.” [v.251] **So they routed them** by Allah's Leave **and Dawud (David) killed Jalut (Goliath)**, and Allah gave him [Dawud (David)] the kingdom [after the death of Talut (Saul) and Samuel] and Al-Hikmah (Prophethood)[2], and taught him of that which He willed. And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief. But Allah is full of bounty to the 'Alamin (mankind, jinn and all that exists). [v.252] **These are the Verses of Allah, We recite them to you (O Muhammad) in truth**, and surely, you are one of the Messengers (of Allah)[1]. ...”

Tafsir of al-Jalalayn on Surah 2:246-252 -

“... [2:246] Have you not seen, **the story and the tale of**, the council, an assembly, of **the Children of Israel, after, the death of, Moses, when they said to a prophet of theirs, namely, Samuel, ‘Send, establish, for us a king, to unite us and to whom we can refer [matters], and we will fight, with him, in God’s way’**. He, the prophet, said, to them: ‘Might it be that (‘asaytum, or ‘asītum) if fighting is prescribed for you, you will not fight? (allā tuqātilū is the predicate of ‘asā, ‘might it be’; the interrogative is intended to confirm the expectation that follows [sc. that they will not fight]). They said, ‘Why should we not fight in God’s way, when **we have been expelled from our habitations and our children?’**, as a result of these latter being taken captive or killed, **that which they suffered at the hands of Goliath and his men**. The meaning is, ‘There is nothing to stop us fighting, provided the requirement [we demanded] is forthcoming’. God, exalted be He, says, Yet when fighting was prescribed for them, **they turned their backs, from fighting in cowardice, except a few of them, the ones that crossed the river with Saul (Tālūt)**, as will be mentioned; and God has knowledge of the evildoers, and will requite them accordingly. **The prophet then asked his Lord to send forth a king, and God responded by sending forth Saul.** [2:247] Then their prophet said to them, ‘**Verily God has raised up Saul for you as king**’ They said, ‘**How can he be king over us when we have better right than he to kingship, since he is not of the tribe of monarchs or that of prophets; he [Saul] was a tanner or a shepherd; seeing he has not been given amplitude of wealth?**’ which he can use to establish a kingdom. He, the prophet, said, to them, ‘God has chosen him over you, for kingship, and has increased him broadly, amply, in knowledge and body: at that time, he was **the most knowledgeable and the most handsome of all the Children of Israel, and the most perfect of character**. God gives the kingship to whom He will, in the way He does, and there can be no objection; and God is Embracing, in His bounty, Knowing, of those who deserve it. [2:248] And **their prophet said to them, after they had demanded a sign of his kingship: ‘The sign of his kingship is that there will come to you the Ark, a chest containing the images of the prophets, which God sent down to Adam, and which was handed down to them [sc. the Israelites], until the Amalekites seized it from them in battle**. They used to commence fighting invoking it before their enemy and marching behind it, as well as experience peacefulness in its presence, as God says: therein is a Spirit of Peace, reassurance for your hearts, from your Lord, and **a remnant of what the folk of Moses and the folk of Aaron left behind, which were Moses’s pair of sandals and his staff, Aaron’s turban, a measure (qafiz) of the manna that used to come down on them, and the**

pieces of the broken tablets, the angels bearing it (tahmiluhu l-malā'ikatu, the circumstantial qualifier referring to the subject of the verb ya'tiyakum, 'there will come to'). **Surely in that shall be a sign for you, of his kingship, if you are believers'. The angels bore it between the earth and the sky while they gazed at it, until finally they placed it before Saul. They then acknowledged his kingship and hastened to enlist in the [holy] struggle, and he chose seventy thousand of their young men. [2:249] And when Saul went forth with the hosts, from the Holy House [sc. Jerusalem], the heat was intense and so they asked him for water; he said, 'God will try, test, you, in order to distinguish the obedient among you from the disobedient, with a river, between Jordan and Palestine, whoever drinks of it, of its water, is not of me, is not of my followers, and whoever tastes it not, he is of me, except for him who scoops up with his hand' (ghurfa, or gharfa, 'a scoop'), satisfying himself therewith and not taking more, he is also of my followers. But they drank of it, when they reached it and saw that it was abundant, except a few of them, who restricted themselves to a scoop: it is reported that one scoop was enough for each man and his horse, and they numbered over three hundred; and when he crossed it, with those who believed, the ones who confined themselves to the one scoop, they, the ones that drank profusely, said, 'We have no power today against Goliath and his troops', that is, [no power] to fight them, and they were cowardly and did not cross it.** Those who thought, with certainty that, they would meet God, at the Resurrection, and these were the ones that crossed it, said, 'How often (kam, 'how', functions as a predicate, meaning kathīr, 'many') a little company, group of men, has overcome a numerous one, by God's leave, by His will; and God is with the patient', [providing them] with help and assistance. **[2:250] So, when they went forth against Goliath and his troops, facing them in military columns,** they said, 'Our Lord, pour out upon us patience, and make firm our feet, by strengthening our hearts for this struggle, and grant us victory over the disbelieving folk!' **[2:251] And they routed, they broke, them,** by the leave of God, by His will, and **David, who was among the ranks of Saul's army, slew Goliath; and God gave him, David, the kingship, over the Children of Israel, and Wisdom, prophethood after the death of Samuel and Saul, and the combination [of kingship and prophethood] had never come to anyone before him;** and **He taught him** such as He willed, of the manufacture of mail-coats and **the speech of birds.** Had God not repelled people some (ba'dahum, 'some', substitutes for [saying] ba'dan min al-nās, 'some people') by means of others the earth would have surely been corrupted, with idolaters defeating and slaying **Muslims,** and **mosques** being destroyed; but God is bounteous to all worlds, by repelling some by means of others. **[2:252] These, verses, are the verses of God We recite to you, O Muhammad (s), as narration, in truth,** and assuredly you are one of the Messengers [of God], the emphasis is made here with the particle inna [of innaka, 'surely you are'], with the remainder of the statement being a rebuttal of the disbelievers' saying, 'You are no Messenger'. ..."

[This Qur'anic passage is so convoluted from the actual historical events as described in the Scripture [KJB] that it is difficult to separate the events in its attempt to hijack actual history into a fabulous [fable] tale. For instance, the person who succeeded Moses,

as not Samuel, nor King Saul, but Joshua, son of Nun [Numbers 27:15-23; Deuteronomy 1:38, 3:28, 31:7,14,23, 34:9, the whole of the book of Joshua]. Additionally, after Joshua came many Judges in the land [see Book of Judges], then finally came Samuel [see the whole of 1 and 2 Samuel]. Thus there were several hundred years between Moses and Samuel/Saul/David. The Qur'an also seems to confuse the entering into the Promised Land (Canaan) [when they refused to fight, except a few [Joshua and Caleb; Numbers 13:30, 14:6,24,30,38, 26:25, 32:12; Deuteronomy 1:36; Joshua 14:14], at first, because of the false spies] with some other events in the time of Saul/David/Gideon.

Additionally, this Qur'anic passage mentions that the Israelites were expelled from their homes and some of their children taken captive, and it seems to imply that this was done during the time of Goliath. This is not recorded in Scripture [KJB], though Scripture [KJB] does say that an army went out to fight the Philistines, and the Israelites were smitten [beaten back], with 4,000 men being killed, wherein the called for the Ark to be brought forth [1 Samuel 4:2-7], and that didn't help them, and Saul was not yet anointed as king [1 Samuel 8:5, 9:1-27, 10:1-27, etc], for that did not happen until after the death of Eli [1 Samuel 4:18], and the Ark, ended up later [after its captivity in the hands of the Philistines for seven months; 1 Samuel 4:17, 5:1-2, 6:1], being in a single place [Kirjathjearim] for 20 years [1 Samuel 7:2]. Also, the Qur'an says that David was the first prophet/king, and yet according to Scripture king Saul, was a Prophet and King also before him [1 Samuel 10:6, 10:10-13, 11:15]. See also 1 Samuel 10:24, 11:12 in regards the peoples acceptance, rather than rejection, of Saul, as the Qur'an conversely states. It was only the children of Belial that rejected Saul, 1 Samuel 10:27. Please also take note that the Qur'an makes no mention of the captivity of the Ark, and absolutely reduces the Shekinah glory [the very presence of JEHOVAH God] to nothing more than a fuzzy feeling of 'acceptance and peace'. The entire history of the false idol Dagon is passed over as well as many hundreds of years of material [Joshua, Judges, Samuel, etc, etc].

Additionally ridiculous, is the keeping of Moses sandals and staff, and the mention [in the Tafsir] 'images' [pictures] of the prophets were in the Ark, which had been 'given' to Adam, and handed down to Moses. Talk about relic worship! Scripture is clear that it was to Moses that the directions for building the Ark and Tabernacle were given [Exodus 25:9,40; Numbers 8:4; Joshua 22:28; Hebrews 8:5, etc], of which later on God showed David/Solomon how to build the stone Temple [1 Chronicles 28:11-12, 18-19].

The Qur'an has king Saul leaving from the "Holy House", which they say is Jerusalem, but nowhere in Scripture [KJB] does it say that Saul came from Jerusalem to fight the Philistines.

The Qur'an then confuses the events with Gideon, with the events of Saul going out to attack the Philistines, with a test by the river, and it is amazing that the Tafsir even mentions specifically 300 men that remained to fight. Scripture [KJB] is clear that this was during the time of Gideon, long before King Saul came onto the stage of history, see Judges 7:1-25.

Then the Qur'an teaches that the whole army went out to fight Goliath, when Scripture [KJB] is clear that David went alone to slay Goliath, see 1 Samuel 17:1-58. It was single man combat, then afterwards when David [alone] had killed Goliath, that Israel overran the Philistines, but before that they were greatly afraid, 1 Samuel 17:11.

The Scripture [KJB] nowhere teaches that David knew any language of birds as the Qur'an teaches, let alone to be able to pass it on to Solomon.]

[38] The awesome looking Cave-men [being 3, 5 or 7 persons [who can be sure right???] and a 'dog' with outstretched paws, being the 4th, 6th, or 8th of them], remaining asleep in the Cave for 300 years (300 solar and add 9 lunar (309 Lunar)), then being awakened for a test of calculating how long the sleep was [this is 'Common Core math' right???], and oh, P.S., don't ever consult a Jew or Christian about this event...

Surah 18:9-27 (al-Hilali-Khan translation) -

“... [v.9] Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs? [v.10] (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave. They said: “Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!” [v.11] Therefore, **We covered up their (sense of) hearing (causing them to go in deep sleep) in the Cave for a number of years.** [v.12] **Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried.** [v.13] **We narrate unto you (O Muhammad) their story with truth:** Truly they were young men who believed in their Lord (Allah), and We increased them in guidance. [v.14] And We made their hearts firm and strong (with the light of Faith in Allah and bestowed upon them patience to bear the separation of their kith and kin and dwellings.) when they stood up and said: “Our Lord is the Lord of the heavens and the earth, never shall we call upon any ilah (god) other than him; if we did, we should indeed have uttered an enormity in disbelief.” [v.15] “These our people have taken for worship alihah (gods) other than Him (Allah). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allah.” [v.16] (The young men said to one another): “And when you withdraw from them, and that which they worship, except Allah, then **seek refuge in the Cave;** your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling).” [v.17] **And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the**

midst of the Cave. That is (one) of the Ayat (proofs, evidences, signs) of Allah. He whom Allah guides, he is the rightly guided; but he whom He sends astray, for him you will find no Wali (guiding friend) to lead him (to the right Path). [v.18] **And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.** [v.19]

Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: “How long have you stayed (here)?” They said: “We have stayed (perhaps) a day or part of a day.” They said: “You Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.” [v.20] “For, if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion; and in that case you will never be successful.” [v.21] **And thus We made their case known (to the people), that they might know that the Promise of Allah is true, and that there can be no doubt about the Hour.** (Remember) when they (the people of the city) disputed among themselves about their case, they said: “Construct a building over them; their Lord knows best about them;” (then) those who won their point said (most probably the disbelievers): “We verily shall build a place of worship over them.” [v.22] **(Some) say they were three, the dog being the fourth among them; and (others) say they were five, the dog being the sixth, – guessing at the unseen; (yet others) say they were seven, and the dog being the eighth. Say (O Muhammad): “My Lord knows best their number; none knows them but a few.”** So debate not (about their number) except with the clear proof (which We have revealed to you). **And consult not any of them (people of the Scripture – Jews and Christians) about (the affair of) the people of the Cave.** [v.23] And never say of anything, “I shall do such and such thing tomorrow.” [v.24] Except (with the saying), “If Allah will!” And remember your Lord when you forget and say: “It may be that my Lord guides me unto a nearer way of truth than this.” [v.25] **And they stayed in their Cave three hundred (solar) years, adding nine (for lunar years).** (Tafsir Al-Qurtubi) [v.26] Say: “Allah knows best how long they stayed. With Him is (the knowledge of) the Unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no Wali (Helper, Disposer of affairs, Protector) other than Him, and He makes none to share in His Decision and His Rule.” [v.27] **And recite what has been revealed to you (O Muhammad) of the Book (the Qur'an) of your Lord** (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). **None can change His Words**, and none will you find as a refuge other than Him.” ...”

Tafsir of al-Jalalayn on Surah 18:19,22,25 -

“... [18:19] And so, just as We did with them that which We have mentioned, it was that We aroused them, We awakened them, that they might question one another, concerning their state and the length of their stay [in the cave]. One of them said, ‘How long have you tarried?’ They said, ‘We have tarried a day, or part of a day’: [he said this] because they had entered the cave at sunrise and were awakened at sunset, and so they thought that it was [the time of] sunset on the day of their entry. Then, they said, unsure about this [fact], ‘Your Lord knows

best how long you have tarried. Now send one of you with this silver coin of yours (read bi-warqikum or bi-wariqikum) **to the city — which is said to be the one now called Tarsus (Tarasūs)** — and let him see which is the purest food, that is, which of the foods of the city is the purest, and [let him] bring you a supply thereof. Let him be careful and not make anyone aware of you.

[18:22] They will say, that is, [some of] those disputing the number of the youths [of the cave] at the time of the Prophet (s), in other words, some of these will say that they [the youths] were: **‘Three; their dog the fourth of them’; and they, some [others] among them, will say, ‘Five; their dog the sixth of them’ — both of these sayings were those of the Christians of Najrān — guessing at random, in other words, out of supposition, not having been present with them [at the time], and this [statement ‘guessing at random’] refers back to both sayings, and is in the accusative because it is an object denoting reason, in other words, [they said this] for the reason that they were [merely] supposing it. And they, that is, the believers, will say, ‘Seven; and their dog the eighth of them’ (the sentence is [part of] the subject clause, the predicate of which is the adjectival qualification of sab‘a, ‘seven’ [namely, thāminuhum, ‘the eighth of them’] with the additional wāw [wathāminuhum], which is said to be for emphasis, or an indication that the adjective is [semantically] attached to that which it is qualifying). The qualification of the first two sayings as being ‘random’, but not the third, is proof that [the latter] is the satisfactory and correct [number]. Say: ‘My Lord knows best their number, and none knows them except a few’: Ibn ‘Abbās said, ‘I am [one] of these “few” [described]’, and he mentioned that they were seven. So do not contend concerning them except with an outward manner [of contention], [except] with that which has been revealed to you, **and do not question concerning them, do not ask for opinions [from], any of them, [from] the People of the Scripture, the Jews.** The people of Mecca asked him [the Prophet] about the story of the People of the Cave, and so he said to them, ‘I will tell you about it tomorrow’, but without adding [the words], ‘If God wills’ (inshā’a’ Llāhu) and so the following was revealed:” **[18:25]** And they tarried in the Cave three hundred (read [with tanwīn] thalāthami’atin) years (sinīn is an explicative supplement to thalāthami’atin, ‘three hundred’): these three hundred years in the case of the People of the Cave were solar years; but for [the number of] lunar ones, the Arabs add nine years thereto, and this is mentioned in His saying: and add nine, that is, nine years; in other words three hundred solar years, while three hundred and nine lunar ones.” ...”**

[39] The dead man [apparently it is supposed to be Ezra [who according to one Tafsir al-Qurtubi was carried captive to Babylon], or some other, as the Tafsirs are convoluted], that was dead for 100 years, then raised to life again, and given a pop quiz by Allah about how long the man was dead for [how would he know, for according to the Scripture [KJB] the dead know not anything [Job 14:21; Ecclesiastes 9:5,6,10, etc], duh!]:

Surah 2:259 (al-Hilali-Khan translation) -

“... [v.259] Or like the one who passed by a town and it had tumbled over its roofs. he said: “Oh! How will Allah ever bring it to life after its death?” So Allah caused him to

die for a hundred years, then raised him up (again). He said: “How long did you remain (dead)?” He (the man) said: “(Perhaps) I remained (dead) a day or part of a day”. He said: “Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh”. When this was clearly shown to him, he said, “I know (now) that Allah is Able to do all things.” ...”

Tafsir of al-Jalalayn on Surah 2:259 -

“... [2:259] **Or, did you see, such as he, Ezra ('Uzayr),** who (the kāf of ka'lladhī, 'such as he who', is extra) **passed by a city, namely, the Holy House [sc. Jerusalem], riding on an ass and carrying with him a basket of figs and a cup of juice, [a city] that was fallen down, collapsed, upon its turrets, its roof tops: after Nebuchadnezzar had destroyed it; he said, 'How (annā means kayfa, 'how') shall God give life to this now that it is dead?',** challenging the power of the exalted One, so God made him die, and remain dead for, a hundred years, then he raised him up, brought him back to life to show him how this could be done; He, God, said, 'How long have you tarried?', been here?; he said, 'I have tarried a day, or part of a day', because he fell asleep before noon, and was made dead and then brought back to life again at sunset, and thus he thought it was a day's sleep; He said, 'Nay; you have tarried a hundred years. Look at your food, the figs, and drink, the cup of juice, it has not spoiled, despite the length of time (the final hā' of yatasannah, 'to spoil', is said to belong to the original root, s-n-h; but it is also said to be silent, in which case the root would be s-n-y; a variant reading omits the final hā'); and look at your ass, how it is, and he saw that it had died, and all that remained were its withered white bones. We did this so that you would know and, so that We would make you a sign, of [the truth of] the Resurrection, for the people. And look at the bones, of the ass, how We shall set them up, how We shall raise them back to life (nunshiruhā, or nanshiruhā, derived from the two expressions, nashara and anshara; a variant reading has nunshizuhā, meaning 'How We shall move it and make it stand'); and then clothe them with flesh', and when he looked at it, he saw that [the bones] had been reconstituted and clothed with flesh, and that the Spirit had been breathed into it, making it bray. So, when it was made clear to him, as a result of witnessing it, he said, 'I know (a variant reading for a'lam, 'I know', has [the imperative] i'lam, 'know!'), thus making it a command from God), with the knowledge of direct vision, that God has power over all things'. ...”

Tafsir of al-Qurtubi on Surah 2:259 -

“... Or the one who passed by a town which had fallen into ruin? “Aw” (or) is a conjunction which has its normal meaning here. According to al-Kasa'i and al-Farra' it refers back to the “What about ... ?” in the previous Ayat. A “qarya” (town) is called that because people gather (qara) in it. **Najiyya ibn Ka'b, Qatada, Ibn 'Abbas, ar-Rabi', 'Ikrima and ad-Dahhak said, “The one who passed by the town was 'Uzayr.’” Wahb ibn Munabbih, 'Abdullah ibn 'Ubayd and 'Abdullah ibn Bakr said that it was Irmiya', who was a Prophet.**

Ibn Ishaq said that Irmiya' is al-Khidr. Ibn 'Atiyya said that that was also his position. If al-Khidr is Irmiya', it is not improbable since al-Khidr has been alive from the time of Musa until now according to the sound position on that which will be talked about in Surat al-Kahf Mujahid said that he was an unnamed man of the tribe of Israel. An-Naqqash said that it is said that he was the servant of Lut. Al-Qutaybi has one statement saying that it is Shu'ayb and the one who restored it to life after it was ruined was Kushik al-Farisi and that the town is Jerusalem as stated by Wahb ibn Munabbih, Qatada, ar-Rabi' ibn Anas and others. The story goes that Jerusalem had been destroyed by Nebuchadnezzar and the Israelites taken in captivity to Babylon. 'Uzayr was one of them. He was one of the scholars of the Israelites. He went out one day for something he needed to Dayr Hizqal on the banks of the Tigris. He stopped under the shade of a tree. He tied his donkey up in the shade of the tree and then went around the town and did not see anyone living there. It was fallen down and deserted. He said, "How can Allah restore this to life when it has died?" It is said that it was the town from which thousands fled out of fear of death referred to earlier in 2:243. Ibn Zayd said that. Ibn Zayd said that it was those people who left their homes in thousands in fear of death and Allah told them, "Die!" A man passed by their decayed bones and stopped to look and said, "How can Allah restore this to life when it has died?" Allah caused him to die a hundred years. Ibn 'Atiyya, however, says that this position of Ibn Zayd is contrary to the words of the ayat since the ayat mentions a town fallen into ruin. In the expression fallen into ruin (khawiyatun 'ala 'urushiha) the word 'urush means roofs of houses and what is set up for the sake of shade or shelter. The expression means that the roofs fell in and then the walls fell in on top of them. That is what as-Suddi says and at-Tabari prefers it. Others said that it simply means that the place was uninhabited while the houses were still standing and the expression simply means "empty". He asked, 'How can Allah restore this to life when it has died?' This means: "by what means and method?" The literal meaning of the expression is about bringing the town back to life by restoring its inhabitants and prosperity, as one uses the expression today for the cities which are unlikely to be re-inhabited. Allah made a greater example than what the asker had intended by his question: actually bringing the dead to life. Ibn 'Atiyya said that the question does not imply doubt about the power of Allah Almighty to bring the town to life. It is ignorance of the way in which it could occur. **Allah caused him to die a hundred years then brought him back to life. A year ('am) is called that because it is the amount of time it takes for the sun to "swim" ('ama) around the celestial sphere. The literal meaning of this Ayat is to make someone die by removing their ruh from their body.** In the story behind this Ayat, it is related that Allah sent a king to refurbish it and renew it so that it was complete when the speaker was revived. It is said that seventy years after his death Allah sent a Persian king called Kushk who refurbished it in thirty years. Then He asked, 'How long have you been here?' There is disagreement about the one who asked this. It is said that it was Allah Almighty. It is said that the man heard an unseen voice. It is said that it was Jibril or a Prophet or a believing man of the people who saw him. The most apparent position is that it was Allah because of the rest of the ayat. Allah knows best. He replied, 'I have been here a day or part of a day.' This is what he thought and so he was not lying

when he said it. **Ibn Jurayj, QaHida and ar-Rabi' said that Allah made him die in the morning and then raised him up before sunset so that he thought that it was the same day. When he saw the remaining sun, he was afraid that he had lied in saying, "a day," so he added "or part of a day." He was told that he had been there a hundred years and he saw how the town was flourishing and its trees and buildings as evidence of that. Look at your food and drink- it has not gone bad - It is said that his food and drink consisted of green figs and grapes, which he had gathered from the trees of the town he passed by, and a skin of wine. The words "it has not gone bad" mean that it had not changed over the years. A lot is said about the derivation of this word "gone bad" and it comes down to either "your food has not been changed by drying up" or "it has not been changed by the passage of years," and so has remained fresh, and look at your donkey Wahb ibn Munabbih said, "Look at how we re-connect its bones and bring it to life bit by bit." It is related that Allah brought it to life by re-connecting its bones and then clothing them in flesh. Then an angel came and breathed the spirit into it and the donkey stood up and brayed. This is what most commentators say.**

Wahb and ad-Dahhak also said that it can mean: look at your donkey standing, untouched after a hundred years. so We can make you a Sign for all mankind. A sign of resurrection after death. He was still the age he had been when he died and his sons and grandsons were old men. **'Ikrima said that he was forty when he died. 'Ali said that his wife was pregnant when he left and that he was fifty. He returned to his family after his resurrection. Ibn 'Abbas related, "When Allah brought 'Uzayr to life and he mounted his donkey and rode to his home, he did not recognise people nor did they recognise him. He found an old blind woman in his house who was the mother of the household. This woman had been 20 when 'Uzayr left. He asked her, 'Is this Uzayr's house?' She said, 'Yes!' and wept and then said, Uzayr left us in such and such a year.' He said, 'I am 'Uzayr.' She said, Uzayr has been gone for a hundred years.' He replied, 'Allah made me die for a hundred years and then brought me to life again.' She said, "Uzayr was someone whose supplication for the sick and afflicted was answered. Ask Allah to restore my sight to me.' He prayed to Allah and wiped her eyes with his hand and she was healed where she was as if she had been released. She said, 'I testify that you are 'Uzayr!' She went to the assembly of the tribe of Israel, which included a son of 'Uzayr's, who was one hundred and twenty-eight years old, and his grandsons who were old men. She said, 'People! By Allah, this is 'Uzayr!' His son went to him with the people and his son said, 'My father had a black mole like the crescent moon between his shoulders.' He saw it and knew that it was 'Uzayr.'" Look at the bones- how We raise them up and clothe them in flesh.'** "Raise them up" is read as nunshizuhii by the Kufans and Ibn 'Amir and nunshiruha by everyone else. In either case it means to bring to life. It is as if death rolls up the bones and limbs and revivification and joining the limbs together is like spreading them out and opening them up (nashara) again. If it is read nashaza it means an elevated place and the verb means to raise. Makki: says that this gives the picture of the bones rising to one another. When it had become clear to him, he said, 'Now I know that Allah has power over all things.' Some say that he meant that he saw it with his own eyes and some say that it means that he understood it. Makki: said that he reported that he had witnessed the

power of Allah to bring the dead to life and had certainty of that by witnessing its occurrence. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses on Surah 2:259 -

“... (Or like the one who passed by a town in ruin up to its roofs) to the Ayah above by using 'or'. **Ibn Abi Hatim recorded that 'Ali bin Abi Talib said that the Ayah [2:259] meant 'Uzayr. Ibn Jarir also reported it, and this explanation was also reported by Ibn Jarir and Ibn Abi Hatim from Ibn 'Abbas, Al-Hasan, Qatadah, As-Suddi and Sulayman bin Buraydah.** Mujahid bin Jabr said that the Ayah refers to a man from the Children of Israel, and **the village was Jerusalem, after Nebuchadnezzar destroyed it and killed its people.** (in ruin) means, it became empty of people. Allah's statement , (up to its roofs) indicates that the roofs and walls (of the village) fell to the ground. **'Uzayr stood contemplating about what had happened to that city, after a great civilization used to inhabit it.** He said, (Oh! How will Allah ever bring it to life after its death) because of the utter destruction he saw and the implausibility of its returning to what it used to be. Allah said, (So Allah caused him to die for a hundred years, then raised him up (again).) **The city was rebuilt seventy years after the man ('Uzayr) died, and its inhabitants increased and the Children of Israel moved back to it. When Allah resurrected 'Uzayr after he died, the first organ that He resurrected were his eyes, so that he could witness what Allah does with him, how He brings life back to his body. When his resurrection was complete, Allah said to him, meaning through the angel, (“How long did you remain (dead)”’ He (the man) said: “(Perhaps) I remained (dead) a day or part of a day.”)** The scholars said that since the man died in the early part of the day and Allah resurrected him in the latter part of the day, when he saw that the sun was still apparent, he thought that it was the sun of that very day. He said, (“Or part of a day.” **He said: “Nay, you have remained (dead) for a hundred years,** look at your food and your drink, they show no change.”) He had grapes, figs and juice, and he found them as he left them; neither did the juice spoil nor the figs become bitter nor the grapes rot . (And look at your donkey!), “How Allah brings it back to life while you are watching.” (And thus We have made of you a sign for the people) that Resurrection occurs. (Look at the bones, how We Nunshizuha) meaning, collect them and put them back together. In his Mustadrak, Al-Hakim, recorded that Kharijah bin Zayd bin Thabit said that his father said that the Messenger of Allah read this Ayah, (how We Nunshizuha.) Al-Hakim said; **“Its chain is Sahih** and they (Al-Bukhari and Muslim) did not record it.” The Ayah was also read, “Nunshiruha” meaning, bring them back to life, as Mujahid stated. (And clothe them with flesh.) **As-Suddi said, “'Uzayr observed the bones of his donkey, which were scattered all around him to his right and left , and Allah sent a wind that collected the bones from all over the area. Allah then brought every bone to its place, until they formed a full donkey made of fleshless bones. Allah then covered these bones with flesh, nerves, veins and skin. Allah sent an angel who blew life in the donkeys' nostrils, and the donkey started to bray by Allah's leave.” All this occurred while 'Uzayr was watching,** and this is when he proclaimed, (He said, “I know (now) that Allah is

able to do all things,") meaning, "I know that, and I did witness it with my own eyes. Therefore, I am the most knowledgeable in this matter among the people of my time." ..."

[Ezra didn't live during the time of the Babylonian captivity. Jeremiah, Ezekiel and Daniel did. However, Ezra was alive during the reign of the Persian-Media kingdom, when Artaxerxes I Longimanus [Macrocheir] was ruling [even in his 7th Year and later], see Ezra 7 & 10, whole chapters, as well as Nehemiah 8, whole chapter. Ezra was never resurrected for a little while in Scripture [KJB].]

[40] Ibrahim, and a tiny faith, and the demonstration of the 4 birds (peacock, eagle, raven and cock [rooster], or was it a peacock, dove, crow and cock [rooster], or was it a peacock, dove, crane, and cock [rooster], etc), which Ibrahim was told to cut up, and place their parts on various hills, and he kept the heads near him, and when he was told by Allah to summon them, all the parts whisked through the air [magically] and put themselves back together and became alive again:

Surah 2:260 (al-Hilali-Khan translation) -

"... [v.260] And (remember) when Ibrahim (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allah) said: "Do you not believe?" He [Ibrahim (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: **"Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste.** And know that Allah is All-Mighty, All-Wise. ..."

Tafsir of al-Jalalyn on Surah 2:260 -

"... [2:260] And, mention, when Abraham said, 'My Lord show me how You give life to the dead,' He, God, exalted be He, said, to him, 'Why, do you not believe?', in My power to revive; God asks him this even though He knows of his belief in this [power], as a response to his request, and so that the ones listening will know the purpose [of the request]; 'Yes,', I do believe, he said, 'but, I ask You, so that my heart may be re-assured', [so that it may be] at peace, through direct vision, in addition to that [certainty] which is sought through logical reasoning. Said He, **"Take four birds,** and twist them to you (sirhunna, or surhunna), turn them towards you, **cut them up and mix together their flesh and feathers, then set a part of them on every hill, in the land around you, then summon them, to you, and they will come to you in haste.** And know that God is Mighty, that nothing is beyond Him, Wise', in His actions. **Abraham took a peacock, an eagle, a raven and a cock and did with them as has been mentioned, but kept their heads with him. He called them, and all the parts began to fly back together, combining until they were whole and returning to their heads.** ..."

Tafsir of al-Qurtubi on Surah 2:260 [sections throughout] -

"... It is agreed that Prophets are protected from major wrong actions and

minor ones which are vile by consensus. Doubt of this sort is not permissible for the Prophets. It constitutes disbelief. The Prophets agree on Resurrection. Allah reported that Shaytan has no way against His Prophets and awliyli '. He said, "You have no authority over any of My slaves." (15:42) If he has no power over them, how could he make them doubt?

It is said that they were **a cock, a peacock, a dove and a crow**. Ibn Ishaq mentioned that from some scholars. Mujahid, Ibn Jurayj 'Ata' ibn Yasar and Ibn Zayd said that. **Ibn 'Abbas said it was a crane instead of a crow**, and elsewhere **an eagle in place of the dove**. **Ibrahim took these birds as he was commanded and slaughtered them and then cut them into small pieces. He mixed their flesh together with the blood and feathers so that they were all jumbled together and then put parts of that mixture on each mountain. He stood where he could see those pieces while he kept the heads of the birds in his hand. Then he said, "Come by Allah's permission," and those parts flew and the blood flew to the blood and feathers to feathers until they were as they had been at first but headless. Then he repeated the call and they ran to him until their heads were placed on their bodies and they flew away by Allah's permission.** Az-Zajjaj said that it means: "put a piece of each on each mountain." The words "~urhunna ilayka" (train them to yourself) may mean make them incline to you but are also said to mean "cut them up". Ibn 'Abbas, Mujahid, Abfi 'Abda and al-Anbari said that. Ibn Ishaq said that the expression comes from Syriac. Ad-Dahhak, 'Ikrima, and Ibn 'Abbas in another transmission said that it means "cut" in Nabatean. It is said that it means "to make them incline to you". It is said that there is something elided and the sense is: make them incline to you and then cut them up. ..."

[41] All parts of man's flesh and bones decays in death except the immortal, indestructible coccyx [hey I didn't make this stuff up] -

Sahih al-Bukhari, Volume 6, Book 60, Number 338 -

"... Narrated Abu Huraira: The Prophet said, "Between the two blowing of the trumpet there will be forty." The people said, "O Abu Huraira! Forty days?" I refused to reply. They said, "Forty years?" I refused to reply and added: **Everything of the human body will decay except the coccyx bone (of the tail) and from that bone Allah will reconstruct the whole body.** ..."

Sahih al-Bukhari, Volume 6, Book 60, Number 457 -

"... Narrated Al—Amash: Abu Huraira said, "Allah's Apostle said, 'Between the two sounds of the trumpet, there will be forty.' Somebody asked Abu Huraira, "Forty days?" But he refused to reply. Then he asked, "Forty months?" He refused to reply. Then he asked, "Forty years?" Again, he refused to reply. Abu Huraira added. "Then (after this period) Allah will send water from the sky and then the dead bodies will grow like vegetation grows, **There is nothing of the human body that does not decay except one bone; that is the little bone at the end of the coccyx of which the human body will be recreated on the Day of Resurrection.**" (See Hadith No. 338) ..."

Sahih Muslim, Book 041, Chapter 26, Number 7055 -

“... Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Between the two blowings of the trumpet (there would be an interval of forty). They said: Abu Huraira, do you mean forty days? He said: I cannot say anything. They said: Do you mean forty months? He said: I cannot say anything. They said: Do you mean forty years? He said: I cannot say anything. Then Allah would cause the water to, descend from the sky and they (people) will sprout like vegetable. **The only thing in a man which would not decay would be one bone (spinal chord) from which the whole frame would be reconstituted on the Day of Resurrection. ...**”

Sahih Muslim, Book 041, Chapter 26, Number 7056 -

“... **Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The earth would consume every son of Adam except his spinal chord from which his body would be reconstituted (on the Day of Resurrection). ...**”

Sahih Muslim, Book 041, Chapter 26, Number 7057 -

“... Abu Huraira reported so many ahadith from Allah's Apostle (may peace be upon him) and amongst these one was this that Allah's Messenger (may peace be upon him) said: **There is a bone in the human being which the earth would never consume and it is from this that new bodies would be reconstituted (on the Day of Resurrection). They said: Allah's Messenger, which bone is that? Thereupon he said: It is the spinal bone. ...**”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... (And look at the bones, how We bring them together and clothe them with flesh.) (2:259) **In the Two Sahihs it is narrated by way of Al-A`mash from Abu Salih, from Abu Hurayrah that the Prophet said, (All of the Sons of Adam (men) will decay except for the bone of coccyx (tailbone). From it he (man) was created and by it he will be reconstructed.) ...**”

[42] Musa, the many callings unto the Lord, the frustrating peoples, and the almost not slaughtered bright yellow Cow [not too old and not too young now...], so we can lay the smack down on the dead man:

Surah 2:67-71 (al-Hilali-Khan translation) -

“... [v.67] And (remember) when Musa (Moses) said to his people: “Verily, **Allah commands you that you slaughter a cow.**” They said, “Do you make fun of us?” He said, “I take Allah's Refuge from being among Al-Jahilun (the ignorant or the foolish).” [v.68] They said, “**Call upon your Lord for us that He may make plain to us what it is!**” He said, “He says, 'Verily, **it is a cow neither too old nor too young, but (it is) between the two conditions**', so do what you are commanded.” [v.69] They said, “**Call upon your Lord for us to make plain to us its colour.**” He said, “He says, '**It is a yellow cow, bright in its colour, pleasing the beholders.**'” [v.70] They said, “**Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike.**”

And surely, if Allah wills, we will be guided.” [v.71] He [Musa (Moses)] said, “**He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.'**” They said, “Now you have brought the truth.” **So they slaughtered it though they were near to not doing it.**” [v.72] And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allah brought forth that which you were hiding. [v.73] **So We said: “Strike him (the dead man) with a piece of it (the cow).”** Thus Allah brings the dead to life and shows you His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand. ...”

[Wow! They have no idea why they were to slaughter the cow. They resisted in doing it. They even got the wrong colour [bright yellow] compared to the Scripture [KJB]. Then they smacked the dead [murdered] man with it!!! Muhammad/Allah hate the “blood” atonement. They reject the sacrifice of Jesus. Yet, without “blood” there is no remission of sins.]

The Scriptures [KJB]:

Numbers 19:1 KJB - And the LORD spake unto Moses and unto Aaron, saying,

Numbers 19:2 KJB - This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a **red heifer without spot, wherein is no blemish, and upon which never came yoke:**

Numbers 19:3 KJB - And ye shall give her unto Eleazar the priest, that **he may bring her** forth without the camp, and one shall **slay her** before his face:

Numbers 19:4 KJB - And Eleazar the priest shall take of **her blood** with his finger, and sprinkle of **her blood directly before the tabernacle of the congregation seven times:**

Numbers 19:5 KJB - And one shall **burn the heifer** in his sight; **her skin, and her flesh, and her blood, with her dung, shall he burn:**

Numbers 19:6 KJB - And the priest shall take **cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.**

Numbers 19:7 KJB - Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

Numbers 19:8 KJB - And he that **burneth her** shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

Numbers 19:9 KJB - And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: **it is a purification for sin.**

Numbers 19:10 KJB - And **he that gathereth the ashes of the heifer** shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

Deuteronomy 21:1 KJB - If one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him:

Deuteronomy 21:2 KJB - Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain:

Deuteronomy 21:3 KJB - And it shall be, that the city which is next unto the slain man, even the elders of that city shall take **an heifer, which hath not been wrought with, and which hath not drawn in the yoke;**

Deuteronomy 21:4 KJB - And the elders of that city shall bring down **the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:**

Deuteronomy 21:5 KJB - And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be tried:

Deuteronomy 21:6 KJB - And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley:

Deuteronomy 21:7 KJB - And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

Deuteronomy 21:8 KJB - Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And **the blood shall be forgiven them.**

Deuteronomy 21:9 KJB - **So shalt thou put away the guilt of innocent blood from among you,** when thou shalt do that which is right in the sight of the LORD.

Hebrews 9:13 KJB - For if the blood of bulls and of goats, and **the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:**

Hebrews 9:14 KJB - How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Hebrews 9:22 KJB - And almost all things are by the law purged with blood; and **without shedding of blood is no remission.**

[43] Islamic Adam and Hawwa [Islamic Eve, not mentioned by name in the Qur'an] and Iblis [Satan] and the serpent were sent down from Islamic Heavenly Paradise to earth in differing locations for each:

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... Ibn Abi Hatim narrated that Ubayy bin Ka'b said that the Messenger of Allah said, (Allah created Adam tall, with thick hair, just as a date tree with full branches. When Adam ate from the forbidden tree, his cover fell off, and the first thing that appeared was his private area. When he saw his private area, he ran away in Paradise and his hair got caught in a tree. He tried to free himself and Ar-Rahman called him, 'O Adam! Are you running away from Me' When Adam heard the words of Ar-Rahman (Allah), he said, 'No, O my Lord! But I am shy.')

Adam remained in Paradise for an Hour

Al-Hakim recorded that Ibn 'Abbas said, “Adam was allowed to reside in Paradise during the time period between the 'Asr (Afternoon) prayer, until sunset. “ Al-Hakim then commented this is “Sahih according to the Two Shaykhs (Al-Bukhari and Muslim), but they did not include it in their collections. “Also, Ibn Abi Hatim recorded Ibn 'Abbas saying, **“Allah sent Adam to earth to an area called, Dahna, between Makkah and At -Ta'if . “Al-Hasan Al-Basri said that Adam was sent down to India, while Hawwa' was sent to Jeddah. Iblis was sent down to Dustumaysan, several miles from Basra. Further, the snake was sent down to Asbahan. This was reported by Ibn Abi Hatim.** Also, Muslim and An-Nasa'i recorded that Abu Hurayrah said that the Messenger of Allah said, (Friday is the best day on which the sun has risen. On Friday, Allah created Adam, admitted him into Paradise, and expelled him from it.)

If one asks, “If the Paradise that Adam was thrown out of was in heaven, as the majority of the scholars assert , then is it possible for Iblis to enter Paradise, although he was expelled from it by Allah's decision (when he refused to prostrate before Adam)” Basically, the response to this would be that the Paradise which Adam was in, was in the heavens, not on the earth, as we explained in the beginning of our book Al-Bidayah wan-Nihayah. The majority of scholars said that Shaytan was originally prohibited from entering Paradise, but there were times when he sneaked into it in secret. For instance, the Tawrah stated that Iblis hid inside the snake's mouth and entered Paradise. Some scholars said that it is possible that Shaytan led Adam and Hawwa' astray on his way out of Paradise. Some scholars said that he led Adam and Hawwa' astray when he was on earth, while they were still in heaven, as stated by Az-Zamakhshari. Al-Qurtubi mentioned several beneficial Hadiths here about snakes and the ruling on killing them. ...”

[44] The clear Qur'an?

Surah 6:114 (al-Hilali-Khan translation) -

“... [Say (O Muhammad)] “Shall I seek a judge other than Allah while it is He Who has sent down unto you the Book (the Qur'an), explained in detail.””

Surah 11:1 (al-Hilali-Khan translation) -

“... ... (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allah) Who is All-Wise Well-Acquainted (with all things). ...”

Surah 12:1 (al-Hilali-Khan translation) -

“... ... These are the Verses of the Clear Book (the Qur'an that makes clear the legal and illegal things, laws, a guidance and a blessing. ...”

Surah 16:89 (al-Hilali-Khan translation) -

“... ... And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims). ...”

Surah 27:1 (al-Hilali-Khan translation) -

“... ... These are Verses of the Qur'an, and (it is) a Book (that makes things) clear: ...”

Surah 41:3 (al-Hilali-Khan translation) -

“... A Book, whereof the Verses are explained in detail – a Qur'an in Arabic for people who know. ...”

Surah 57:9 (al-Hilali-Khan translation) -

“... It is He Who sends down manifest Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad) that He may bring you out from darkness into light. And verily, Allah is to you full of kindness, Most Merciful. ...”

[44A] The Islamic Scholars say, the Qur'an is not so clear:

Qur'an, Al-Hilali-Khan translation, Appendix I, Glossary, Page 877 -

“... **Mutashabihat: Qur'anic Verses which are not clear and are difficult to understand.** ...”

Twenty Three Years (Bisl O Seh Sal): A Study of the Prophetic Career of Mohammad by ALI DASHTI (189~1981-2), page 41 PDF [pages 47-48 Book] -

“... {P#47} ... The Qur'an contains sentences which are incomplete and not fully intelligible without the aid of commentaries; foreign words, unfamiliar Arabic words, and words used with other than the normal meaning; adjectives and verbs inflected without observance of the concords of gender and number; illogically and ungrammatically applied pronouns which sometimes have no referent; and predicates which in rhymed passages are often remote from the subjects. These and other such aberrations in the language have given scope to critics who deny the Qur'an's {P#48}

eloquence. ...”

Gerd R. Puin, the worlds foremost authority on Qur'anic paleography, *Lester. Toby* (January 1999). *What Is the Koran? Atlantic Monthly. ISSN 1072-7825*. Retrieved 5 November 2014. - <http://www.theatlantic.com/magazine/archive/1999/01/what-is-the-koran/304024/> -

“... GERD-R. Puin speaks with disdain about the traditional willingness, on the part of Muslim and Western scholars, to accept the conventional understanding of the Koran. “The Koran claims for itself that it is 'mubeen,' or 'clear,’” he says. “But if you look at it, you will notice that every fifth sentence or so simply doesn't make sense. Many Muslims—and Orientalists—will tell you otherwise, of course, but the fact is that a fifth of the Koranic text is just incomprehensible. This is what has caused the traditional anxiety regarding translation. If the Koran is not comprehensible—if it can't even be understood in Arabic—then it's not translatable. People fear that. And since the Koran claims repeatedly to be clear but obviously is not—as even speakers of Arabic will tell you—there is a contradiction. Something else must be going on.” ...”

[45] Given in Arabic???

The Qur'an, in several places, claims to be given in Arabic alone:

Surah 12:2 (al-Hilali-Khan translation) -

“... **Verily, We have sent it down as an Arabic Qur'an in order that you may understand.** ...”

Surah 13:37 (al-Hilali-Khan translation) -

“... And thus have **We sent it (the Qur'an) down to be a judgment of authority in Arabic.** Were you (O Muhammad) to follow their (Vain) desires after the knowledge which has come to you, then you will not have any Wali (protector) or Waq (defender) against Allah. ...”

Surah 14:4 (al-Hilali-Khan translation) -

“... And **We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them.** Then Allah misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise. ...”

Surah 16:103 (al-Hilali-Khan translation) -

“... And indeed We know that they (polytheists and pagans) say: “It is only a human being who teaches him (Muhammad).” The tongue of the man they refer to is foreign, while **this (the Qur'an) is a clear Arabic tongue.** ...”

Surah 19:97 (al-Hilali-Khan translation) -

“... **So We have made this (the Qur'an) easy in your own tongue (O Muhammad), only that you may give glad tidings to the Muttaqun** (the pious – See V.2:2), and

warn with it in the Ludd[2] (most quarrelsome) people. ...”

Surah 20:113 (al-Hilali-Khan translation) -

“... **And thus We have sent it down as a Qur'an in Arabic**, and have explained therein in detail the warnings, in order that they may fear Allah, or that it may cause them to have a lesson from it (or to have the honour for believing and acting on its teachings). ...”

Surah 26:193 (al-Hilali-Khan translation) -

“... **In the plain Arabic language.** ...”

Surah 39:28 (al-Hilali-Khan translation) -

“... **An Arabic Qur'an**, without any crookedness (therein) in order that they may avoid all evil which Allah has ordered them to avoid, fear Him and keep their duty to Him. ...”

Surah 41:3,44 (al-Hilali-Khan translation) -

“... [v.3] **A Book whereof the Verses are explained in detail – a Qur'an in Arabic for people who know.** ... [v.44] **And if We had sent this as a Qur'an in a foreign language (other than Arabic), they would have said: “Why are not its verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?”** Say: “It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand).” ...”

Surah 42:7 (al-Hilali-Khan translation) -

“... **And thus We have revealed to you (O Muhammad) a Qur'an in Arabic that you may warn the Mother of the Towns (Makkah [Mecca]) and all around it**, and warn (them) of the Day of Assembling of which there is no doubt: when a party will be in Paradise (those who believed in Allah and followed what Allah's Messenger brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allah and followed not what Allah's Messenger brought them).[1] ...”

Surah 43:3 (al-Hilali-Khan translation) -

“... **Verily, We have made it a Qur'an in Arabic that you may be able to understand (its meanings and its admonitions).** ...”

Surah 44:58-59 (al-Hilali-Khan translation) -

“... [v.58] **Certainly, We have made this (Qur'an) easy in your tongue, in order that they may remember.** [v.59] Wait then (O Muhammad); verily, they (too) are waiting. ...”

Surah 46:12 (al-Hilali-Khan translation) -

“... And before this was the Scripture of Musa (Moses) as a guide and a mercy. **And this is a confirming Book (the Qur'an) in the Arabic language**, to warn those who do wrong, and as glad tidings to the Muhsinun (good-doers. See the footnote of V.9:120). ...”

However, when the details are looked at more closely, of the very words used in the written manuscripts for the Qur'an, we find that there are many words which are not of Arabic origin:

Some [as Arthur Jeffrey, Al-Suyuti [107 words listed], Sheikh Ibrahim Al-Ibiary, Usama Dakdok, etc] have stated, and shown that, currently, there are some [est.] 275 non-Arabic words in the manuscripts underlying the Qur'anic texts.

The Islamic Encyclopedia, pages 8222-8223:

“... the annotators found no embarrassment to commit that there are many non-Arabic words intruded into the quran text from languages as: Hebrew, Indian, Persian, Ethiopian, Barbarian, Romanian, Coptic, Greek, and Syrian ...”

Some selected words are given in origin as:

Acadian:

1. Adam = man or mankind. The correct Arab word: Basharan
2. Eden = garden. The correct Arab word: Janna.

Aramaic:

3. Qiyama = resurrection.

Assyrian:

4. Abraham/Ibrahim - a name. The correct Arab equivalent: Abu Raheem.

Egyptian:

5. Pharaoh = king or potentate (also a title). Used 84 times in the Quran.

Ethiopic:

6. Malak = angel (2/33)

Greek:

7. Iblis - corruption of the Greek word diabolos = devil.
8. Injil - corruption of the Greek word eua(n)ggelion = Gospel.

Hebrew:

9. Ahbar = teacher.
10. Darasa = to find the deepest meanings of the scriptures by exact and thorough studies.
11. Furqan (also used in Syriac, pwrqn) = to make free, salvation.
12. Issa or Isa = Esau (brother of the patriarch Jacob). The Quran says it means Jesus. Correct Arab for Jesus: Yeshuwa.
13. Jahannam (Gehinnom or Gehenna) = originally the valley of Hennom or Hinnom near Jerusalem, intensely used for Pagan (Baal) sacrifices to fire, and it therefore later gave the name to Hell.
14. Jannatu Adn = paradise, Garden of Eden (today reckoned by science to have been in south Iraq – if it ever existed).
15. Malakut = reign, the country of Allah/God. NB: No original Arab word ends with -ut.
16. Masani = repetition.
17. Maun = to find sanctuary.
18. Rabbani = teacher.
19. Sabt = day of rest (Sabbath).
20. Sakinat = [like Shekinah] the presence of God.
21. Tabut = ark.
22. Taghut = mistake.
23. orah (Taurat) = Jewish holy scriptures, the Torah.
24. Tufan = deluge

There also are Hebrew words like; heber, sakinah, maoon, turat, jehannim.

Persian:

25. Firdaus = the highest or 7. Heaven. Correct Arab: Jannah.
26. Haroot or Harut = Persian name for angel. Also see “Maroot”.
27. Hoor = disciple. Correct Arab: Tilmeeth.
28. Jinn = good or bad demon. Correct Arab: Ruh.
29. Maroot or Marut = Persian name for angel. May in reality be the Hindu god of the wind.
30. Sirat = path. Correct Arab: Altareeq.

Syriac

31. 2/50 furqaan (original Hebrew?) - from pwrqn, Syriac = Salvation.
32. 52/29 kaahin - from khn, Syriac = “priest” - meaning a pagan soothsayer or diviner (69/47).
33. 3/45 mashihi = “the Christ”.
34. 57/12 muhaymin - from mhymn’, Syriac = “the faithful”.
35. 21/87 nuun - (title used for Jonah (Yunus)), from nwn, Syriac = “fish”.
36. 2/85 qiaama - from qymt, Syriac = “resurrection”. (also 2/113, numerous times).
37. 5/85 qissiis - from qshysh, Syriac = “Christian priest”.
38. 4/85 **Qur’an** - from qyrn, Syriac = “scriptural lesson” or “reading”. (also MANY other places).
39. 3/73 rabbinic - from rbn, Syriac = “perceptor, doctor.” (also 5/48, 5/68).
40. 16/102 ruuh al-qudus, from rwh.qwdsh’, Syriac = “Holy Spirit”.
41. 20/80 tuur - from t.wr’, Syriac = “mountain”.

There also are Syriac words like; taboot, tag hoot, zakat, malakout.

Others have seen/noted the following:

- **Tafaq'a** is a **Romanian** word means intended to do, as in The Heights chapter (Surat Al-A'raf) 22
- **Al-toar** is a **Syrian** word means the mountain, as in the Cow chapter (Surat Al-Baqarah) 63
- **Al-Raq'im** is a **Romanian** word means the tablet as in The Cave chapter (Surat Al-Kahf) 9
- **Ta-Ha** is a **Hebrew** word as in Ta-Ha chapter
- **Senin** is a **Hebrew** word means beautiful
- **As-Sijil** is a **Persian** word means the book as in the Prophets chapter (Surat Al-Anbiya') 104
- **Al-Istabrek** is a **Persian** word means the thick as in The Smoke chapter (Surat Ad-Dukhan) 53
- **Al-Soundos** is an **Indian** word means the thin curtain as in The Smoke chapter (Surat Ad-Dukhan) 53
- **Sariah** is a **Greek** word means a small river as in Mary chapter (Surat Maryam) 24
- **Meshkat** is an **Ethiopian** word means a niche in the wall as in the light chapter (Surat An-Nur)
- **Jouhan'm** is a **Hebrew** word means the hell as in the Spoils of War (Surat Al-Anfal) 36
- **Al-Zakât** is a **Hebrew** word means the tax from money
- **Sajjâl** is a **Persian** word means the stony mud
- **Ad-Durie** is an **Ethiopian** word means a shinning planet
- **Nashet-Al lail** is an **Ethiopian** word means wake up by night as in The One wrapped in Garments chapter (Surat Al-Muzzammil) 6
- **'keflain** is an **Ethiopian** word means two folds as the iron chapter (Surat Al-Hadid) 28
- **Al-Q'swara** is an **Ethiopian** word means the lion as in The One Enveloped chapter (Surat Al-Muddathir) 51
- **Al-Melah Al-Okhra** is a **Coptic** word means the first religion as in Saad chapter (Surat saad) 7
- **'Wara'hom** is a **Coptic** word means behind them as in The Cave chapter (Surat Al-

Kahf)

- **'Bata'nha** is a **Coptic** word means its external look as in The Most Gracious chapter(Surat Ar-Rahman) 54
- **Uho'd** is a **Hebrew** word means one
- **As-Sam'd** is a **Hebrew** word means inclusive of all characters
- **Abareeq'** is a **Persian** word means vessels as in The Event chapter (Surat Al-Waqi'ah) 18
- **'Injeel** is a **Greek** words means annunciation
- **Tabout'** is a **Coptic** word means a box
- **Saradeq'** is a **Persian** word means a tent
- **Surah** is a **Syrian** word means a book chapter
- **Al-Ferdous** is a **Persian** word means the garden
- **'At-Taghout** is an **Ethiopian** word means the opposites
- **'Mao'un** is a **Hebrew** word means the pot

Others have noted:

rujz: 'a wrath' is a non-Arabic word of **Syriac** origin

Osjodo: 'worship' is a non-Arabic word of **Aramaic** origin

Those are only a few examples of the non-Arabic foreign words included in the Qur'an, as cited by various online/internet sources.

[46] The Testimony of Jesus:

The Testimony of Jesus says:

The Home Missionary, September 1, 1892, “Ye Are My Witnesses” -

“... The Saviour has said, He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him He says again, And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. **Mohammedanism has its converts in many lands, and its advocates deny the divinity of Christ. Shall this faith be propagated, and the advocates of truth fail to manifest intense zeal to overthrow the error, and teach men of the pre-existence of the only Saviour of the world? O how we need men who will search and believe the**

word of God, who will present Jesus to the world in his divine and human nature, declaring with power and in demonstration of the Spirit, that there is none other name under heaven given among men, whereby we must be saved. O how we need believers who will now present Christ in life and character, who will hold him up before the world as the brightness of the Father's glory, proclaiming that God is love! {HM, September 1, 1892 par. 4} ...”

The false angel Jibril:

Galatians 1:6 KJB - I marvel that ye are so soon removed from him that called you into the grace of Christ unto **another gospel**:

Galatians 1:7 KJB - **Which is not another**; but there be some that trouble you, and would pervert the gospel of Christ.

Galatians 1:8 KJB - But though we, **or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.**

Galatians 1:9 KJB - As we said before, so say I now again, **If any man preach any other gospel unto you than that ye have received, let him be accursed.**

2 Corinthians 11:13 KJB - For such are **false apostles, deceitful workers, transforming themselves into the apostles of Christ.**

2 Corinthians 11:14 KJB - And **no marvel; for Satan himself is transformed into an angel of light.**

2 Corinthians 11:15 KJB - Therefore **it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.**

[01] Jibril of the Qur'an:

The Jibril of the Qur'an, is the one which “brought” the Qur'an, another “gospel”, as well as the teaching of the “7” heavens [and earths], all of which is in direct contradiction to the Scriptures [KJB]:

2 Corinthians 12:2 KJB - I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such **an one caught up to the third heaven.**

2 Corinthians 12:3 KJB - And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

2 Corinthians 12:4 KJB - How that **he was caught up into paradise**, and heard unspeakable words, which it is not lawful for a man to utter.

Surah 2:97-98 (al-Hilali-Khan translation) -

“... [v.97] Say (O Muhammad): “**Whoever is an enemy to Jibrael (Gabriel) (let him**

die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's Permission, confirming what came before it [i.e. the Taurat (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers. [v.98] “Whoever is an enemy to Allah, His Angels, His Messengers, Jibrael (Gabriel) and Mikael (Michael), then verily, Allah is an enemy to the disbelievers.” ...”

Surah 97:4 (al-Hilali-Khan translation) -

“... Therein descend the angels **and the Ruh [Jibril (Gabriel)]** by Allah's Permission with all Decrees, ...”

Surah 16:102 (al-Hilali-Khan translation) -

“... Say (O Muhammad) **Ruh-ul-Qudus [Jibril (Gabriel)] has brought it (the Qur'an) down from your Lord** with truth, that it may make firm and strengthen (the Faith of) those who believe, and **as a guidance and glad tidings** to those who have submitted (to Allah as Muslims). ...”

Surah 26:192-193 (al-Hilali-Khan translation) -

“... [v.192] And truly, **this (the Qur'an) is a revelation from the Lord** of the 'Alamin (mankind, jinn and all that exists), [v.193] **Which** the trustworthy **Ruh [Jibril (Gabriel)] has brought down ...”**

Surah 53:4-21 (al-Hilali-Khan translation) -

“... [v.4] It is only a Revelation revealed. [v.5] **He has been taught (this Qur'an) by one mighty in power [Jibril (Gabriel)]**. [v.6] **One free from any defect in body and mind then he (Jibril – Gabriel in his real shape as created by Allah) rose and became stable.** [v.7] **While he [Jibril (Gabriel)] was in the highest part of the horizon,** (Tafsir Ibn Kathir) [v.8] **Then he [Jibril (Gabriel)] approached and came closer,** [v.9] And was at a distance of two bows' length or (even) nearer. [v.10] **So (Allah) revealed to His slave [Muhammad through Jibril (Gabriel)] whatever He revealed.** [v.11] **The (Prophet's) heart lied not in what he (Muhammad) saw.** [v.12] Will you then dispute with him (Muhammad) about what he saw [during the **Mi'raj**: (Ascent of the Prophet to the **seven** heavens)' [1] [v.13] And indeed he (Muhammad) saw him [Jibril (Gabriel)] at a second descent (i.e. another time). [v.14] Near Sidrat-ul-Muntaha (a lote-tree of the utmost boundary over the **seventh** heaven beyond which none can pass). [v.15] Near it is the Paradise of Abode. [v.16] When that covered the lote-tree which did cover it! [1] [v.17] The sight (of Prophet Muhammad) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it). [v.18] Indeed he (Muhammad) did see of the Greatest Signs, of his Lord (Allah). [v.19] Have you then considered **Al-Lat, and Al-'Uzza** (two idols of the pagan Arabs) [2] [v.20] **and Manat** (another idol of the pagan Arabs), **the other third?** [v.21] Is it for you the males and for Him the females? ...”

Tafsir of Ibn Kathir on Surah 23:44 -

“... Ibn 'Abbas stated. Allah also aided him with **RuhAl-Qudus, and that refers to**

Jibril. ...”

Tafsir of Ibn Kathir on Surah 26:193-194 -

“... The proof that Jibril is the Ruh Al-Qudus is the statement of Ibn Mas'ud in explanation of this Ayah. This is also the view of Ibn 'Abbas, Muhammad bin Ka'b, Isma'il bin Khalid, As-Suddi, Ar-Rabi' bin Anas, 'Atiyah Al-'Awfi and Qatadah.

Additionally, Allah said, (Which the trustworthy Ruh (Jibril) has brought down. Upon your heart (O Muhammad) that you may be (one) of the warners) **(26:193-194). ...”**

[02] The 'Jibril' of the Qur'an, when he ascends to “Allah”, in a “day” it is as “50,000 years”:

Surah 70:4 (al-Hilali-Khan translation) -

“... The angels and the Ruh [Jibril (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years. ...”

[03] Muhammad, used to supplicate his “Allah” of the angels (kabalistic, gnostic names of angels, 'Israfil, etc', and a misuse of Michael [Jesus, Uncreated]), teach false history of Abraham, and introduce manmade commandments:

Tafsir of Ibn Kathir -

“... It is recorded in the Sahih that whenever the Messenger of Allah would wake up at night , he would supplicate, (O Allah, Lord of Jibril, Mika'il and Israfil, Creator of the heavens and earth and Knower of the seen and the unseen! You judge between Your servants regarding what they differ in, so direct me to the truth which they differ on, by Your leave. Verily, You guide whom You will to the straight path.) ...”

Tafsir of Ibn Kathir -

“... Sa'id bin Mansur said that 'At tab bin Bashir informed us from Khasif, from Mujahid who said, “The Prophet Ibrahim supplicated, (and show us our Manasik) Jibril then came down, took him to the House and said, 'Raise its foundations. 'Ibrahim raised the House's foundations and completed the building. Jibril held Ibrahim's hand, led him to As-Safa and said, 'This is among the rituals of Allah. ' He then took him to Al-Marwah and said, 'And this is among the rituals of Allah. ' He then took him to Mina until when they reached the 'Aqabah, they found Iblis standing next to a tree. Jibril said, 'Say Takbir (Allah is the Great) and throw (pebbles) at him. ' Ibrahim said the Takbir and threw (pebbles at) Iblis. Iblis moved to the middle Jamrah, and when Jibril and Ibrahim passed by him, Jibril said to Ibrahim, 'Say Takbir and throw at him. 'Ibrahim threw at him and said Takbir. The devious Iblis sought to add some evil acts to the rituals of Hajj, but he was unable to succeed. Jibril took Ibrahim's hand and led him to Al-Mash'ar Al-Haram and 'Arafat and said to him, 'Have you 'Arafta (known, learned) what I showed you' thrice. Ibrahim said, 'Yes I did.” Similar statements were reported from Abu Mijlaz and Qatadah. a (129. "Our Lord! Send amongst them a Messenger of their own, who shall recite unto them Your verses and instruct them in the Book (this Qur'an), and purify them. Verily, You are the Mighty, the Wise.”) ...”

The Scripture [KJB] says:

Colossians 2:18 KJB - Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

Colossians 2:19 KJB - And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

Colossians 2:20 KJB - Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

Colossians 2:21 KJB - (Touch not; taste not; handle not;

Colossians 2:22 KJB - Which all are to perish with the using;) after the commandments and doctrines of men?

Colossians 2:23 KJB - Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

[04] The Qur'an in several places overtly says that it is not of satanic origin, and that Muhammad is not a 'madman', which is direct contrast to the Scriptures:

Surah 81:19-25 (al-Hilali-Khan translation) -

“... [v.19] **Verily, this is the Word (this Qur'an brought by) a most honourable messenger [Jibril (Gabriel), from Allah to Prophet Muhammad].** [v.20] Owner of power, (and high rank) with (Allah), the Lord of the Throne, [v.21] Obeyed (by the angels in the heavens) and trustworthy. [v.22] **And (o people) your companion (Muhammad) is not a madman.** [v.23] And indeed **he (Muhammad) saw him [Jibril (Gabriel)] in the clear horizon (towards the east).** [v.24] And he (Muhammad) withholds not a knowledge of the Unseen. [v.25] And **it (the Qur'an) is not the word of the outcast Shaitan (Satan).** ...”

[05] Jibril of the Qur'an teaches, instantaneous reward after death, in certain instances:

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 468 paragraph 698 -

“... When the affair of B. Qurayza was disposed of, Sa'd's wound burst open and he died a martyr therefrom.

Mu'adh b. Rifa al-Zuraqi told me: Anyone you like from the men of my people told me that **Gabriel came to the apostle** when Sa'd was taken, in the middle of the night wearing an embroidered turban, and said, **'O Muhammad, who is this dead man for whom the doors of heaven have been opened and at whom the throne shook?'** The apostle got up quickly dragging his garment as he went to Sa'd and found him already

dead. ...”

Yet the Scriptures [KJB] teach:

Ecclesiastes 9:5 KJB - For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

Ecclesiastes 9:6 KJB - Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

Ecclesiastes 9:10 KJB - Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

Job 21:32 KJB - Yet shall he be brought to the grave, and shall remain in the tomb.

Job 14:21 KJB - His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.

Job 21:23 KJB - One dieth in his full strength, being wholly at ease and quiet.

Job 21:24 KJB - His breasts are full of milk, and his bones are moistened with marrow.

Job 21:25 KJB - And another dieth in the bitterness of his soul, and never eateth with pleasure.

Job 21:26 KJB - They shall lie down alike in the dust, and the worms shall cover them.

[06] The Jibril of the Qur'an is a liar, and a cruel despiser of God's creatures:

Sahih al-Bukhari, Volume 4, Book 54, Number 539 -

“... Narrated Abu Talha: The Prophet said, “**Angels do not enter a house which has either a dog or a picture in it.**” ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 540 -

“... Narrated 'Abdullah bin 'Umar: **Allah's Apostle ordered that the dogs should be killed.** ...”

Sahih Muslim, Book 024, Chapter 19, Number 5248 -

“... Maimuna reported that one morning Allah's Messenger (may peace be upon him) was silent with grief. Maimuna said: Allah's Messenger, I find a change in your mood today. **Allah's Messenger** (may peace be upon him) **said: Gabriel had promised me that he would meet me tonight, but he did not meet me.** By Allah, he never broke his

promises, and Allah's Messenger (may peace be upon him) spent the day in this sad (mood). Then it occurred to him that there had been **a puppy** under their cot. He commanded and it was turned out. He then took some water in his hand and sprinkled it at that place. When it was evening **Gabriel met him** and he said to him: you promised me that you would meet me the previous night. He said: **Yes, but we do not enter a house in which there is a dog or a picture. Then on that very morning he commanded the killing of the dogs until he announced that the dog kept for the orchards should also be killed**, but he spared the dog meant for the protection of extensive fields (or big gardens). ...”

Sunan an Nasa'i, Volume 5, Book 42, Chapter 9, Number 4281 -

“... **4281.** It was narrated that Az-Zuhri said: “Ibn As-Sabbaq said: “Maimunah told me that **Jibril**, peace be upon him, said to the Messenger of Allah: **'We (Angels) do not enter a house in which there is a dog or a picture.'** **The next day the Messenger of Allah commanded that all dogs be killed, even small dogs.**” (Sahih) ...”

Sunan an Nasa'i, Volume 5, Book 42, Chapter 9, Number 4282 -

“... **4282.** It was narrated from Ibn 'Umar that **the Messenger of Allah commanded that dogs be killed**, except those which were exempted. (Sahih) ...”

Sunan an Nasa'i, Volume 5, Book 42, Chapter 9, Number 4283 -

“... **4283.** Salim bin 'Abdullah narrated that his father said: **“I heard the Messenger of Allah raise his voice with the command to kill dogs. All dogs were to be killed except dogs used for hunting or herding livestock.”** (Sahih) ...”

Sunan an Nasa'i, Volume 5, Book 42, Chapter 9, Number 4284 -

“... **4284.** It was narrated from Ibn 'Umar that **the Messenger of Allah commanded that all dogs be killed** except dogs used for hunting or herding livestock. (Sahih) ...”

Sunan an Nasa'i, Volume 5, Book 42, Chapter 11, Number 4287 -

“... **4287.** It was narrated that Abu Talhah said: **“The Messenger of Allah said: 'The angels do not enter a house in which there is a dog or a picture.'”** (Sahih) ...”

Sunan an Nasa'i, Volume 5, Book 42, Chapter 11, Number 4288 -

“... **4288. Maimunah, the wife of the Prophet, narrated:** “The Messenger of Allah was upset one morning and Maimunah said to him: **'O Messenger of Allah, you look upset today.'** He said: **'Jibril**, peace be upon him, **had promised to meet me last night but he did not come, and by Allah, he never failed to keep an appointment.'** The day passed, then **he thought of a puppy that was beneath a table of ours. He ordered that it be taken out**, then he took some water in his hand and sprinkled it over the place where it had been. **That evening, Jibril**, peace be upon him, **came and met him. The Messenger of Allah said to him: 'You promised to meet me last night.'** He said: **'Yes, but we do not enter a house in which there is a dog or a picture.'**”

The next day the Messenger of Allah commanded that dogs be killed.” (Sahih) ...”

God's Holy Angels, never lie, according to Scripture [KJB]:

Psalms 103:20 KJB - Bless the LORD, ye **his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.**

Scripture [KJB] says, that God cares for the life of His creatures and is never cruel:

Proverbs 12:10 KJB - **A righteous man regardeth the life of his beast:** but the tender mercies of **the wicked are cruel.**

Matthew 10:29 KJB - Are not two sparrows sold for a farthing? and **one of them shall not fall on the ground without your Father.**

Luke 12:6 KJB - Are not five sparrows sold for two farthings, and **not one of them is forgotten before God?**

Acts 17:25 KJB - Neither is worshipped with men's hands, as though he needed any thing, seeing **he giveth to all life, and breath, and all things;**

2 Peter 2:14 KJB - Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

2 Peter 2:15 KJB - **Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;**

2 Peter 2:16 KJB - But was **rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.**

Numbers 22:22 KJB - And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him.

Numbers 22:23 KJB - And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and **Balaam smote the ass**, to turn her into the way.

Numbers 22:24 KJB - But the angel of the LORD stood in a path of the vineyards, a wall being on this side, and a wall on that side.

Numbers 22:25 KJB - And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and **he smote her again.**

Numbers 22:26 KJB - And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

Numbers 22:27 KJB - And when the ass saw the angel of the LORD, she fell down under Balaam: and **Balaam's anger was kindled, and he smote the ass with a staff.**

Numbers 22:28 KJB - And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that **thou hast smitten me these three times?**

Numbers 22:29 KJB - And Balaam said unto the ass, Because thou hast mocked me: **I would there were a sword in mine hand, for now would I kill thee.**

Numbers 22:30 KJB - And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

Numbers 22:31 KJB - Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

Numbers 22:32 KJB - And the angel of the LORD said unto him, **Wherefore hast thou smitten thine ass these three times?** behold, I went out to withstand thee, because **thy way is perverse before me:**

Numbers 22:33 KJB - And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

Satan loves to destroy God's creatures for no reason, other than hatred, for he is cruelty personified:

Job 1:12 KJB - And **the LORD said unto Satan**, Behold, **all that he hath is in thy power**; only upon himself put not forth thine hand. **So Satan went forth from the presence of the LORD.**

Job 1:16 KJB - While he was yet speaking, there came also another, and said, **The fire of God is fallen from heaven, and hath burned up the sheep**, and the servants, and **consumed them**; and I only am escaped alone to tell thee.

[07] The first time Muhammad received communication from this 'Jibril', he was alone in the cave Hira, and he was absolutely terrified, and he understood it to be demonic and forceful [not free will], and he ran back to his home shivering, and it was not until his wife Khadija [Catholic] and Waraqua [Catholic] told him it was a “holy” spirit, Gabriel. It is very interesting that once Waraqua died, the 'inspiration' of Muhammad also ceased, for a time, that is until Muhammad decided to kill himself, by throwing himself off of a mountain, and then 'Jibril' showed up again.

Sahih al-Bukhari, Volume 1, Book 1, Number 3 -

“... Narrated 'Aisha: (the mother of the faithful believers) The commencement of the

Divine Inspiration to Allah's Apostle was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. **He used to go in seclusion in the cave of Hira where he used to worship (Allah alone)** continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again till **suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, "I do not know how to read. The Prophet added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous."** (96.1, 96.2, 96.3) Then Allah's Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, **"I fear that something may happen to me."** Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones." **Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the PreIslamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Apostle described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out."** Allah's Apostle asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." **But after a few days Waraqa died and the Divine Inspiration was also paused for a while.** Narrated Jabir bin 'Abdullah Al-Ansari while talking about the period of pause in revelation reporting the speech of the Prophet **"While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).'** And then Allah revealed the following Holy Verses (of Quran): **'O you (i.e. Muhammad)! wrapped up in garments! Arise and warn (the people against Allah's Punishment),... up to 'and desert the idols.'** (74.1-5) After this the revelation started coming strongly, frequently and regularly." ..."

Sahih al-Bukhari, Volume 1, Book 1, Number 3 -

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like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, "I do not know how to read. The Prophet added, **"The angel caught me (forcefully) and pressed me so hard that I could not bear it any more.** He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon **he caught me again and pressed me a second time till I could not bear it any more.** He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon **he caught me for the third time and pressed me,** and then released me and said, 'Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous.'" (96.1, 96.2, 96.3) Then Allah's Apostle returned with the Inspiration and **with his heart beating severely.** Then **he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over** and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones." Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the PreIslamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Apostle described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while. Narrated Jabir bin 'Abdullah Al-Ansari while talking about the period of pause in revelation reporting the speech of the Prophet "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran): 'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn (the people against Allah's Punishment),... up to 'and desert the idols.' (74.1-5) After this the revelation started coming strongly, frequently and regularly." ..."

Sahih al-Bukhari, Volume 4, Book 54, Number 461 -

"... Narrated Jabir bin 'Abdullah: that he heard the Prophet saying, "The Divine Inspiration was delayed for a short period but suddenly, as I was walking, I heard a voice in the sky, and when I looked up towards the sky, to my surprise, **I saw the angel who had come to me in the Hira Cave, and he was sitting on a chair in between the sky and the earth. I was so frightened by him that I fell on the ground** and came to my

family and said (to them), **'Cover me! (with a blanket), cover me!'** Then Allah sent the Revelation: "O, You wrapped up (In a blanket)! (Arise and warn! And your Lord magnify And keep pure your garments, And desert the idols." (74.1-5) ..."

Sahih al-Bukhari, Volume 4, Book 55, Number 605 -

"... Narrated 'Aisha: The Prophet returned to Khadija while his heart was beating rapidly. She took him to Waraqa bin Naufal who was a Christian convert and used to read the Gospels in Arabic Waraqa asked (the Prophet), "What do you see?" When he told him, Waraqa said, "That is the same angel whom Allah sent to the Prophet) Moses. Should I live till you receive the Divine Message, I will support you strongly." ..."

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 105-107 paragraphs 152-154 -

[page 105 paragraph 152] "... Wahb b. Kaisan told me that 'Ubayd said to him: Every year during the month the apostle would pray in seclusion and give food to the poor that came to him. And when he completed the month and returned from his seclusion, first of all before entering his house he would go to the Ka'ba and walk around it seven times or as often as it pleased God; then he would go back to his house until in the year when God sent him, in the month of **[page 105-106 paragraph 152-153]** Ramadan in which God willed concerning him what He willed of His grace, the apostle set forth to Hira as was his wont, and his family with him. When it was the night on which God honoured him with his mission and showed mercy on His servants thereby, **Gabriel brought him the command of God. 'He came to me,' said the apostle of God, 'While I was asleep, with a coverlet of brocade whereon was some writing, and said, "Read!" I said, "What shall I read?" He pressed me with it so tightly that I thought it was death; then he let me go and said, "Read!" I said, "What shall I read?" He pressed me with it again so that I thought it was death; then he let me go and said "Read!" I said, "What shall I read?" He pressed me with it the third time so that I thought it was death and said "Read!" I said, "What then shall I read?" – and this I said only to deliver myself from him, lest he should do the same to me again. He said:**

“Read in the name of the Lord who created,
Who created man of blood coagulated.
Read! The Lord is the most beneficent,
Who taught by the pen,
Taught that which they knew not unto me.” [1]

So I read it, and he departed from me. And I awoke from my sleep, and it was as though these words were written on my heart. (T. [1150] Now none of God's creatures was more hateful to me than an (ecstatic) poet or a man **possessed**: I could not even look at them. I thought, Woe is me poet or **possessed** – Never shall Quraysh say this of me! **I will go to the top of the mountain and throw myself down that I may kill myself and gain rest. So I went forth to do so and then) when I was midway on the mountain, I heard a voice from heaven saying, “O Muhammad! thou art the apostle of God and I am Gabriel.”** I raised my head towards heaven to see (who was speaking), and lo, Gabriel in the form of a man with feet astride the horizon, saying, “O Muhammad! thou

art the apostle of God and I am Gabriel.” I stood gazing at him (T. and that turned me from my purpose) moving neither forward nor backward; then I began to turn my face away from him, but towards whatever region of the sky I looked, I saw him as before. And I continued standing there, neither advancing nor turning back, until Khadija sent her messengers in search of me and they gained the high ground above Mecca and returned to her while I was standing in the same place; then he parted from me and I from him, returning to my family. **And I came to Khadija and sat by her thigh and drew close to her. She said, “O Abu'l-Qasim, [2] where hast thou been? By God, I sent my messengers in search of thee, and they reached the high ground above Mecca and returned to me.” (T. I said to her, “Woe is me poet or possessed.” She said, “I take refuge in God from that O Abu'l-Qasim. God would not treat you thus since he knows your truthfulness, your great trustworthiness, your fine character, and your kindness. This cannot be, my dear. Perhaps [page 106-107 paragraph 153-154. [1] Surah 96:1-5, [2] The kunya or 'name of honour' of Muhammad.] you did see something.” “Yes, I did,” I said.) Then I told her of what I had seen; and she said, “Rejoice, O son of my uncle, and be of good heart. Verily, by Him in whose hand is Khadija's soul, I have hope that thou wilt be the prophet of this people.”’ Then she rose and gathered her garments about her and set forth to her cousin Waraqa b. Naufal b. Asad b. 'Abdu'l-'Uzza b. Qusayy, who had become a Christian and read the scriptures and learned from those that follow the Torah and the Gospel. And when she related to him what the apostle of God told her he had seen and heard, Waraqa cried, 'Holy! Holy! Verily by Him in whose hand is Waraqa's soul, if thou hast spoken to me the truth, O Khadija, there hath come unto him the greatest Namus (T. meaning Gabriel) who came to Moses aforetime, and lo, he is the prophet of this people. Bid him be of good heart.' So Khadija returned to the apostle of God and told him what Waraqa had said. (T. and that calmed his fears somewhat.) And when the apostle of God had finished his period of seclusion and returned (to Mecca), in the first place he performed the circumambulation of the Ka'ba, as was his wont. While he was doing it, Waraqa met him and said, 'O son of my brother, tell me what thou hast seen and heard.' The apostle told him, and Waraqa said, 'Surely, by Him in whose hand is Waraqa's soul, thou art the prophet of this people. There hath come unto thee the greatest Namus, who came unto Moses. Thou wilt be called a liar, and they will use thee despitefully and cast thee out and fight against thee. Verily, if I live to see that day, I will help God in such wise as He knoweth.' Then he brought his head near to him and kissed his forehead; and the apostle went to his own house. (T. Waraqa's words added to his confidence and lightened his anxiety.)**

Isma'il b. Abu Hamik, a freedman of the family of al-Zubayr, **told me on Khadija's authority that she said to the apostle of God, 'O son of my uncle, are you able to tell me about your visitant, when he comes to you?' he replied that he could, and she asked him to tell her when he came. So when Gabriel came to him, as he was wont, the apostle said to Khadija, 'This is Gabriel who has just come to me.' 'Get up, O son of my uncle,' she said, 'and sit by my left thigh'. The apostle did so, and she said, 'Can you see him?' 'Yes,' he said. She said, 'Then turn round and sit on my right thigh.' He did so, and she said, 'Can you see him?' When he had done this she again asked if he could see him, and when he said yes, she disclosed her form and cast aside her veil while the apostle was sitting in her lap. Then she said, 'Can you see him?' And he replied, 'No.' She said, 'O son of my uncle, rejoice and be of**

good heart, by God he is an angel and not a satan.'

I told 'Abdullah b. Hasan this story and he said, 'I heard my mother Fatima, daughter of Husayn, talking about this tradition from Khadija, but as I heard it she made the apostle of God come inside her shift, and thereupon Gabriel departed, and she said to the apostle of God, "This verily is an angel and not a satan." ..."
[page 107 paragraph 154]

[08] 'Jibril' taught predestination, and unscientific ideology about birth:

Sahih al-Bukhari, Volume 4, Book 55, Number 549 -

“... Narrated Abdullah: Allah's Apostle, the true and truly inspired said, “(as regards your creation), **every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for an other forty days, and then a piece of flesh for an other forty days.** Then Allah sends an angel to write four words: He writes his deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in religion). Then the soul is breathed into his body. So a man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses, and so he starts doing deeds characteristic of the people of Paradise and enters Paradise. Similarly, a person may do deeds characteristic of the people of Paradise, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses, and he starts doing deeds of the people of the (Hell) Fire and enters the (Hell) Fire.” ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 550 -

“... Narrated Anas bin Malik: The Prophet said, “Allah has appointed an angel in the womb, and the angel says, **'O Lord! A drop of discharge (i.e. of semen), O Lord! a clot, O Lord! a piece of flesh.'** And then, if Allah wishes to complete the child's creation, the angel will say. **'O Lord! A male or a female? O Lord! wretched or blessed (in religion)? What will his livelihood be? What will his age be?'** The angel writes all this while the child is in the womb of its mother.” ...”

[09] Others recognized the 'jibril' as a “satan”:

Sahih al-Bukhari, Volume 2, Book 21, Number 225 -

“... Narrated Jundab bin 'Abdullah: **Gabriel did not come to the Prophet (for some time) and so one of the Quraish women said, “His Satan has deserted him.”** So came the Divine Revelation: “By the forenoon And by the night When it is still! Your Lord (O Muhammad) has neither Forsaken you Nor hated you.” (93.1-3) ...”

Sahih al-Bukhari, Volume 6, Book 61, Number 506 -

“... Narrated Jundub: Once the Prophet fell ill and did not offer the night prayer (Tahajjud prayer) for a night or two. **A woman (the wife of Abu Lahab) came to him and said, “O Muhammad ! I do not see but that your Satan has left you.”** Then

Allah revealed (Surat-Ad-Duha): 'By the fore-noon, and by the night when it darkens (or is still); Your Lord has not forsaken you, nor hated you.' (93) ...”

[10] Muhammad saw this 'Jibril' with “600” wings:

Sahih al-Buhari, Volume 4, Book 54, Number 455 -

“... Narrated Abu Ishaq-Ash-Shaibani: I asked Zir bin Hubaish regarding the Statement of Allah: “And was at a distance Of but two bowlengths Or (even) nearer; So did (Allah) convey The Inspiration to His slave (Gabriel) and then he (Gabriel) Conveyed (that to Muhammad). (53.9-10) On that, Zir said, “Ibn Mas'ud informed us that **the Prophet had seen Gabriel having 600 wings.**” ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 379 -

“... Narrated Abdullah: Regarding the Verses: 'And was at a distance of but two bow-lengths or (even) nearer; So did (Allah) convey the Inspiration to His slave (Gabriel) and then he Gabriel) conveyed (that to Muhammad...)' (53.9-10) Ibn Mas'ud narrated to us that **the Prophet had seen Gabriel with six hundred wings.** ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 38 -

“... Narrated ASSAILANT: I asked Sir about the Statement of Allah: 'And was at a distance of but two bow-lengths or (even) nearer. So did Allah convey the Inspiration to His slave (Gabriel) and then he (Gabriel) conveyed that to Muhammad.' (53.10) He said, “Abdullah (bin Mas'ud) informed us that **Muhammad had seen Gabriel with six hundred wings.**” ...”

[11] Jibril, supposedly took Muhammad to the Muslim '7th Heaven [Isa being only raised [without death, crucifixion, burial, resurrection] to the Muslim 2nd], and taught him vain and repetitious prayers:

Sahih al-Bukhari, Volume 1, Book 8, Number 345 -

“... Narrated Abu Dhar: Allah's Apostle said, “While I was at Mecca the roof of my house was opened and **Gabriel descended**, opened my chest, and washed it with Zam-zam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven, when I reached the nearest heaven, Gabriel said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Gabriel answered: 'Gabriel.' He asked, 'Is there anyone with you?' Gabriel replied, 'Yes, Muhammad is with me.' He asked, 'Has he been called?' Gabriel said, 'Yes.' So the gate was opened and we went over the nearest heaven and there we saw a man sitting with some people on his right and some on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' He replied, 'He is Adam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell and when he looks towards his right he laughs and when he looks towards his left he weeps.' **Then he ascended with me till he reached the second heaven and he (Gabriel)** said to its gatekeeper, 'Open (the gate).'

The gatekeeper said to him the same as the gatekeeper of the first heaven had said and he opened the gate. Anas said: “Abu Dhar added that the Prophet met Adam, Idris, Moses, Jesus and Abraham, he (Abu Dhar) did not mention on which heaven they were but he mentioned that he (the Prophet) met Adam on the nearest heaven and Abraham on the sixth heaven. Anas said, “When Gabriel along with the Prophet passed by Idris, the latter said, 'Welcome! O pious Prophet and pious brother.' The Prophet asked, 'Who is he?' Gabriel replied, 'He is Idris.’” The Prophet added, “I passed by Moses and he said, 'Welcome! O pious Prophet and pious brother.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Moses.' Then I passed by Jesus and he said, 'Welcome! O pious brother and pious Prophet.' **I asked, 'Who is he?' Gabriel replied, 'He is Jesus.** Then I passed by Abraham and he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Abraham. The Prophet added, 'Then Gabriel ascended with me to a place where I heard the creaking of the pens.” Ibn Hazm and Anas bin Malik said: The Prophet said, “Then **Allah enjoined fifty prayers on my followers when I returned with this order of Allah**, I passed by Moses who asked me, 'What has Allah enjoined on your followers?' I replied, 'He has enjoined fifty prayers on them.' Moses said, 'Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it.' (So I went back to Allah and requested for reduction) and He reduced it to half. When I passed by Moses again and informed him about it, he said, 'Go back to your Lord as your followers will not be able to bear it.' So I returned to Allah and requested for further reduction and half of it was reduced. I again passed by Moses and he said to me: 'Return to your Lord, for your followers will not be able to bear it. So I returned to Allah and He said, **'These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change.'** I returned to Moses and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again.' Then Gabriel took me till we reached Sidrat-il-Muntaha (Lote tree of the utmost boundry) which was shrouded in colors, indescribable. Then I was admitted into Paradise where I found small (tents or) walls (made) of pearls and its earth was of musk.” ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 640 -

“... Narrated Malik bin Sasaa: That the Prophet talked to them about the night of his Ascension to the Heavens. He said, “(Then Gabriel took me) and ascended up till he reached the second heaven where he asked for the gate to be opened, but it was asked, 'Who is it?' Gabriel replied, 'I am Gabriel.' It was asked, 'Who is accompanying you?' He replied, 'Muhammad.' It was asked, 'Has he been called?' He said, 'Yes.' **When we reached over the second heaven, I saw Yahya (i.e. John) and Jesus who were cousins. Gabriel said, 'These are John (Yahya) and Jesus, so greet them.' I greeted them and they returned the greeting saying, 'Welcome, O Pious Brother and Pious Prophet!;**” ...”

Sahih al-Bukhari, Volume 1, Book 10, Number 500 -

“... Narrated Ibn Shihab: Once Umar bin 'Abdul 'Aziz delayed the prayer and 'Urwa bin Az-Zubair went to him and said, “Once in Iraq, Al-MughTra bin Shu'ba delayed his prayers and Abi Mas'ud Al-Ansari went to him and said, 'O Mughira! What is this? Don't you know that **once Gabriel came and offered the prayer (Fajr prayer) and Allah's Apostle prayed too, then he prayed again (Zuhr prayer) and so did Allah's Apostle and again he prayed ('Asr prayers and Allah's Apostle did the same; again he**

prayed (Maghrib-prayer) and so did Allah's Apostle and again prayed ('Isha prayer) and so did Allah's Apostle and (Gabriel) said, 'I was ordered to do so (to demonstrate the prayers prescribed to you)?' " 'Umar (bin 'Abdul 'AzTz) said to 'Urwa, "Be sure of what you Say. Did Gabriel lead Allah's Apostle at the stated times of the prayers?" 'Urwa replied, "Bashir bin Abi Mas'ud narrated like this on the authority of his father." Urwa added, "Aisha told me that Allah's Apostle used to pray 'Asr prayer when the sun-shine was still inside her residence (during the early time of 'Asr)." ..."

Sahih al-Bukhari, Volume 4, Book 54, Number 444 -

"... Narrated Ibn Shihab: Once Umar bin Abdul Aziz delayed the 'Asr prayer a little. 'Urwa said to him, **"Gabriel descended and led the prayer in front of the Prophet"** On that 'Umar said, "O Urwa! Be sure of what you say." "Urwa, "I heard Bashir bin Abi Masud narrating from Ibn Masud who heard Allah's Apostle saying, **'Gabriel descended and led me in prayer; and then prayed with him again, and then prayed with him again, and then prayed with him again, and then prayed with him again, counting with his fingers five prayers."** ..."

Scripture [KJB] says:

Matthew 6:7 JB - But **when ye pray, use not vain repetitions, as the heathen do:** for they think that they shall be heard for their much speaking.

[12] 'Jibril' taught that his repetitious prayer brings "forgiveness", if a person who says "Amin" [Amen] at the end of the prayer and the 'angels' of 'heaven' say it at the same time:

Sahih al-Bukhari, Volume 4, Book 54, Number 446 -

"... Narrated Abu Huraira: The Prophet said, **"Angels keep on descending from** and ascending to the Heaven in turn, some at night and some by daytime, and all of them assemble together at the time of the Fajr and 'Asr prayers. Then those who have stayed with you over-night, ascent unto Allah Who asks them, and He knows the answer better than they, "How have you left My slaves?" They reply, "We have left them praying as we found them praying." **If anyone of you says "Amin" (during the Prayer at the end of the recitation of Surat-al-Faitiha), and the angels in Heaven say the same, and the two sayings coincide, all his past sins will be forgiven."** ..."

[13] This 'Jibril' showed Muhammad 'hell' and the eternal torment and suffering there, and made himself and "Michael" [Scriptural [KJB] Jesus, Uncreated Deity, only human body was created] on an equal level with himself [i.e. created]:

Sahih al-Bukhari, Volume 2, Book 23, Number 468 -

"... Narrated Samura bin Jundab: Whenever the Prophet finished the (morning) prayer, he would face us and ask, "Who amongst you had a dream last night?" So if anyone had seen a dream he would narrate it. The Prophet would say: "Ma sha'a-llah" (An Arabic maxim meaning literally, 'What Allah wished,' and it indicates a good omen.) One day, he asked us whether anyone of us had seen a dream. We replied in the negative. The

Prophet said, “But I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land (Jerusalem). **There, I saw a person sitting and another standing with an iron hook in his hand pushing it inside the mouth of the former till it reached the jawbone, and then tore off one side of his cheek, and then did the same with the other side; in the meantime the first side of his cheek became normal again and then he repeated the same operation again. I said, 'What is this?' They told me to proceed on and we went on till we came to a man Lying flat on his back, and another man standing at his head carrying a stone or a piece of rock, and crushing the head of the Lying man, with that stone. Whenever he struck him, the stone rolled away. The man went to pick it up and by the time he returned to him, the crushed head had returned to its normal state and the man came back and struck him again (and so on). I said, 'Who is this?' They told me to proceed on; so we proceeded on and passed by a hole like an oven; with a narrow top and wide bottom, and the fire was kindling underneath that hole. Whenever the fire-flame went up, the people were lifted up to such an extent that they about to get out of it, and whenever the fire got quieter, the people went down into it, and there were naked men and women in it. I said, 'Who is this?' They told me to proceed on. So we proceeded on till we reached a river of blood and a man was in it, and another man was standing at its bank with stones in front of him, facing the man standing in the river. Whenever the man in the river wanted to come out, the other one threw a stone in his mouth and caused him to retreat to his original position; and so whenever he wanted to come out the other would throw a stone in his mouth, and he would retreat to his original position. I asked, 'What is this?' They told me to proceed on and we did so till we reached a well-flourished green garden having a huge tree and near its root was sitting an old man with some children. (I saw) Another man near the tree with fire in front of him and he was kindling it up. Then they (i.e. my two companions) made me climb up the tree and made me enter a house, better than which I have ever seen. In it were some old men and young men, women and children.**

Then they took me out of this house and made me climb up the tree and made me enter another house that was better and superior (to the first) containing old and young people. I said to them (i.e. my two companions), 'You have made me ramble all the night. Tell me all about that I have seen.' They said, 'Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that till the Day of Resurrection. The one whose head you saw being crushed is the one whom Allah had given the knowledge of Quran (i.e. knowing it by heart) but he used to sleep at night (i.e. he did not recite it then) and did not use to act upon it (i.e. upon its orders etc.) by day; and so this punishment will go on till the Day of Resurrection. And those you saw in the hole (like oven) were adulterers (those men and women who commit illegal sexual intercourse). And those you saw in the river of blood were those dealing in Riba (usury). And the old man who was sitting at the base of the tree was Abraham and the little children around him were the offspring of the people. And the one who was kindling the fire was Malik, the gate-keeper of the Hell-fire. And the first house in which you have gone was the house of the common believers, and the second house was of the martyrs. **I am Gabriel and this is Michael.** Raise your head.' I raised my head and saw a thing like a cloud over me. They said, 'That is your place.' I said, 'Let me enter my place.' They said, 'You still have some life which you have not yet

completed, and when you complete (that remaining portion of your life) you will then enter your place.” ...”

[14] 'Jibril' taught that the majority of the members of hell and hellfire will be believing Muslim women:

Sahih al-Bukhari, Volume 4, Book 54, Number 464 -

“... Narrated 'Imran bin Husain: The Prophet said, “I looked at Paradise and found poor people forming the majority of its inhabitants; and **I looked at Hell and saw that the majority of its inhabitants were women.**” ...”

[15] 'Jibril' taught that whomever follows “Allah” and his messenger [Muhammad] and dies therein, no matter their deeds in their life [even “illegal sexual intercourse or theft”], would enter “Paradise”:

Sahih al-Bukhari, Volume 3, Book 41, Number 573 -

“... Narrated Abu Dhar: Once, while I was in the company of the Prophet, he saw the mountain of Uhud and said, “I would not like to have this mountain turned into gold for me unless nothing of it, not even a single Dinar remains of it with me for more than three days (i.e. I will spend all of it in Allah's Cause), except that Dinar which I will keep for repaying debts.” Then he said, “Those who are rich in this world would have little reward in the Hereafter except those who spend their money here and there (in Allah's Cause), and they are few in number.” Then he ordered me to stay at my place and went not far away. I heard a voice and intended to go to him but I remembered his order, “Stay at your place till I return.” On his return I said, “O Allah's Apostle! (What was that noise which I heard?” He said, “Did you hear anything?” I said, “Yes.” He said, **“Gabriel came and said to me, 'Whoever amongst your followers dies, worshipping none along with Allah, will enter Paradise.'” I said, “Even if he did such and-such things (i.e. even if he stole or committed illegal sexual intercourse)” He said, “Yes.” ...**”

Sahih al-Bukhari, Volume 4, Book 54, Number 445 -

“... Narrated Abu Dhar: The Prophet said, **“Gabriel said to me, 'Whoever amongst your followers die without having worshipped others besides Allah, will enter Paradise (or will not enter the (Hell) Fire).’” The Prophet asked, “Even if he has committed illegal sexual intercourse or theft?” He replied, “Even then.” ...**”

Sahih al-Bukhari, Volume 8, Book 74, Number 285 -

“... Narrated Abu Dhar: While I was walking with the Prophet at the Hurra of Medina in the evening, the mountain of Uhud appeared before us. The Prophet said, “O Abu Dhar! I would not like to have gold equal to Uhud (mountain) for me, unless nothing of it, not even a single Dinar remains of it with me, for more than one day or three days, except that single Dinar which I will keep for repaying debts. I will spend all of it (the whole amount) among Allah's slaves like this and like this and like this.” The Prophet pointed out with his hand to illustrate it and then said, “O Abu Dhar!” I replied, “Labbaik wa Sa'daik, O Allah's Apostle!” He said, “Those who have much wealth (in

this world) will be the least rewarded (in the Hereafter) except those who do like this and like this (i.e., spend their money in charity).” Then he ordered me, “Remain at your place and do not leave it, O Abu Dhar, till I come back.” He went away till he disappeared from me. Then I heard a voice and feared that something might have happened to Allah's Apostle, and I intended to go (to find out) but I remembered the statement of Allah's Apostle that I should not leave, my place, so I kept on waiting (and after a while the Prophet came), and I said to him, “O Allah's Apostle, I heard a voice and I was afraid that something might have happened to you, but then I remembered your statement and stayed (there). **The Prophet said, “That was Gabriel who came to me and informed me that whoever among my followers died without joining others in worship with Allah, would enter Paradise.” I said, “O Allah's Apostle! Even if he had committed illegal sexual intercourse and theft?” He said, “Even if he had committed illegal sexual intercourse and theft.” ...”**

Sahih al-Bukhari, Volume 8, Book 76, Number 450 -

“... Narrated Abu Dhar: Once I went out at night and found Allah's Apostle walking all alone accompanied by nobody, and I thought that perhaps he disliked that someone should accompany him. So I walked in the shade, away from the moonlight, but the Prophet looked behind and saw me and said, “Who is that?” I replied, “Abu Dhar, let Allah get me sacrificed for you!” He said, “O Abu Dhar, come here!” So I accompanied him for a while and then he said, “The rich are in fact the poor (little rewarded) on the Day of Resurrection except him whom Allah gives wealth which he gives (in charity) to his right, left, front and back, and does good deeds with it. I walked with him a little longer. Then he said to me, “Sit down here.” So he made me sit in an open space surrounded by rocks, and said to me, “Sit here till I come back to you.” He went towards Al-Harra till I could not see him, and he stayed away for a long period, and then I heard him saying, while he was coming, “Even if he had committed theft, and even if he had committed illegal sexual intercourse?” When he came, I could not remain patient and asked him, “**O Allah's Prophet! Let Allah get me sacrificed for you!** Whom were you speaking to by the side of Al-Harra? I did not hear anybody responding to your talk.” He said, “It was Gabriel who appeared to me beside Al-Harra and said, '**Give the good news to your followers that whoever dies without having worshipped anything besides Allah, will enter Paradise.**' I said, '**O Gabriel! Even if he had committed theft or committed illegal sexual intercourse?**' He said, '**Yes.**' I said, '**Even if he has committed theft or committed illegal sexual intercourse?**' He said, '**Yes.**' I said, '**Even if he has committed theft or committed illegal sexual intercourse?**' He said, '**Yes.**'” ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 579 -

“... Narrated Abu Dharr: **The Prophet said, Gabriel came to me and gave me the glad tidings that anyone who died without worshipping anything besides Allah, would enter Paradise. I asked (Gabriel), 'Even if he committed theft, and even if he committed illegal sexual intercourse?' He said, '(Yes), even if he committed theft, and even if he Committed illegal sexual intercourse.'** ...”

[16] 'Jibril' constantly came with the message and orders to war/Jihad:

Sahih al-Bukhari, Volume 4, Book 52, Number 68 -

“... Narrated 'Aisha: When Allah's Apostle returned on the day (of the battle) of Al-Khandaq (i.e. Trench), he put down his arms and took a bath. **Then Gabriel whose head was covered with dust, came to him saying, “You have put down your arms! By Allah, I have not put down my arms yet.” Allah's Apostle said, “Where (to go now)?” Gabriel said, “This way,” pointing towards the tribe of Bani Quraiza. So Allah's Apostle went out towards them. ...**”

[17] 'Jibril' taught the sinlessness of Muslim 'Maryam' [i.e. Iblis [Satan] could not touch her], along with the Muslim 'Isa:

Sahih al-Bukhari, Volume 4, Book 55, Number 641 -

“... Narrated Said bin Al-Musaiyab: Abu Huraira said, “I heard Allah's Apostle saying, 'There is **none born among the off-spring of Adam, but Satan touches it**. A child therefore, cries loudly at the time of birth because of the touch of Satan, **except Mary** and her child.” Then Abu Huraira recited: “And I seek refuge with You **for her** and for her offspring from the outcast Satan” (3.36) ...”

[18] The 'angel' of Muhammad taught that whatever 'wife' of a Muslim, who refuses her husband 'to his bed' [for any reason], is cursed by the 'angels' until morning:

Sahih al-Bukhari, Volume 4, Book 54, Number 460 -

“... Narrated Abu Huraira: Allah's Apostle said, **“If a husband calls his wife to his bed (i.e. to have sexual relation) and she refuses and causes him to sleep in anger, the angels will curse her till morning.” ...**”

[19] 'Jibril' gave the Qur'an in seven ways, not one way:

Sahih al-Bukhari, Volume 4, Book 54, Number 442 -

“... Narrated Ibn Abbas: Allah's Apostle said, **“Gabriel read the Qur'an** to me in one way (i.e. dialect) and I continued asking him to read it in different ways till **he read it in seven different ways.**” ...”

Sahih al-Bukhari, Volume 6, Book 61, Number 513 -

“... Narrated 'Abdullah bin 'Abbas: Allah's Apostle said, **“Gabriel recited the Qur'an to me in one way. Then I requested him (to read it in another way), and continued asking him to recite it in other ways, and he recited it in several ways till he ultimately recited it in seven different ways.**” ...”

[20] It was 'Jibril' which moved Muhammad's mouth, and forced the words from him, causing him to know the Qur'an, and this is in direct contrast to how the Holy men of Scripture [KJB] spake:

Sahih al-Bukhari, Volume 6, Book 60, Number 451 -

“... Narrated Ibn Abbas: (as regards) Allah's Statement: “Move not your tongue concerning (the Quran) to make haste therewith.” (75.16) **When Gabriel revealed the Divine Inspiration in Allah's Apostle , he (Allah's Apostle) moved his tongue and lips, and that state used to be very hard for him, and that movement indicated that revelation was taking place.** So Allah revealed in Surat Al-Qiyama which begins: 'I do swear by the Day of Resurrection...' (75) **the Verses: – 'Move not your tongue concerning (the Quran) to make haste therewith. It is for Us to collect it (Quran) in your mind, and give you the ability to recite it by heart. (75.16-17) Ibn Abbas added: It is for Us to collect it (Qur'an) (in your mind), and give you the ability to recite it by heart means, "When We reveal it, listen. Then it is for Us to explain it," means, 'It is for us to explain it through your tongue.'** So whenever Gabriel came to Allah's Apostle ' he would keep quiet (and listen), and when the Angel left, the Prophet would recite that revelation as Allah promised him. ...”

[21] 'Jibril' of the Qur'an is the 'Holy Spirit':

Sahih al-Bukhari, Volume 8, Book 73, Number 173 -

“... Narrated Abu Salama bin 'Abdur-Rahman bin 'Auf: that he heard Hassan bin Thabit Al-Ansari asking the witness of Abu Huraira, saying, “O Abu-Huraira! I beseech you by Allah (to tell me). Did you hear Allah's Apostle saying' 'O Hassan ! Reply on behalf of Allah's Apostle. **O Allah ! Support him (Hassan) with the Holy Spirit (Gabriel).'**?” Abu Huraira said, “Yes.” ...”

[22] Jibril in the Qur'an:

Surah 2:87 (al-Hilali-Khan translation) -

“... And indeed, We gave Musa (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Isa (Jesus), the son of Maryam (Mary), clear signs and supported him with Ruh-ul-Qudus [Jibrael (Gabriel)]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed. ...”

Surah 2:97-98 (al-Hilali-Khan translation) -

“... [v.97] Say (O Muhammad): “Whoever is an enemy to Jibrael (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's Permission, confirming what came before it [i.e. the Taurat (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers. [v.98] “Whoever is an enemy to Allah, His Angels, His Messengers, Jibrael (Gabriel) and Mikael (Michael), then verily, Allah is an enemy to the disbelievers.” ...”

Surah 2:253 (al-Hilali-Khan translation) -

“... Those Messengers! We preferred some of them to others; to some of them Allah spoke (directly); others He raised to degrees (of Honour); and to 'Isa (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Ruh-ul-Qudus [Jibrael (Gabriel)]. If Allah had willed, succeeding generations would not have

fought against each other, after clear Verses of Allah had come to them, but they differed – some of them believed and others disbelieved. If Allah had willed, they would not have fought against one another, but Allah does what He likes. ...”

Surah 5:110 (al-Hilali-Khan translation) -

“... [v.110] (Remember) when Allah will say (on the Day of Resurrection). “O 'Isa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Ruh-ul-Qudus [Jibril (Gabriel)] so that you spoke to the people in the cradle [1] and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Taurat (Torah) and the Injeel (Gospel); and when you made out of the clay a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'” ...”

Surah 16:2 (al-Hilali-Khan translation) -

“... He sends down the angels with the Ruh (revelation) of His Command to whom of His slaves He wills (saying): “Warn mankind that La ilaha illa Ana (none has the right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds).” ...”

Surah 70:4 (al-Hilali-Khan translation) -

“... The angels and the Ruh [Jibril (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years. ...”

Surah 78:38 (al-Hilali-Khan translation) -

“... The Day that Ar-Ruh [Jibril (Gabriel) or another angel] and the angels will stand forth in rows, they will not speak except him who the Most Gracious (Allah) allows, and he will speak what is right. ...”

Surah 81:19-25 (al-Hilali-Khan translation) -

“... [v.19] Verily, this is the Word (this Qur'an brought by) a most honourable messenger [Jibril (Gabriel), from Allah to Prophet Muhammad]. [v.20] Owner of power, (and high rank) with (Allah), the Lord of the Throne, [v.21] Obeyed (by the angels in the heavens) and trustworthy. [v.22] And (o people) your companion (Muhammad) is not a madman. [v.23] And indeed he (Muhammad) saw him [Jibril (Gabriel)] in the clear horizon (towards the east). [v.24] And he (Muhammad) withholds not a knowledge of the Unseen. [v.25] And it (the Qur'an) is not the word of the outcast Shaitan (Satan). ...”

Surah 97:4 (al-Hilali-Khan translation) -

“... Therein descend the angels and the Ruh [Jibril (Gabriel)] by Allah's Permission with all Decrees, ...”

Surah 16:102 (al-Hilali-Khan translation) -

“... Say (O Muhammad) Ruh-ul-Qudus [Jibril (Gabriel)] has brought it (the Qur'an) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe, and as a guidance and glad tidings to those who have submitted (to Allah as Muslims). ...”

Surah 19:17-19 (al-Hilali-Khan translation) -

“... [v.17] She placed a screen (to screen herself) from them; then We sent to her Our Ruh [angel Jibril (Gabriel)], and he appeared before in the form of a man in all respects. [v.18] She said: “Verily! I seek refuge with the Most Gracious (Allah) from you, if you do fear Allah.” [v.19] (The angel) said: “I am only a messenger from your Lord, (to announce) to you the gift of a righteous son.” ...”

Surah 26:192-193 (al-Hilali-Khan translation) -

“... [v.192] And truly, this (the Qur'an) is a revelation from the Lord of the 'Alamin (mankind, jinn and all that exists), [v.193] Which the trustworthy Ruh [Jibril (Gabriel)] has brought down ...”

Surah 40:15 (Yusuf-Ali translation) -

“... Raised high above ranks (or degrees), (He is) the Lord of the Throne (of Authority): by His Command doth He send the Spirit (of inspiration) to any of His servants he pleases, that it may warn (men) of the Day of Mutual Meeting, ...”

Surah 53:4-21 (al-Hilali-Khan translation) -

“... [v.4] It is only a Revelation revealed. [v.5] He has been taught (this Qur'an) by one mighty in power [Jibril (Gabriel)]. [v.6] One free from any defect in body and mind then he (Jibril – Gabriel in his real shape as created by Allah) rose and became stable. [v.7] While he [Jibril (Gabriel)] was in the highest part of the horizon, (Tafsir Ibn Kathir) [v.8] Then he [Jibril (Gabriel)] approached and came closer, [v.9] And was at a distance of two bows' length or (even) nearer. [v.10] So (Allah) revealed to His slave [Muhammad through Jibril (Gabriel)] whatever He revealed. [v.11] The (Prophet's) heart lied not in what he (Muhammad) saw. [v.12] Will you then dispute with him (Muhammad) about what he saw [during the Mi'raj: (Ascent of the Prophet to the seven heavens)] [1] [v.13] And indeed he (Muhammad) saw him [Jibril (Gabriel)] at a second descent (i.e. another time). [v.14] Near Sidrat-ul-Muntaha (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass). [v.15] Near it is the Paradise of Abode. [v.16] When that covered the lote-tree which did cover it! [1] [v.17] The sight (of Prophet Muhammad) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it). [v.18] Indeed he (Muhammad) did see of the Greatest Signs, of his Lord (Allah). [v.19] Have you then considered Al-Lat, and Al-'Uzza (two idols of the pagan Arabs) [2] [v.20] and Manat (another idol of the pagan Arabs), the other third? [v.21] Is it for you the males and for Him the females? ...”

Surah 66:4 (al-Hilali-Khan translation) -

“... If you two (wives of the Prophet: 'Aishah and Hafsh) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet likes); but if you help one another against him (Muhammad), then verily, Allah is his Maula (Lord, or Master, or Protector), and Jibril (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers. ...”

[23] Jibril in the Sahih Hadith:

Sahih al-Bukhari, Volume 1, Book 1, Number 2 -

“... Narrated 'Aisha: (the mother of the faithful believers) Al-Harith bin Hisham asked Allah's Apostle “O Allah's Apostle! How is the Divine Inspiration revealed to you?” Allah's Apostle replied, “Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says.” 'Aisha added: Verily I saw the Prophet being inspired Divinely on a very cold day and noticed the Sweat dropping from his forehead (as the Inspiration was over). ...”

Sahih al-Bukhari, Volume 1, Book 1, Number 3 -

“... Narrated 'Aisha: (the mother of the faithful believers) The commencement of the Divine Inspiration to Allah's Apostle was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, “I do not know how to read. The Prophet added, “The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous.’ (96.1, 96.2, 96.3) Then Allah's Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, “Cover me! Cover me!” They covered him till his fear was over and after that he told her everything that had happened and said, “I fear that something may happen to me.” Khadija replied, “Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones.” Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the PreIslamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to

Waraqa, “Listen to the story of your nephew, O my cousin!” Waraqa asked, “O my nephew! What have you seen?” Allah's Apostle described whatever he had seen. Waraqa said, “This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out.” Allah's Apostle asked, “Will they drive me out?” Waraqa replied in the affirmative and said, “Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly.” But after a few days Waraqa died and the Divine Inspiration was also paused for a while. Narrated Jabir bin 'Abdullah Al-Ansari while talking about the period of pause in revelation reporting the speech of the Prophet “While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran): 'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn (the people against Allah's Punishment),... up to 'and desert the idols.' (74.1-5) After this the revelation started coming strongly, frequently and regularly.” ...”

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wish I were young and could live up to the time when your people would turn you out.” Allah's Apostle asked, “Will they drive me out?” Waraqa replied in the affirmative and said, “Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly.” But after a few days Waraqa died and the Divine Inspiration was also paused for a while. Narrated Jabir bin 'Abdullah Al-Ansari while talking about the period of pause in revelation reporting the speech of the Prophet “While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran): 'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn (the people against Allah's Punishment),... up to 'and desert the idols.' (74.1-5) After this the revelation started coming strongly, frequently and regularly.” ...”

Sahih al-Bukhari, Volume 1, Book 1, Number 4 -

“... Narrated Said bin Jubair: Ibn 'Abbas in the explanation of the Statement of Allah. 'Move not your tongue concerning (the Quran) to make haste therewith.' (75.16) Said “Allah's Apostle used to bear the revelation with great trouble and used to move his lips (quickly) with the Inspiration.” Ibn 'Abbas moved his lips saying, “I am moving my lips in front of you as Allah's Apostle used to move his.” Said moved his lips saying: “I am moving my lips, as I saw Ibn 'Abbas moving his.” Ibn 'Abbas added, “So Allah revealed 'Move not your tongue concerning (the Qur'an) to make haste therewith. It is for us to collect it and to give you (O Muhammad) the ability to recite it (the Qur'an) (75.16-17) which means that Allah will make him (the Prophet) remember the portion of the Qur'an which was revealed at that time by heart and recite it. The Statement of Allah: And 'When we have recited it to you (O Muhammad through Gabriel) then you follow its (Qur'an) recital' (75.18) means 'listen to it and be silent.' Then it is for Us (Allah) to make It clear to you' (75.19) means 'Then it is (for Allah) to make you recite it (and its meaning will be clear by itself through your tongue). Afterwards, Allah's Apostle used to listen to Gabriel whenever he came and after his departure he used to recite it as Gabriel had recited it.” ...”

Sahih al-Bukhari, Volume 1, Book 1, Number 5 -

“... Narrated Ibn 'Abbas: Allah's Apostle was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramadan when Gabriel met him. Gabriel used to meet him every night of Ramadan to teach him the Qur'an. Allah's Apostle was the most generous person, even more generous than the strong uncontrollable wind (in readiness and haste to do charitable deeds). ...”

Sahih al-Bukhari, Volume 1, Book 2, Number 47 -

“... Narrated Abu Huraira: One day while the Prophet was sitting in the company of some people, (The angel) Gabriel came and asked, “What is faith?” Allah's Apostle replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection.’ Then he further asked, “What is Islam?” Allah's Apostle replied, “To worship Allah Alone and none else, to offer prayers perfectly to pay the

compulsory charity (Zakat) and to observe fasts during the month of Ramadan.” Then he further asked, “What is Ihsan (perfection)?” Allah's Apostle replied, “To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.” Then he further asked, “When will the Hour be established?” Allah's Apostle replied, “The answerer has no better knowledge than the questioner. But I will inform you about its portents. 1. When a slave (lady) gives birth to her master. 2. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allah.

The Prophet then recited: “Verily, with Allah (Alone) is the knowledge of the Hour –.” (31. 34) Then that man (Gabriel) left and the Prophet asked his companions to call him back, but they could not see him. Then the Prophet said, “That was Gabriel who came to teach the people their religion.” Abu 'Abdullah said: He (the Prophet) considered all that as a part of faith. ...”

Sahih al-Bukhari, Volume 1, Book 8, Number 345 -

“... Narrated Abu Dhar: Allah's Apostle said, “While I was at Mecca the roof of my house was opened and Gabriel descended, opened my chest, and washed it with Zam-zam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven, when I reached the nearest heaven, Gabriel said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Gabriel answered: 'Gabriel.' He asked, 'Is there anyone with you?' Gabriel replied, 'Yes, Muhammad is with me.' He asked, 'Has he been called?' Gabriel said, 'Yes.' So the gate was opened and we went over the nearest heaven and there we saw a man sitting with some people on his right and some on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' He replied, 'He is Adam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell and when he looks towards his right he laughs and when he looks towards his left he weeps.' Then he ascended with me till he reached the second heaven and he (Gabriel) said to its gatekeeper, 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven had said and he opened the gate. Anas said: “Abu Dhar added that the Prophet met Adam, Idris, Moses, Jesus and Abraham, he (Abu Dhar) did not mention on which heaven they were but he mentioned that he (the Prophet) met Adam on the nearest heaven and Abraham on the sixth heaven. Anas said, “When Gabriel along with the Prophet passed by Idris, the latter said, 'Welcome! O pious Prophet and pious brother.' The Prophet asked, 'Who is he?' Gabriel replied, 'He is Idris.’” The Prophet added, “I passed by Moses and he said, 'Welcome! O pious Prophet and pious brother.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Moses.' Then I passed by Jesus and he said, 'Welcome! O pious brother and pious Prophet.' I asked, 'Who is he?' Gabriel replied, 'He is Jesus. Then I passed by Abraham and he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Abraham. The Prophet added, 'Then Gabriel ascended with me to a place where I heard the creaking of the pens.’” Ibn Hazm and Anas bin Malik said: The Prophet said, “Then Allah enjoined fifty prayers on my followers when I returned with this order of Allah, I passed by Moses who asked me, 'What has Allah

enjoined on your followers?' I replied, 'He has enjoined fifty prayers on them.' Moses said, 'Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it.' (So I went back to Allah and requested for reduction) and He reduced it to half. When I passed by Moses again and informed him about it, he said, 'Go back to your Lord as your followers will not be able to bear it.' So I returned to Allah and requested for further reduction and half of it was reduced. I again passed by Moses and he said to me: 'Return to your Lord, for your followers will not be able to bear it. So I returned to Allah and He said, 'These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change.' I returned to Moses and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again.' Then Gabriel took me till we reached Sidrat-il-Muntaha (Lote tree of; the utmost boundry) which was shrouded in colors, indescribable. Then I was admitted into Paradise where I found small (tents or) walls (made) of pearls and its earth was of musk." ..."

Sahih al-Bukhari, Volume 1, Book 10, Number 500 -

"... Narrated Ibn Shihab: Once Umar bin 'Abdul 'Aziz delayed the prayer and 'Urwa bin Az-Zubair went to him and said, "Once in Iraq, Al-MughTra bin Shu'ba delayed his prayers and Abi Mas'ud Al-Ansari went to him and said, 'O Mughira! What is this? Don't you know that once Gabriel came and offered the prayer (Fajr prayer) and Allah's Apostle prayed too, then he prayed again (Zuhr prayer) and so did Allah's Apostle and again he prayed ('Asr prayers and Allah's Apostle did the same; again he prayed (Maghrib-prayer) and so did Allah's Apostle and again prayed ('Isha prayer) and so did Allah's Apostle and (Gabriel) said, 'I was ordered to do so (to demonstrate the prayers prescribed to you)?'" 'Umar (bin 'Abdul 'AzTz) said to 'Urwa, "Be sure of what you Say. Did Gabriel lead Allah's Apostle at the stated times of the prayers?" 'Urwa replied, "Bashir bin Abi Mas'ud narrated like this on the authority of his father." Urwa added, "Aisha told me that Allah's Apostle used to pray 'Asr prayer when the sun-shine was still inside her residence (during the early time of 'Asr)." ..."

Sahih al-Bukhari, Volume 1, Book 12, Number 777 -

"... Narrated Abu Salama: Once I went to Abu- Sa'id Al-Khudri and asked him, "Won't you come with us to the date-palm trees to have a talk?" So Abu Said went out and I asked him, "Tell me what you heard from the Prophet about the Night of Qadr." Abu Said replied, "Once Allah's Apostle performed I'tikaf (seclusion) on the first ten days of the month of Ramadan and we did the same with him. Gabriel came to him and said, 'The night you are looking for is ahead of you.' So the Prophet performed the I'tikaf in the middle (second) ten days of the month of Ramadan and we too performed I'tikaf with him. Gabriel came to him and said, 'The night which you are looking for is ahead of you.' In the morning of the 20th of Ramadan the Prophet delivered a sermon saying, 'Whoever has performed I'tikaf with me should continue it. I have been shown the Night of "Qadr", but have forgotten its date, but it is in the odd nights of the last ten nights. I saw in my dream that I was prostrating in mud and water.' In those days the roof of the mosque was made of branches of date-palm trees. At that time the sky was clear and no cloud was visible, but suddenly a cloud came and it rained. The Prophet led us in the prayer and I saw the traces of mud on the forehead and on the nose of Allah's Apostle. So it was the confirmation of that dream." ..."

Sahih al-Bukhari, Volume 2, Book 21, Number 225 -

“... Narrated Jundab bin 'Abdullah: Gabriel did not come to the Prophet (for some time) and so one of the Quraish women said, “His Satan has deserted him.” So came the Divine Revelation: “By the forenoon And by the night When it is still! Your Lord (O Muhammad) has neither Forsaken you Nor hated you.” (93.1-3) ...”

Sahih al-Bukhari, Volume 2, Book 23, Number 468 -

“... Narrated Samura bin Jundab: Whenever the Prophet finished the (morning) prayer, he would face us and ask, “Who amongst you had a dream last night?” So if anyone had seen a dream he would narrate it. The Prophet would say: “Ma sha'a-llah” (An Arabic maxim meaning literally, 'What Allah wished,' and it indicates a good omen.) One day, he asked us whether anyone of us had seen a dream. We replied in the negative. The Prophet said, “But I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land (Jerusalem). There, I saw a person sitting and another standing with an iron hook in his hand pushing it inside the mouth of the former till it reached the jawbone, and then tore off one side of his cheek, and then did the same with the other side; in the meantime the first side of his cheek became normal again and then he repeated the same operation again. I said, 'What is this?' They told me to proceed on and we went on till we came to a man Lying flat on his back, and another man standing at his head carrying a stone or a piece of rock, and crushing the head of the Lying man, with that stone. Whenever he struck him, the stone rolled away. The man went to pick it up and by the time he returned to him, the crushed head had returned to its normal state and the man came back and struck him again (and so on). I said, 'Who is this?' They told me to proceed on; so we proceeded on and passed by a hole like an oven; with a narrow top and wide bottom, and the fire was kindling underneath that hole. Whenever the fire-flame went up, the people were lifted up to such an extent that they about to get out of it, and whenever the fire got quieter, the people went down into it, and there were naked men and women in it. I said, 'Who is this?' They told me to proceed on. So we proceeded on till we reached a river of blood and a man was in it, and another man was standing at its bank with stones in front of him, facing the man standing in the river. Whenever the man in the river wanted to come out, the other one threw a stone in his mouth and caused him to retreat to his original position; and so whenever he wanted to come out the other would throw a stone in his mouth, and he would retreat to his original position. I asked, 'What is this?' They told me to proceed on and we did so till we reached a well-flourished green garden having a huge tree and near its root was sitting an old man with some children. (I saw) Another man near the tree with fire in front of him and he was kindling it up. Then they (i.e. my two companions) made me climb up the tree and made me enter a house, better than which I have ever seen. In it were some old men and young men, women and children.

Then they took me out of this house and made me climb up the tree and made me enter another house that was better and superior (to the first) containing old and young people. I said to them (i.e. my two companions), 'You have made me ramble all the night. Tell me all about that I have seen.' They said, 'Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that till the Day of Resurrection. The one whose head you saw being

crushed is the one whom Allah had given the knowledge of Quran (i.e. knowing it by heart) but he used to sleep at night (i.e. he did not recite it then) and did not use to act upon it (i.e. upon its orders etc.) by day; and so this punishment will go on till the Day of Resurrection. And those you saw in the hole (like oven) were adulterers (those men and women who commit illegal sexual intercourse). And those you saw in the river of blood were those dealing in Riba (usury). And the old man who was sitting at the base of the tree was Abraham and the little children around him were the offspring of the people. And the one who was kindling the fire was Malik, the gate-keeper of the Hell-fire. And the first house in which you have gone was the house of the common believers, and the second house was of the martyrs. I am Gabriel and this is Michael. Raise your head.' I raised my head and saw a thing like a cloud over me. They said, 'That is your place.' I said, 'Let me enter my place.' They said, 'You still have some life which you have not yet completed, and when you complete (that remaining portion of your life) you will then enter your place.'" ..."

Sahih al-Bukhari, Volume 3, Book 31, Number 126 -

"... Narrated Ibn 'Abbas: The Prophet was the most generous amongst the people, and he used to be more so in the month of Ramadan when Gabriel visited him, and Gabriel used to meet him on every night of Ramadan till the end of the month. The Prophet used to recite the Holy Qur'an to Gabriel, and when Gabriel met him, he used to be more generous than a fast wind (which causes rain and welfare). ..."

Sahih al-Bukhari, Volume 3, Book 39, Number 530 -

"... Narrated 'Umar: While the Prophet was in Al-'Aqiq he said, "Someone (meaning Gabriel) came to me from my Lord tonight (in my dream) and said, 'Offer the prayer in this blessed valley and say (I intend to perform) Umra along with Hajj (together).'" ..."

Sahih al-Bukhari, Volume 3, Book 41, Number 573 -

"... Narrated Abu Dhar: Once, while I was in the company of the Prophet, he saw the mountain of Uhud and said, "I would not like to have this mountain turned into gold for me unless nothing of it, not even a single Dinar remains of it with me for more than three days (i.e. I will spend all of it in Allah's Cause), except that Dinar which I will keep for repaying debts." Then he said, "Those who are rich in this world would have little reward in the Hereafter except those who spend their money here and there (in Allah's Cause), and they are few in number." Then he ordered me to stay at my place and went not far away. I heard a voice and intended to go to him but I remembered his order, "Stay at your place till I return." On his return I said, "O Allah's Apostle! (What was) that noise which I heard?" He said, "Did you hear anything?" I said, "Yes." He said, "Gabriel came and said to me, 'Whoever amongst your followers dies, worshipping none along with Allah, will enter Paradise.'" I said, "Even if he did such and-such things (i.e. even if he stole or committed illegal sexual intercourse)" He said, "Yes." ..."

Sahih al-Bukhari, Volume 4, Book 52, Number 57 -

"... Narrated Anas: The Prophet sent seventy men from the tribe of Bani Salim to the tribe of Bani Amir. When they reached there, my maternal uncle said to them, "I will go

ahead of you, and if they allow me to convey the message of Allah's Apostle (it will be all right); otherwise you will remain close to me.” So he went ahead of them and the pagans granted him security But while he was reporting the message of the Prophet, they beckoned to one of their men who stabbed him to death. My maternal uncle said, “Allah is Greater! By the Lord of the Kaba, I am successful.” After that they attacked the rest of the party and killed them all except a lame man who went up to the top of the mountain. (Hammam, a sub-narrator said, “I think another man was saved along with him).” Gabriel informed the Prophet that they (i.e the martyrs) met their Lord, and He was pleased with them and made them pleased. We used to recite, “Inform our people that we have met our Lord, He is pleased with us and He has made us pleased” Later on this Quranic Verse was cancelled. The Prophet invoked Allah for forty days to curse the murderers from the tribe of Ral, Dhakwan, Bani Lihyan and Bam Usaiya who disobeyed Allah and his Apostle. ...”

Sahih al-Bukhari, Volume 4, Book 52, Number 68 -

“... Narrated 'Aisha: When Allah's Apostle returned on the day (of the battle) of Al-Khandaq (i.e. Trench), he put down his arms and took a bath. Then Gabriel whose head was covered with dust, came to him saying, “You have put down your arms! By Allah, I have not put down my arms yet.” Allah's Apostle said, “Where (to go now)?” Gabriel said, “This way,” pointing towards the tribe of Bani Quraiza. So Allah's Apostle went out towards them. ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 429 -

“... Narrated Malik bin Sasaa: The Prophet said, "While I was at the House in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zam-zam water and (my heart was) filled with wisdom and belief. Al-Buraq, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Gabriel. When I reached the nearest heaven. Gabriel said to the heaven gate-keeper, 'Open the gate.' The gatekeeper asked, 'Who is it?' He said, 'Gabriel.' The gate-keeper, 'Who is accompanying you?' Gabriel said, 'Muhammad.' The gate-keeper said, 'Has he been called?' Gabriel said, 'Yes.' Then it was said, 'He is welcomed. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcomed O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was said, 'Who is with you?' He said, 'Muhammad' It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcomed. What a wonderful visit his is!' Then I met Jesus and Yahya (John) who said, 'You are welcomed, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was asked, 'Who is with you? Gabriel said, 'Muhammad.' It was asked, 'Has he been sent for?' 'Yes,' said Gabriel. 'He is welcomed. What a wonderful visit his is!' (The Prophet added:). There I met Joseph and greeted him, and he replied, 'You are welcomed, O brother and a Prophet!' Then we ascended to the 4th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idris and greeted him. He said, 'You are welcomed O brother and Prophet.' Then we ascended to the 5th heaven and again the same questions and answers were exchanged as in previous heavens. There I met and greeted

Aaron who said, 'You are welcomed O brother and a Prophet'. Then we ascended to the 6th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Moses who said, 'You are welcomed O brother and a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcomed o son and a Prophet.' Then I was shown Al-Bait-al-Ma'mur (i.e. Allah's House). I asked Gabriel about it and he said, This is Al Bait-ul-Ma'mur where 70,000 angels perform prayers daily and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown Sidrat-ul-Muntaha (i.e. a tree in the seventh heaven) and I saw its Nabk fruits which resembled the clay jugs of Hajr (i.e. a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Gabriel about those rivers and he said, 'The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Moses who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Bani Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers.' I returned and requested Allah (for reduction) and He made it forty. I returned and (met Moses) and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten, and then I came to Moses who repeated the same advice. Ultimately Allah reduced it to five. When I came to Moses again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)'' Allah's Apostle was addressed by Allah, “I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds.” ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 431 -

“... Narrated Abu Huraira: The Prophet said, “If Allah loves a person, He calls Gabriel saying, 'Allah loves so and-so; O Gabriel! Love him.' Gabriel would love him and make an announcement amongst the inhabitants of the Heaven. 'Allah loves so-and-so, therefore you should love him also,' and so all the inhabitants of the Heaven would love him, and then he is granted the pleasure of the people on the earth.” ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 435 -

“... Narrated Al Bara: The Prophet said to Hassan, “Lampoon them (i.e. the pagans) and Gabriel is with you.” ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 437 -

“... Narrated Humaid bin Hilal: Anas bin Malik said, “As if I saw a cloud of dust swirling up in the lane of Bani Ghanim.” Musa added, “That was caused by the procession of Gabriel.” ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 438 -

“... Narrated Aisha: Al Harith bin Hisham asked the Prophet, “How does the divine inspiration come to you?” He replied, “In all these ways: The Angel sometimes comes to me with a voice which resembles the sound of a ringing bell, and when this state abandons me, I remember what the Angel has said, and this type of Divine Inspiration is the hardest on me; and sometimes the Angel comes to me in the shape of a man and talks to me, and I understand and remember what he says.” ...”

Sahih, al-Bukhari, Volume 4, Book 54, Number 440 -

“... Narrated Abu Salama: 'Aisha said that the Prophet said to her “O 'Aisha' This is Gabriel and he sends his (greetings) salutations to you.” 'Aisha said, “Salutations (Greetings) to him, and Allah's Mercy and Blessings be on him,” and addressing the Prophet she said, “You see what I don't see.” ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 441 -

“... Narrated Ibn Abbas: Allah's Apostle asked Gabriel, “Why don't you visit us more often than you do?” Then the following Holy Verse was revealed (in this respect): – “And we (angels) descend not but by the order of your Lord. To Him belong what is before us and what is behind us, and what is between those two and your Lord was never forgetful.”(19.64) ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 442 -

“... Narrated Ibn Abbas: Allah's Apostle said, “Gabriel read the Qur'an to me in one way (i.e. dialect) and I continued asking him to read it in different ways till he read it in seven different ways.” ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 443 -

“... Narrated Ibn 'Abbas: Allah's Apostle was the most generous of all the people, and he used to be more generous in the month of Ramadan when Gabriel used to meet him. Gabriel used to meet him every night in Ramadan to study the Holy Quran carefully together. Allah's Apostle used to become more generous than the fast wind when he met Gabriel. ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 444 -

“... Narrated Ibn Shihab: Once Umar bin Abdul Aziz delayed the 'Asr prayer a little. 'Urwa said to him, “Gabriel descended and led the prayer in front of the Prophet” On that 'Umar said, “O 'Urwa! Be sure of what you say.” “'Urwa, “I heard Bashir bin Abi Masud narrating from Ibn Masud who heard Allah's Apostle saying, 'Gabriel descended and led me in prayer; and then prayed with him again, and then prayed with him again, and then prayed with him again, and then prayed with him again, counting with his fingers five prayers.” ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 445 -

“... Narrated Abu Dhar: The Prophet said, “Gabriel said to me, 'Whoever amongst your followers die without having worshipped others besides Allah, will enter Paradise (or will not enter the (Hell) Fire).’” The Prophet asked, “Even if he has committed illegal sexual intercourse or theft?” He replied, “Even then.” ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 446 -

“... Narrated Abu Huraira: The Prophet said, “Angels keep on descending from and ascending to the Heaven in turn, some at night and some by daytime, and all of them assemble together at the time of the Fajr and 'Asr prayers. Then those who have stayed with you over-night, ascent unto Allah Who asks them, and He knows the answer better than they, “How have you left My slaves?” They reply, “We have left them praying as we found them praying.” If anyone of you says “Amin” (during the Prayer at the end of the recitation of Surat-al-Faitiha), and the angels in Heaven say the same, and the two sayings coincide, all his past sins will be forgiven.” ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 447 -

“... Narrated 'Aisha: I stuffed for the Prophet a pillow decorated with pictures (of animals) which looked like a Namruqa (i.e. a small cushion). He came and stood among the people with excitement apparent on his face. I said, “O Allah's Apostle! What is wrong?” He said, “What is this pillow?” I said, “I have prepared this pillow for you, so that you may recline on it.” He said, “Don't you know that angels do not enter a house wherein there are pictures; and whoever makes a picture will be punished on the Day of Resurrection and will be asked to give life to (what he has created)?” ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 448 -

“... Narrated Abu Talha: I heard Allah's Apostle saying; “Angels (of Mercy) do not enter a house wherein there is a dog or a picture of a living creature (a human being or an animal).” ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 450 -

“... Narrated Salim's father: Once Gabriel promised the Prophet (that he would visit him, but Gabriel did not come) and later on he said, “We, angels, do not enter a house which contains a picture or a dog.” ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 454 -

“... Narrated 'Aisha: That she asked the Prophet, 'Have you encountered a day harder than the day of the battle) of Uhud?’” The Prophet replied, “Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of 'Aqaba when I presented myself to Ibn 'Abd-Yalail bin 'Abd-Kulal and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarnath-Tha-alib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying, 'Allah has heard your people's saying to you, and what they have replied back to you, Allah has

sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.' The Angel of the Mountains called and greeted me, and then said, "O Muhammad! Order what you wish. If you like, I will let Al-Akh-Shabain (i.e. two mountains) fall on them." The Prophet said, "No but I hope that Allah will let them beget children who will worship Allah Alone, and will worship None besides Him." ..."

Sahih al-Buhari, Volume 4, Book 54, Number 455 -

"... Narrated Abu Ishaq-Ash-Shaibani: I asked Zir bin Hubaish regarding the Statement of Allah: "And was at a distance Of but two bowlengths Or (even) nearer; So did (Allah) convey The Inspiration to His slave (Gabriel) and then he (Gabriel) Conveyed (that to Muhammad). (53.9-10) On that, Zir said, "Ibn Mas'ud informed us that the Prophet had seen Gabriel having 600 wings." ..."

Sahih al-Bukhari, Volume 4, Book 54, Number 457 -

"... Narrated Aisha: Whoever claimed that (the Prophet) Muhammad saw his Lord, is committing a great fault, for he only saw Gabriel in his genuine shape in which he was created covering the whole horizon. ..."

Sahih al-Bukhari, Volume 4, Book 54, Number 458 -

"... Narrated Masruq: I asked Aisha "What about His Statement: – "Then he (Gabriel) approached and came closer, And was at a distance Of but two bow-lengths Or (even) nearer?" (53.8-9) She replied, "It was Gabriel who used to come to the Prophet in the figure of a man, but on that occasion, he came in his actual and real figure and (he was so huge) that he covered the whole horizon." ..."

Sahih al-Bukhari, Volume 4, Book 54, Number 459 -

"... Narrated Samura: The Prophet said, "Last night I saw (in a dream) two men coming to me. One of them said, "The person who kindles the fire is Malik, the gate-keeper of the (Hell) Fire, and I am Gabriel, and this is Michael." ..."

Sahih al-Bukhari, Volume 4, Book 54, Number 460 -

"... Narrated Abu Huraira: Allah's Apostle said, "If a husband calls his wife to his bed (i.e. to have sexual relation) and she refuses and causes him to sleep in anger, the angels will curse her till morning." ..."

Sahih al-Bukhari, Volume 4, Book 54, Number 461 -

"... Narrated Jabir bin 'Abdullah: that he heard the Prophet saying, "The Divine Inspiration was delayed for a short period but suddenly, as I was walking. I heard a voice in the sky, and when I looked up towards the sky, to my surprise, I saw the angel who had come to me in the Hira Cave, and he was sitting on a chair in between the sky and the earth. I was so frightened by him that I fell on the ground and came to my family and said (to them), 'Cover me! (with a blanket), cover me!' Then Allah sent the Revelation: "O, You wrapped up (In a blanket)! (Arise and warn! And your Lord magnify And keep

pure your garments, And desert the idols.” (74.1-5) ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 464 -

“... Narrated 'Imran bin Husain: The Prophet said, “I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its inhabitants were women.” ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 546 -

“... Narrated Anas: When 'Abdullah bin Salam heard the arrival of the Prophet at Medina, he came to him and said, “I am going to ask you about three things which nobody knows except a prophet: What is the first portent of the Hour? What will be the first meal taken by the people of Paradise? Why does a child resemble its father, and why does it resemble its maternal uncle” Allah's Apostle said, “Gabriel has just now told me of their answers.” 'Abdullah said, “He (i.e. Gabriel), from amongst all the angels, is the enemy of the Jews.” Allah's Apostle said, “The first portent of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Paradise will be Extralobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her.” On that 'Abdullah bin Salam said, “I testify that you are the Apostle of Allah.” 'Abdullah bin Salam further said, “O Allah's Apostle! The Jews are liars, and if they should come to know about my conversion to Islam before you ask them (about me), they would tell a lie about me.” The Jews came to Allah's Apostle and 'Abdullah went inside the house. Allah's Apostle asked (the Jews), “What kind of man is 'Abdullah bin Salam amongst you?” They replied, “He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us.” Allah's Apostle said, “What do you think if he embraces Islam (will you do as he does)?” The Jews said, “May Allah save him from it.” Then 'Abdullah bin Salam came out in front of them saying, “I testify that None has the right to be worshipped but Allah and that Muhammad is the Apostle of Allah.” Thereupon they said, “He is the evilest among us, and the son of the evilest amongst us,” and continued talking badly of him. ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 549 -

“... Narrated Abdullah: Allah's Apostle, the true and truly inspired said, “(as regards your creation), every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for an other forty days, and then a piece of flesh for an other forty days. Then Allah sends an angel to write four words: He writes his deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in religion). Then the soul is breathed into his body. So a man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses, and so he starts doing deeds characteristic of the people of Paradise and enters Paradise. Similarly, a person may do deeds characteristic of the people of Paradise, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses, and he starts doing deeds of the people of the (Hell) Fire and enters the (Hell) Fire.” ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 550 -

“... Narrated Anas bin Malik: The Prophet said, “Allah has appointed an angel in the womb, and the angel says, 'O Lord! A drop of discharge (i.e. of semen), O Lord! a clot, O Lord! a piece of flesh.' And then, if Allah wishes to complete the child's creation, the angel will say, 'O Lord! A male or a female? O Lord! wretched or blessed (in religion)? What will his livelihood be? What will his age be?' The angel writes all this while the child is in the womb of its mother.” ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 584 -

“... Narrated Ibn Abbas: When Abraham had differences with his wife), (because of her jealousy of Hajar, Ishmael's mother), he took Ishmael and his mother and went away. They had a water-skin with them containing some water, Ishmael's mother used to drink water from the water-skin so that her milk would increase for her child. When Abraham reached Mecca, he made her sit under a tree and afterwards returned home. Ishmael's mother followed him, and when they reached Kada', she called him from behind, 'O Abraham! To whom are you leaving us?' He replied, '(I am leaving you) to Allah's (Care).' She said, 'I am satisfied to be with Allah.' She returned to her place and started drinking water from the water-skin, and her milk increased for her child. When the water had all been used up, she said to herself, 'I'd better go and look so that I may see somebody.' She ascended the Safa mountain and looked, hoping to see somebody, but in vain. When she came down to the valley, she ran till she reached the Marwa mountain. She ran to and fro (between the two mountains) many times. Then she said to herself, 'I'd better go and see the state of the child,' she went and found it in a state of one on the point of dying. She could not endure to watch it dying and said (to herself), 'If I go and look, I may find somebody.' She went and ascended the Safa mountain and looked for a long while but could not find anybody. Thus she completed seven rounds (of running) between Safa and Marwa. Again she said (to herself), 'I'd better go back and see the state of the child.' But suddenly she heard a voice, and she said to that strange voice, 'Help us if you can offer any help.' Lo! It was Gabriel (who had made the voice). Gabriel hit the earth with his heel like this (Ibn 'Abbas hit the earth with his heel to illustrate it), and so the water gushed out. Ishmael's mother was astonished and started digging. (Abu Al-Qasim) (i.e. the Prophet) said, “If she had left the water, (flow naturally without her intervention), it would have been flowing on the surface of the earth.” Ishmael's mother started drinking from the water and her milk increased for her child. Afterwards some people of the tribe of Jurhum, while passing through the bottom of the valley, saw some birds, and that astonished them, and they said, 'Birds can only be found at a place where there is water.' They sent a messenger who searched the place and found the water, and returned to inform them about it. Then they all went to her and said, 'O Ishmael's mother! Will you allow us to be with you (or dwell with you)?' (And thus they stayed there.) Later on her boy reached the age of puberty and married a lady from them. Then an idea occurred to Abraham which he disclosed to his wife (Sarah), 'I want to call on my dependents I left (at Mecca).' When he went there, he greeted (Ishmael's wife) and said, 'Where is Ishmael?' She replied, 'He has gone out hunting.' Abraham said (to her), 'When he comes, tell him to change the threshold of his gate.' When he came, she told him the same whereupon Ishmael said to her, 'You are the threshold, so go to your family (i.e. you are divorced).' Again Abraham thought of visiting his dependents whom he had

left (at Mecca), and he told his wife (Sarah) of his intentions. Abraham came to Ishmael's house and asked, "Where is Ishmael?" Ishmael's wife replied, "He has gone out hunting," and added, "Will you stay (for some time) and have something to eat and drink?" Abraham asked, 'What is your food and what is your drink?' She replied, 'Our food is meat and our drink is water.' He said, 'O Allah! Bless their meals and their drink.'" Abu Al-Qa-sim (i.e. Prophet) said, "Because of Abraham's invocation there are blessings (in Mecca)." Once more Abraham thought of visiting his family he had left (at Mecca), so he told his wife (Sarah) of his decision. He went and found Ishmael behind the Zam-zam well, mending his arrows. He said, "O Ishmael, Your Lord has ordered me to build a house for Him." Ishmael said, "Obey (the order of) your Lord." Abraham said, "Allah has also ordered me that you should help me therein." Ishmael said, "Then I will do." So, both of them rose and Abraham started building (the Ka'ba) while Ishmael went on handing him the stones, and both of them were saying, "O our Lord ! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing." (2.127). When the building became high and the old man (i.e. Abraham) could no longer lift the stones (to such a high position), he stood over the stone of Al-Maqam and Ishmael carried on handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us, Verily You are All-Hearing, All-Knowing." (2.127) ..."

Sahih al-Bukhari, Volume 4, Book 55, Number 605 -

"... Narrated 'Aisha: The Prophet returned to Khadija while his heart was beating rapidly. She took him to Waraqa bin Naufal who was a Christian convert and used to read the Gospels in Arabic Waraqa asked (the Prophet), "What do you see?" When he told him, Waraqa said, "That is the same angel whom Allah sent to the Prophet) Moses. Should I live till you receive the Divine Message, I will support you strongly." ..."

Sahih al-Bukhari, Volume 4, Book 55, Number 606 -

"... Narrated Malik bin Sasaa: Allah's Apostle talked to his companions about his Night Journey to the Heavens. When he reached the fifth Heaven, he met Aaron. (Gabriel said to the Prophet), "This is Aaron." The Prophet said, "Gabriel greeted and so did I, and he returned the greeting saying, 'Welcome, O Pious Brother and Pious Prophet.'" ..."

Sahih al-Bukhari, Volume 4, Book 55, Number 607 -

"... Narrated Abu Huraira: Allah's Apostle said, "On the night of my Ascension to Heaven, I saw (the prophet) Moses who was a thin person with lank hair, looking like one of the men of the tribe of Shanua; and I saw Jesus who was of average height with red face as if he had just come out of a bathroom. And I resemble prophet Abraham more than any of his offspring does. Then I was given two cups, one containing milk and the other wine. Gabriel said, 'Drink whichever you like.' I took the milk and drank it. Gabriel said, 'You have accepted what is natural, (True Religion i.e. Islam) and if you had taken the wine, your followers would have gone astray.'" ..."

Sahih al-Bukhari, Volume 4, Book 55, Number 640 -

"... Narrated Malik bin Sasaa: That the Prophet talked to them about the night of his Ascension to the Heavens. He said, "(Then Gabriel took me) and ascended up till he

reached the second heaven where he asked for the gate to be opened, but it was asked, 'Who is it?' Gabriel replied, 'I am Gabriel.' It was asked, 'Who is accompanying you?' He replied, 'Muhammad.' It was asked, 'Has he been called?' He said, 'Yes.' When we reached over the second heaven, I saw Yahya (i.e. John) and Jesus who were cousins. Gabriel said, 'These are John (Yahya) and Jesus, so greet them.' I greeted them and they returned the greeting saying, 'Welcome, O Pious Brother and Pious Prophet!;'” ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 641 -

“... Narrated Said bin Al-Musaiyab: Abu Huraira said, “I heard Allah's Apostle saying, 'There is none born among the off-spring of Adam, but Satan touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, except Mary and her child.’” Then Abu Huraira recited: “And I seek refuge with You for her and for her offspring from the outcast Satan” (3.36) ...”

Sahih al-Bulhari, Volume 4, Book 56, Number 754 -

“... Narrated Ibn Abbas: The Prophet was the most generous of all the people, and he used to become more generous in Ramadan when Gabriel met him. Gabriel used to meet him every night during Ramadan to revise the Qur'an with him. Allah's Apostle then used to be more generous than the fast wind. ...”

Sahih al-Bukhari, Volume 4, Book 56, Number 770 -

“... Narrated Sharik bin 'Abdullah bin Abi Namr: I heard Anas bin Malik telling us about the night when the Prophet was made to travel from the Ka'ba Mosque. Three persons (i.e. angels) came to the Prophet before he was divinely inspired was an Aspostle), while he was sleeping in Al Masjid-ul-Haram. The first (of the three angels) said, “Which of them is he?” The second said, “He is the best of them.” That was all that happened then, and he did not see them till they came at another night and he perceived their presence with his heart, for the eyes of the Prophet were closed when he was asleep, but his heart was not asleep (not unconscious). This is characteristic of all the prophets: Their eyes sleep but their hearts do not sleep. Then Gabriel took charge of the Prophet and ascended along with him to the Heaven. ...”

Sahih al-Bukhari, Volume 4, Book 56, Number 819 -

“... Narrated 'Aisha: Once Fatima came walking and her gait resembled the gait of the Prophet. The Prophet said, “Welcome, O my daughter!” Then he made her sit on his right or on his left side, and then he told her a secret and she started weeping. I asked her, “Why are you weeping?” He again told her a secret and she started laughing. I said, “I never saw happiness so near to sadness as I saw today.” I asked her what the Prophet had told her. She said, “I would never disclose the secret of Allah's Apostle .” When the Prophet died, I asked her about it. She replied. “The Prophet said, 'Every year Gabriel used to revise the Qur'an with me once only, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me.' So I started weeping. Then he said. 'Don't you like to be the mistress of all the ladies of Paradise or the mistress of all the lady believers? So I laughed for that.’” ...”

Sahih al-Bukhari, Volume 4, Book 56, Number 819 -

“... Narrated 'Aisha: Once Fatima came walking and her gait resembled the gait of the Prophet. The Prophet said, “Welcome, O my daughter!” Then he made her sit on his right or on his left side, and then he told her a secret and she started weeping. I asked her, “Why are you weeping?” He again told her a secret and she started laughing. I said, “I never saw happiness so near to sadness as I saw today.” I asked her what the Prophet had told her. She said, “I would never disclose the secret of Allah's Apostle.” When the Prophet died, I asked her about it. She replied. “The Prophet said, 'Every year Gabriel used to revise the Qur'an with me once only, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me.' So I started weeping. Then he said. 'Don't you like to be the mistress of all the ladies of Paradise or the mistress of all the lady believers? So I laughed for that.’ ...”

Sahih al-Bukhari, Volume 4, Book 56, Number 827 -

“... Narrated Abu Uthman: I got the news that Gabriel came to the Prophet while Um Salama was present. Gabriel started talking (to the Prophet and then left. The Prophet said to Um Salama, “(Do you know) who it was?” (or a similar question). She said, “It was Dihya (a handsome person amongst the companions of the Prophet).” Later on Um Salama said, “By Allah! I thought he was none but Dihya, till I heard the Prophet talking about Gabriel in his sermon.” (The Sub-narrator asked Abu 'Uthman, “From where have you heard this narration?” He replied, “From Usama bin Zaid.”) ...”

Sahih al-Bukhari, Volume 5, Book 57, Number 112 -

“... Narrated Abu Salama: 'Aisha said, “Once Allah's Apostle said (to me), 'O Aish (Aisha)! This is Gabriel greeting you.' I said, 'Peace and Allah's Mercy and Blessings be on him, you see what I don't see' " She was addressing Allah 's Apostle. ...”

Sahih al-Bukhari, Volume 5, Book 58, Number 165 -

“... Narrated 'Aisha: I did not feel jealous of any woman as much as I did of Khadija because Allah's Apostle used to mention her very often. He married me after three years of her death, and his Lord (or Gabriel) ordered him to give her the good news of having a palace of Qasab in Paradise. ...”

Sahih al-Bukhari, Volume 5, Book 58, Number 168 -

“... Narrated Abu Huraira: Gabriel came to the Prophet and said, "O Allah's Apostle! This is Khadija coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (i.e. Allah) and on my behalf, and give her the glad tidings of having a Qasab palace in Paradise wherein there will be neither any noise nor any fatigue (trouble).” Narrated 'Aisha: Once Hala bint Khuwailid, Khadija's sister, asked the permission of the Prophet to enter. On that, the Prophet remembered the way Khadija used to ask permission, and that upset him. He said, “O Allah! Hala!” So I became jealous and said, “What makes you remember an old woman amongst the old women of Quraish an old woman (with a toothless mouth) of red gums who died long ago, and in whose place Allah has given you somebody better than

her?" ..."

Sahih al-Bukhari, Volume 5, Book 58, Number 227 -

“... Narrated Abbas bin Malik: Malik bin Sasaa said that Allah's Apostle described to them his Night Journey saying, “While I was lying in Al-Hatim or Al-Hijr, suddenly someone came to me and cut my body open from here to here.” I asked Al-Jarud who was by my side, “What does he mean?” He said, “It means from his throat to his pubic area,” or said, “From the top of the chest.” The Prophet further said, “He then took out my heart. Then a gold tray of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me.” (On this Al-Jarud asked, “Was it the Buraq, O Abu Hamza?” I (i.e. Anas) replied in the affirmative). The Prophet said, “The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel set out with me till we reached the nearest heaven.

When he asked for the gate to be opened, it was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has Muhammad been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Adam there. Gabriel said (to me), 'This is your father, Adam; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious son and pious Prophet.' Then Gabriel ascended with me till we reached the second heaven. Gabriel asked for the gate to be opened. It was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel answered in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened. When I went over the second heaven, there I saw Yahya (i.e. John) and 'Isa (i.e. Jesus) who were cousins of each other. Gabriel said (to me), 'These are John and Jesus; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!' The gate was opened, and when I went over the third heaven there I saw Joseph. Gabriel said (to me), 'This is Joseph; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!' The gate was opened, and when I went over the fourth heaven, there I saw Idris. Gabriel said (to me), 'This is Idris; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the

affirmative. Then it was said He is welcomed, what an excellent visit his is! So when I went over the fifth heaven, there I saw Harun (i.e. Aaron), Gabriel said, (to me). This is Aaron; pay him your greetings.' I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. It was said, 'He is welcomed. What an excellent visit his is!' When I went (over the sixth heaven), there I saw Moses. Gabriel said (to me), 'This is Moses; pay him your greeting. So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' When I left him (i.e. Moses) he wept. Someone asked him, 'What makes you weep?' Moses said, 'I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers.' Then Gabriel ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' So when I went (over the seventh heaven), there I saw Abraham. Gabriel said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious son and pious Prophet.' Then I was made to ascend to Sidrat-ul-Muntaha (i.e. the Lote Tree of the utmost boundary) Behold! Its fruits were like the jars of Hajr (i.e. a place near Medina) and its leaves were as big as the ears of elephants. Gabriel said, 'This is the Lote Tree of the utmost boundary). Behold! There ran four rivers, two were hidden and two were visible, I asked, 'What are these two kinds of rivers, O Gabriel?' He replied, 'As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.' Then Al-Bait-ul-Ma'mur (i.e. the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked, 'This is the Islamic religion which you and your followers are following.' Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty prayers a day.' Moses said, 'Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day. When I came back to Moses, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.' He said, 'Your followers cannot bear five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israel, so go back to your Lord and ask for reduction to lessen your follower's burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order.' When I left, I heard a voice saying, "I have passed My Order and have lessened the burden of My Worshipers." ..."

“... Narrated Anas: When the news of the arrival of the Prophet at Medina reached 'Abdullah bin Salam, he went to him to ask him about certain things, He said, “I am going to ask you about three things which only a Prophet can answer: What is the first sign of The Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?” The Prophet replied, “Gabriel has just now informed me of that.” Ibn Salam said, “He (i.e. Gabriel) is the enemy of the Jews amongst the angels. The Prophet said, “As for the first sign of The Hour, it will be a fire that will collect the people from the East to the West. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man's discharge proceeds the woman's discharge, the child attracts the similarity to the man, and if the woman's discharge proceeds the man's, then the child attracts the similarity to the woman.” On this, 'Abdullah bin Salam said, “I testify that None has the right to be worshipped except Allah, and that you are the Apostle of Allah.” and added, “O Allah's Apostle! Jews invent such lies as make one astonished, so please ask them about me before they know about my conversion to Islam.” The Jews came, and the Prophet said, “What kind of man is 'Abdullah bin Salam among you?” They replied, “The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us.” The Prophet said, “What would you think if 'Abdullah bin Salam should embrace Islam?” They said, “May Allah protect him from that.” The Prophet repeated his question and they gave the same answer. Then 'Abdullah came out to them and said, “I testify that None has the right to be worshipped except Allah and that Muhammad is the Apostle of Allah!” On this, the Jews said, “He is the most wicked among us and the son of the most wicked among us.” So they degraded him. On this, he (i.e. 'Abdullah bin Salam) said, “It is this that I was afraid of, O Allah's Apostle.” ...”

Sahih al-Bukhari, Volume 5, Book 59, Number 327 -

“... Narrated Rifaa: (who was one of the Badr warriors) Gabriel came to the Prophet and said, “How do you look upon the warriors of Badr among yourselves?” The Prophet said, “As the best of the Muslims.” or said a similar statement. On that, Gabriel said, “And so are the Angels who participated in the Badr (battle)., and none is to be worshipped but Allah and that Muhammad is the Apostle of Allah.” The Jews then said, “Abdullah is the worst of us and the son of the worst of us,” and disparaged him. On that 'Abdullah said, “O Allah's Apostle! This is what I was afraid of!” ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 232 -

“... Narrated Abu Huraira: Allah's Apostle was presented with two cups one containing wine and the other milk on the night of his night journey at Jerusalem. He looked at it and took the milk. Gabriel said, “Thanks to Allah Who guided you to the Fitna (i.e. Islam); if you had taken the wine, your followers would have gone astray.” ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 255 -

“... Narrated Ibn Abbas: The Prophet said to Gabriel, “What prevents you from visiting us more often than you visit us now?” So there was revealed: – 'And we (angels) descend not but by the command of your Lord. To Him belongs what is before us and

what is behind us...(19.64) ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 271 -

“... Narrated Ibn Abbas: Hilal bin Umaiya accused his wife of committing illegal sexual intercourse with Sharik bin Sahma' and filed the case before the Prophet. The Prophet said (to Hilal), “Either you bring forth a proof (four witnesses) or you will receive the legal punishment (lashes) on your back.” Hilal said, “O Allah's Apostle! If anyone of us saw a man over his wife, would he go to seek after witnesses?” The Prophet kept on saying, “Either you bring forth the witnesses or you will receive the legal punishment (lashes) on your back.” Hilal then said, “By Him Who sent you with the Truth, I am telling the truth and Allah will reveal to you what will save my back from legal punishment.” Then Gabriel came down and revealed to him: – 'As for those who accuse their wives...' (24.6-9) The Prophet recited it till he reached: '... (her accuser) is telling the truth.' Then the Prophet left and sent for the woman, and Hilal went (and brought) her and then took the oaths (confirming the claim). The Prophet was saying, “Allah knows that one of you is a liar, so will any of you repent?” Then the woman got up and took the oaths and when she was going to take the fifth one, the people stopped her and said, “It (the fifth oath) will definitely bring Allah's curse on you (if you are guilty).” So she hesitated and recoiled (from taking the oath) so much that we thought that she would withdraw her denial. But then she said, “I will not dishonor my family all through these days,” and carried on (the process of taking oaths). The Prophet then said, “Watch her; if she delivers a black-eyed child with big hips and fat shins then it is Sharik bin Sahma's child.” Later she delivered a child of that description. So the Prophet said, “If the case was not settled by Allah's Law, I would punish her severely.” ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 300 -

“... Narrated Abu Huraira: One day while Allah's Apostle was sitting with the people, a man came to him walking and said, “O Allah's Apostle. What is Belief?” The Prophet said, “Belief is to believe in Allah, His Angels, His Books, His Apostles, and the meeting with Him, and to believe in the Resurrection.” The man asked, “O Allah's Apostle What is Islam?” The Prophet replied, “Islam is to worship Allah and not worship anything besides Him, to offer prayers perfectly, to pay the (compulsory) charity i.e. Zakat and to fast the month of Ramadan.” The man again asked, “O Allah's Apostle What is Ihsan (i.e. perfection or Benevolence)?” The Prophet said, “Ihsan is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you.” The man further asked, “O Allah's Apostle When will the Hour be established?” The Prophet replied, “The one who is asked about it does not know more than the questioner does, but I will describe to you its portents. When the lady slave gives birth to her mistress, that will be of its portents; when the bare-footed naked people become the chiefs of the people, that will be of its portents. The Hour is one of five things which nobody knows except Allah. Verily, the knowledge of the Hour is with Allah (alone). He sends down the rain, and knows that which is in the wombs.” (31.34) Then the man left. The Prophet said, “Call him back to me.” They went to call him back but could not see him. The Prophet said, “That was Gabriel who came to teach the people their religion.” (See Hadith No. 47 Vol 1) ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 378 -

“... Narrated Masruq: I said to 'Aisha, “O Mother! Did Prophet Muhammad see his Lord?” Aisha said, “What you have said makes my hair stand on end ! Know that if somebody tells you one of the following three things, he is a liar: Whoever tells you that Muhammad saw his Lord, is a liar.” Then Aisha recited the Verse: 'No vision can grasp Him, but His grasp is over all vision. He is the Most Courteous Well-Acquainted with all things.' (6.103) 'It is not fitting for a human being that Allah should speak to him except by inspiration or from behind a veil.' (42.51) 'Aisha further said, “And whoever tells you that the Prophet knows what is going to happen tomorrow, is a liar.” She then recited: 'No soul can know what it will earn tomorrow.' (31.34) She added: “And whoever tell you that he concealed (some of Allah's orders), is a liar.” Then she recited: 'O Apostle! Proclaim (the Message) which has been sent down to you from your Lord..' (5.67) 'Aisha added. “But the Prophet saw Gabriel in his true form twice.” ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 379 -

“... Narrated Abdullah: Regarding the Verses: 'And was at a distance of but two bow-lengths or (even) nearer; So did (Allah) convey the Inspiration to His slave (Gabriel) and then he (Gabriel) conveyed (that to Muhammad...)' (53.9-10) Ibn Mas'ud narrated to us that the Prophet had seen Gabriel with six hundred wings. ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 38 -

“... Narrated ASSAILANT: I asked Sir about the Statement of Allah: 'And was at a distance of but two bow-lengths or (even) nearer. So did Allah convey the Inspiration to His slave (Gabriel) and then he (Gabriel) conveyed that to Muhammad.' (53.10) He said, “Abdullah (bin Mas'ud) informed us that Muhammad had seen Gabriel with six hundred wings.” ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 385 -

“... Narrated Ibn Abbas: The Prophet performed a prostration when he finished reciting Surat-an-Najm, and all the Muslims and pagans and Jinns and human beings prostrated along with him. ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 451 -

“... Narrated Ibn Abbas: (as regards) Allah's Statement: “Move not your tongue concerning (the Quran) to make haste therewith.” (75.16) When Gabriel revealed the Divine Inspiration in Allah's Apostle , he (Allah's Apostle) moved his tongue and lips, and that state used to be very hard for him, and that movement indicated that revelation was taking place. So Allah revealed in Surat Al-Qiyama which begins: 'I do swear by the Day of Resurrection...' (75) the Verses: – 'Move not your tongue concerning (the Quran) to make haste therewith. It is for Us to collect it (Quran) in your mind, and give you the ability to recite it by heart. (75.16-17) Ibn Abbas added: It is for Us to collect it (Qur'an) (in your mind), and give you the ability to recite it by heart means, "When We reveal it, listen. Then it is for Us to explain it," means, 'It is for us to explain it through your tongue.' So whenever Gabriel came to Allah's Apostle ' he would keep quiet (and listen), and when the Angel left, the Prophet would recite that revelation as Allah

promised him. ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 478 -

“... Narrated Aisha: (the wife of the Prophet) The commencement (of the Divine Inspiration) to Allah's Apostle was in the form of true dreams in his sleep, for he never had a dream but it turned out to be true and clear as the bright daylight. Then he began to like seclusions, so he used to go in seclusion in the cave of Hira where he used to worship Allah continuously for many nights before going back to his family to take the necessary provision (of food) for the stay. He come back to (his wife) Khadija again to take his provision (of food) likewise, till one day he received the Guidance while he was in the cave of Hira. An Angel came to him and asked him to read. Allah's Apostle replied, “I do not know how to read.” The Prophet added, “Then the Angel held me (forcibly) and pressed me so hard that I felt distressed. Then he released me and again asked me to read, and I replied, 'I do not know how to read.' Thereupon he held me again and pressed me for the second time till I felt distressed. He then released me and asked me to read, but again I replied, 'I do not know how to read.' Thereupon he held me for the third time and pressed me till I got distressed, and then he released me and said, 'Read, in the Name of your Lord Who has created (all that exists), has created man out of a clot, Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen, has taught man that which he knew not.’” (96.1-5). Then Allah's Apostle returned with that experience; and the muscles between his neck and shoulders were trembling till he came upon Khadija (his wife) and said, “Cover me!” They covered him, and when the state of fear was over, he said to Khadija, “O Khadija! What is wrong with me? I was afraid that something bad might happen to me.” Then he told her the story. Khadija said, “Nay! But receive the good tidings! By Allah, Allah will never disgrace you, for by Allah, you keep good relations with your Kith and kin, speak the truth, help the poor and the destitute, entertain your guests generously and assist those who are stricken with calamities.” Khadija then took him to Waraqa bin Naufil, the son of Khadija's paternal uncle. Waraqa had been converted to Christianity in the Pre-Islamic Period and used to write Arabic and write of the Gospel in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said (to Waraqa), “O my cousin! Listen to what your nephew is going to say.” Waraqa said, “O my nephew! What have you seen?” The Prophet then described whatever he had seen. Waraqa said, “This is the same Angel (Gabriel) who was sent to Moses. I wish I were young.” He added some other statement. Allah's Apostle asked, “Will these people drive me out?” Waraqa said, “Yes, for nobody brought the like of what you have brought, but was treated with hostility. If I were to remain alive till your day (when you start preaching). then I would support you strongly.” But a short while later Waraqa died and the Divine Inspiration was paused (stopped) for a while so that Allah's Apostle was very much grieved. Narrated Jabir bin 'Abdullah: While Allah's Apostle was talking about the period of pause in revelation, he said in his narration. “Once while I was walking, all of a sudden I heard a voice from the sky. I looked up and saw to my surprise, the same Angel as had visited me in the cave of Hira.' He was sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, Wrap me! Wrap me!” So they covered him and then Allah revealed: 'O you, wrapped up! Arise and warn and your Lord magnify, and your garments purify and dessert the idols.' (74.1-5) Abu Salama said, “(Rijz) are the idols which the people of the Pre-Islamic period used to worship.” After this the revelation started coming frequently and regularly. ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 479 -

“... Narrated Aisha: The commencement of the Divine Inspiration to Allah's Apostle was in the form of true dreams. The Angel came to him and said, “Read, in the Name of your Lord Who has created (all that exists), has created man a clot. Read! And your Lord is Most Generous” ..(96.1,2,3) ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 480 -

“... Narrated 'Aisha: The commencement of (the Divine Inspirations to) Allah's Apostle was in the form of true dreams. The Angel came to him and said, “Read! In the Name of your Lord Who has created all exists), has created man from a clot. Read! And your Lord is Most Generous, Who has taught (the writing) by the pen (the first person to write was Prophet Idris. (96.1-4) ..”

Sahih al-Bukhari, Volume 6, Book 60, Number 488 -

“... Narrated Anas: When the Prophet was made to ascend to the Heavens, he said (after his return), “I came upon a river the banks of which were made of tents of hollow pearls. I asked Gabriel. What is this (river)? He replied, 'This is the Kauthar.' ...”

Sahih al-Bukhari, Volume 6, Book 61, Number 503 -

“... Narrated Abu 'Uthman: I was informed that Gabriel came to the Prophet while Um Salama was with him. Gabriel started talking (to the Prophet). Then the Prophet asked Um Salama, “Who is this?” She replied, “He is Dihya (al-Kalbi).” When Gabriel had left, Um Salama said, “By Allah, I did not take him for anybody other than him (i.e. Dihya) till I heard the sermon of the Prophet wherein he informed about the news of Gabriel.” The subnarrator asked Abu 'Uthman: From whom have you heard that? Abu 'Uthman said: From Usama bin Zaid. ...”

Sahih al-Bukhari, Volume 6, Book 61, Number 506 -

“... Narrated Jundub: Once the Prophet fell ill and did not offer the night prayer (Tahajjud prayer) for a night or two. A woman (the wife of Abu Lahab) came to him and said, “O Muhammad ! I do not see but that your Satan has left you.” Then Allah revealed (Surat-Ad-Duha): 'By the fore-noon, and by the night when it darkens (or is still); Your Lord has not forsaken you, nor hated you.' (93) ...”

Sahih al-Bukhari, Volume 6, Book 61, Number 513 -

“... Narrated 'Abdullah bin 'Abbas: Allah's Apostle said, “Gabriel recited the Qur'an to me in one way. Then I requested him (to read it in another way), and continued asking him to recite it in other ways, and he recited it in several ways till he ultimately recited it in seven different ways.” ...”

Sahih al-Bukhari, Volume 6, Book 61, Number 519 -

“... Narrated Ibn 'Abbas: The Prophet was the most generous person, and he used to become more so (generous) particularly in the month of Ramadan because Gabriel used to meet him every night of the month of Ramadan till it elapsed. Allah's Apostle used to recite the Qur'an for him. When Gabriel met him, he used to become more generous than the fast wind in doing good. ...”

Sahih al-Bukhari, Volume 6, Book 61, Number 564 -

“... Narrated Ibn Abbas: Regarding His (Allah's) Statement: – 'Move not your tongue concerning (the Qur'an) to make haste therewith.' (75.16) And whenever Gabriel descended to Allah's Apostle with the Divine Inspiration, Allah's Apostle used to move his tongue and lips, and that used to be hard for him, and one could easily recognize that he was being inspired Divinely. So Allah revealed the Verse which occurs in the Surah starting with “I do swear by the Day of Resurrection.” (75.1) i.e. 'Move not your tongue concerning (the Qur'an) to make haste then with. It is for Us to collect it (in your mind) (O Muhammad) and give you the ability to recite it 'by heart.' (75.16-17) which means: It is for us to collect it (in your mind) and give you the ability to recite it by heart. And when We have recited it to you (O Muhammad) through Gabriel then follow you its recital. (75.18) means: 'When We reveal it (the Qur'an) to you, Listen to it.' for then: It is for Us to explain it and make it clear to you' (75.19) i.e. It is up to Us to explain it through your tongue. So, when Gabriel came to him, Allah's Apostle would listen to him attentively, and as soon as Gabriel left, he would recite the Revelations, as Allah had promised him. ...”

Sahih al-Bukhari, Volume 7, Book 69, Number 482 -

“... Narrated Abu Huraira: On the night Allah's Apostle was taken on a night journey (Miraj) two cups, one containing wine and the other milk, were presented to him at Jerusalem. He looked at it and took the cup of milk. Gabriel said, “Praise be to Allah Who guided you to Al-Fitra (the right path); if you had taken (the cup of) wine, your nation would have gone astray.” ...”

Sahih al-Bukhari, Volume 7, Book 72, Number 843 -

“... Narrated Salim's father: Once Gabriel promised to visit the Prophet but he delayed and the Prophet got worried about that. At last he came out and found Gabriel and complained to him of his grief (for his delay). Gabriel said to him, “We do not enter a place in which there is a picture or a dog.” ...”

Sahih al-Bukhari, Volume 8, Book 73, Number 66 -

“... Narrated Abu Huraira: The Prophet said, “If Allah loves a person, He calls Gabriel saying: 'Allah loves so and so; O Gabriel, love him.' Gabriel would love him, and then Gabriel would make an announcement among the residents of the Heaven, 'Allah loves so-and-so, therefore, you should love him also.' So, all the residents of the Heavens would love him and then he is granted the pleasure of the people of the earth.” ...”

Sahih al-Bukhari, Volume 8, Book 73, Number 173 -

“... Narrated Abu Salama bin 'Abdur-Rahman bin 'Auf: that he heard Hassan bin Thabit Al-Ansari asking the witness of Abu Huraira, saying, “O Abu-Huraira! I beseech you by Allah (to tell me). Did you hear Allah's Apostle saying 'O Hassan ! Reply on behalf of Allah's Apostle. O Allah ! Support him (Hassan) with the Holy Spirit (Gabriel).'" Abu Huraira said, “Yes.” ...”

Sahih al-Bukhari, Volume 8, Book 73, Number 174 -

“... Narrated Al-Bara: The Prophet said to Hassan, “Lampoon them (the pagans) in verse, and Gabriel is with you.” ...”

Sahih al-Bukhari, Volume 8, Book 73, Number 220 -

“... Narrated 'Aisha: (the wife the Prophet) Allah's Apostle said, “O Aisha! This is Gabriel sending his greetings to you.” I said, “Peace, and Allah's Mercy be on him.” 'Aisha added: The Prophet used to see things which we used not to see. ...”

Sahih al-Bukhari, Volume 8, Book 74, Number 249 -

“... Narrated 'Abdullah: When we prayed with the Prophet we used to say: As-Salam be on Allah from His worshipers, As-Salam be on Gabriel, As-Salam be on Michael, As-Salam be on so-and-so. When the Prophet finished his prayer, he faced us and said, “Allah Himself is As-Salam (Peace), so when one sits in the prayer, one should say, 'At-Tahiyatu-lillahi Was-Salawatu, Wat-Taiyibatu, As-Salamu 'Alaika aiyuhan-Nabiyyu wa Rah-matul-lahi wa Barakatuhu, As-Salamu 'Alaina wa 'ala 'Ibadillahi assalihin, for if he says so, then it will be for all the pious slave of Allah in the Heavens and the Earth. (Then he should say), 'Ash-hadu an la ilaha illallahu wa ash-hadu anna Muhammadan 'Abduhu wa rasuluhu,' and then he can choose whatever speech (i.e. invocation) he wishes” (See Hadith No. 797, Vol. 1) ...”

Sahih al-Bukhari, Volume 8, Book 74, Number 266 -

“... Narrated 'Aisha: Allah's Apostle said, “O 'Aisha! This is Gabriel sending his greetings to you.” I said, “Peace, and Allah's Mercy be on him (Gabriel). You see what we do not see.” (She was addressing Allah's Apostle). ...”

Sahih al-Bukhari, Volume 8, Book 74, Number 285 -

“... Narrated Abu Dhar: While I was walking with the Prophet at the Hurra of Medina in the evening, the mountain of Uhud appeared before us. The Prophet said, “O Abu Dhar! I would not like to have gold equal to Uhud (mountain) for me, unless nothing of it, not even a single Dinar remains of it with me, for more than one day or three days, except that single Dinar which I will keep for repaying debts. I will spend all of it (the whole amount) among Allah's slaves like this and like this and like this.” The Prophet pointed out with his hand to illustrate it and then said, “O Abu Dhar!” I replied, “Labbaik wa Sa'daik, O Allah's Apostle!” He said, “Those who have much wealth (in this world) will be the least rewarded (in the Hereafter) except those who do like this and like this (i.e., spend their money in charity).” Then he ordered me, “Remain at your place and do not leave it, O Abu Dhar, till I come back.” He went away till he

disappeared from me. Then I heard a voice and feared that something might have happened to Allah's Apostle, and I intended to go (to find out) but I remembered the statement of Allah's Apostle that I should not leave, my place, so I kept on waiting (and after a while the Prophet came), and I said to him, "O Allah's Apostle, I heard a voice and I was afraid that something might have happened to you, but then I remembered your statement and stayed (there). The Prophet said, "That was Gabriel who came to me and informed me that whoever among my followers died without joining others in worship with Allah, would enter Paradise." I said, "O Allah's Apostle! Even if he had committed illegal sexual intercourse and theft?" He said, "Even if he had committed illegal sexual intercourse and theft." ..."

Sahih al-Bukhari, Volume 8, Book 76, Number 450 -

"... Narrated Abu Dhar: Once I went out at night and found Allah's Apostle walking all alone accompanied by nobody, and I thought that perhaps he disliked that someone should accompany him. So I walked in the shade, away from the moonlight, but the Prophet looked behind and saw me and said, "Who is that?" I replied, "Abu Dhar, let Allah get me sacrificed for you!" He said, "O Abu Dhar, come here!" So I accompanied him for a while and then he said, "The rich are in fact the poor (little rewarded) on the Day of Resurrection except him whom Allah gives wealth which he gives (in charity) to his right, left, front and back, and does good deeds with it. I walked with him a little longer. Then he said to me, "Sit down here." So he made me sit in an open space surrounded by rocks, and said to me, "Sit here till I come back to you." He went towards Al-Harra till I could not see him, and he stayed away for a long period, and then I heard him saying, while he was coming, "Even if he had committed theft, and even if he had committed illegal sexual intercourse?" When he came, I could not remain patient and asked him, "O Allah's Prophet! Let Allah get me sacrificed for you! Whom were you speaking to by the side of Al-Harra? I did not hear anybody responding to your talk." He said, "It was Gabriel who appeared to me beside Al-Harra and said, 'Give the good news to your followers that whoever dies without having worshipped anything besides Allah, will enter Paradise.' I said, 'O Gabriel! Even if he had committed theft or committed illegal sexual intercourse?' He said, 'Yes.' I said, 'Even if he has committed theft or committed illegal sexual intercourse?' He said, 'Yes.' I said, 'Even if he has committed theft or committed illegal sexual intercourse?' He said, 'Yes.'" ..."

Sahih al-Bukhari, Volume 8, Book 76, Number 549 -

"... Narrated Ibn 'Abbas: The Prophet said, "The people were displayed in front of me and I saw one prophet passing by with a large group of his followers, and another prophet passing by with only a small group of people, and another prophet passing by with only ten (persons), and another prophet passing by with only five (persons), and another prophet passed by alone. And then I looked and saw a large multitude of people, so I asked Gabriel, "Are these people my followers?" He said, 'No, but look towards the horizon.' I looked and saw a very large multitude of people. Gabriel said. 'Those are your followers, and those are seventy thousand (persons) in front of them who will neither have any reckoning of their accounts nor will receive any punishment.' I asked, 'Why?' He said, 'For they used not to treat themselves with branding (cauterization) nor with Ruqya (get oneself treated by the recitation of some Verses of the Qur'an) and not to see evil omen in things, and they used to put their trust (only) in their Lord.'" On

hearing that, 'Ukasha bin Mihsan got up and said (to the Prophet), "Invoke Allah to make me one of them." The Prophet said, "O Allah, make him one of them." Then another man got up and said (to the Prophet), "Invoke Allah to make me one of them." The Prophet said, 'Ukasha has preceded you.' ..."

Sahih al-Bukhari, Volume 8, Book 76, Number 583 -

"... Narrated Anas bin Malik: The Prophet said: "While I was walking in Paradise (on the night of Mi'raj), I saw a river, on the two banks of which there were tents made of hollow pearls. I asked, "What is this, O Gabriel?' He said, 'That is the Kauthar which Your Lord has given to you.' Behold! Its scent or its mud was sharp smelling musk!" (The sub-narrator, Hudba is in doubt as to the correct expression.) ..."

Sahih al-Bukhari, Volume 9, Book 87, Number 111 -

"... Narrated 'Aisha: The commencement of the Divine Inspiration to Allah's Apostle was in the form of good righteous (true) dreams in his sleep. He never had a dream but that it came true like bright day light. He used to go in seclusion (the cave of) Hira where he used to worship (Allah Alone) continuously for many (days) nights. He used to take with him the journey food for that (stay) and then come back to (his wife) Khadija to take his food like-wise again for another period to stay, till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him in it and asked him to read. The Prophet replied, "I do not know how to read." (The Prophet added), "The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied, "I do not know how to read," whereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and asked me again to read, but again I replied, "I do not know how to read (or, what shall I read?)." Thereupon he caught me for the third time and pressed me and then released me and said, "Read: In the Name of your Lord, Who has created (all that exists). Has created man from a clot. Read and Your Lord is Most Generous...up to..... ..that which he knew not." (96.15) Then Allah's Apostle returned with the Inspiration, his neck muscles twitching with terror till he entered upon Khadija and said, "Cover me! Cover me!" They covered him till his fear was over and then he said, "O Khadija, what is wrong with me?" Then he told her everything that had happened and said, 'I fear that something may happen to me.' Khadija said, 'Never! But have the glad tidings, for by Allah, Allah will never disgrace you as you keep good reactions with your Kith and kin, speak the truth, help the poor and the destitute, serve your guest generously and assist the deserving, calamity-afflicted ones.' Khadija then accompanied him to (her cousin) Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza bin Qusai. Waraqa was the son of her paternal uncle, i.e., her father's brother, who during the Pre-Islamic Period became a Christian and used to write the Arabic writing and used to write of the Gospels in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to him, "O my cousin! Listen to the story of your nephew." Waraqa asked, "O my nephew! What have you seen?" The Prophet described whatever he had seen. Waraqa said, "This is the same Namus (i.e., Gabriel, the Angel who keeps the secrets) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, "Will they turn me out?" Waraqa replied in the affirmative and said: "Never did a man come with something similar to what you have brought but was

treated with hostility. If I should remain alive till the day when you will be turned out then I would support you strongly.” But after a few days Waraqa died and the Divine Inspiration was also paused for a while and the Prophet became so sad as we have heard that he intended several times to throw himself from the tops of high mountains and every time he went up the top of a mountain in order to throw himself down, Gabriel would appear before him and say, “O Muhammad! You are indeed Allah's Apostle in truth” whereupon his heart would become quiet and he would calm down and would return home. And whenever the period of the coming of the inspiration used to become long, he would do as before, but when he used to reach the top of a mountain, Gabriel would appear before him and say to him what he had said before. (Ibn 'Abbas said regarding the meaning of: 'He it is that Cleaves the daybreak (from the darkness)' (6.96) that Al-Asbah. means the light of the sun during the day and the light of the moon at night). ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 486 -

“... Narrated 'Aisha: The Prophet said, “Gabriel called me and said, 'Allah has heard the statement of your people and what they replied to you.’” ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 547 -

“... Narrated Ibn 'Abbas: The Prophet said, “O Gabriel, what prevents you. from visiting us more often than you do?” Then this Verse was revealed: – 'And we angels descend not but by Command of your Lord. To Him belongs what is before us and what is behind us..' (19.64) So this was the answer to Muhammad. ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 577 -

“... Narrated Abu Huraira: Allah's Apostle said, “If Allah loves a person, He calls Gabriel, saying, 'Allah loves so and so, O Gabriel love him' So Gabriel would love him and then would make an announcement in the Heavens: 'Allah has loved so and-so therefore you should love him also.' So all the dwellers of the Heavens would love him, and then he is granted the pleasure of the people on the earth.” (See Hadith No. 66, Vol. 8) ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 578 -

“... Narrated Abu Huraira: Allah's Apostle said, “There are angels coming to you in succession at night, and others during the day, and they all gather at the time of 'Asr and Fajr prayers. Then the angels who have stayed with you overnight ascend (to the heaven) and He (Allah) asks them though He perfectly knows their affairs. 'In what state have you left my slaves?' They say, 'When we left them, they were praying and when we came to them they were praying.’” ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 579 -

“... Narrated Abu Dharr: The Prophet said, Gabriel came to me and gave me the glad tidings that anyone who died without worshipping anything besides Allah, would enter

Paradise. I asked (Gabriel), 'Even if he committed theft, and even if he committed illegal sexual intercourse?' He said, '(Yes), even if he committed theft, and even if he Committed illegal sexual intercourse.' ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 588 -

“... Narrated Abu Huraira: The Prophet said that Gabriel said, “Here is Khadija coming to you with a dish of food or a tumbler containing something to drink. Convey to her a greeting from her Lord (Allah) and give her the glad tidings that she will have a palace in Paradise built of Qasab wherein there will be neither any noise nor any fatigue (trouble).” (See Hadith No. 168, Vol. 5) ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 608 -

“... Narrated Anas bin Malik: The night Allah's Apostle was taken for a journey from the sacred mosque (of Mecca) Al-Ka'ba: Three persons came to him (in a dreamy while he was sleeping in the Sacred Mosque before the Divine Inspiration was revealed to Him. One of them said, “Which of them is he?” The middle (second) angel said, “He is the best of them.” The last (third) angel said, “Take the best of them.” Only that much happened on that night and he did not see them till they came on another night, i.e. after The Divine Inspiration was revealed to him. (Fateh-Al-Bari Page 258, Vol. 17) and he saw them, his eyes were asleep but his heart was not – – and so is the case with the prophets: their eyes sleep while their hearts do not sleep. So those angels did not talk to him till they carried him and placed him beside the well of Zam-Zam. From among them Gabriel took charge of him. Gabriel cut open (the part of his body) between his throat and the middle of his chest (heart) and took all the material out of his chest and abdomen and then washed it with Zam-Zam water with his own hands till he cleansed the inside of his body, and then a gold tray containing a gold bowl full of belief and wisdom was brought and then Gabriel stuffed his chest and throat blood vessels with it and then closed it (the chest). He then ascended with him to the heaven of the world and knocked on one of its doors. The dwellers of the Heaven asked, 'Who is it?' He said, “Gabriel.” They said, “Who is accompanying you?” He said, “Muhammad.” They said, “Has he been called?” He said, “Yes” They said, “He is welcomed.” So the dwellers of the Heaven became pleased with his arrival, and they did not know what Allah would do to the Prophet on earth unless Allah informed them. The Prophet met Adam over the nearest Heaven. Gabriel said to the Prophet, “He is your father; greet him.” The Prophet greeted him and Adam returned his greeting and said, “Welcome, O my Son! O what a good son you are!” Behold, he saw two flowing rivers, while he was in the nearest sky. He asked, “What are these two rivers, O Gabriel?” Gabriel said, “These are the sources of the Nile and the Euphrates.” Then Gabriel took him around that Heaven and behold, he saw another river at the bank of which there was a palace built of pearls and emerald. He put his hand into the river and found its mud like musk Adhfar. He asked, “What is this, O Gabriel?” Gabriel said, “This is the Kauthar which your Lord has kept for you.” Then Gabriel ascended (with him) to the second Heaven and the angels asked the same questions as those on the first Heaven, i.e., “Who is it?” Gabriel replied, “Gabriel”. They asked, “Who is accompanying you?” He said, “Muhammad.” They asked, “Has he been sent for?” He said, “Yes.” Then they said, “He is welcomed.” Then he (Gabriel) ascended with the Prophet to the third Heaven, and the angels said the same as the angels of the first and the second Heavens had said. Then he ascended with him to the

fourth Heaven and they said the same; and then he ascended with him to the fifth Heaven and they said the same; and then he ascended with him to the sixth Heaven and they said the same; then he ascended with him to the seventh Heaven and they said the same. On each Heaven there were prophets whose names he had mentioned and of whom I remember Idris on the second Heaven, Aaron on the fourth Heavens another prophet whose name I don't remember, on the fifth Heaven, Abraham on the sixth Heaven, and Moses on the seventh Heaven because of his privilege of talking to Allah directly. Moses said (to Allah), "O Lord! I thought that none would be raised up above me." But Gabriel ascended with him (the Prophet) for a distance above that, the distance of which only Allah knows, till he reached the Lote Tree (beyond which none may pass) and then the Irresistible, the Lord of Honor and Majesty approached and came closer till he (Gabriel) was about two bow lengths or (even) nearer. (It is said that it was Gabriel who approached and came closer to the Prophet. (Fate Al-Bari Page 263, 264, Vol. 17). Among the things which Allah revealed to him then, was: "Fifty prayers were enjoined on his followers in a day and a night." Then the Prophet descended till he met Moses, and then Moses stopped him and asked, "O Muhammad! What did your Lord enjoin upon you?" The Prophet replied, "He enjoined upon me to perform fifty prayers in a day and a night." Moses said, "Your followers cannot do that; Go back so that your Lord may reduce it for you and for them." So the Prophet turned to Gabriel as if he wanted to consult him about that issue. Gabriel told him of his opinion, saying, "Yes, if you wish." So Gabriel ascended with him to the Irresistible and said while he was in his place, "O Lord, please lighten our burden as my followers cannot do that." So Allah deducted for him ten prayers where upon he returned to Moses who stopped him again and kept on sending him back to his Lord till the enjoined prayers were reduced to only five prayers. Then Moses stopped him when the prayers had been reduced to five and said, "O Muhammad! By Allah, I tried to persuade my nation, Bani Israel to do less than this, but they could not do it and gave it up. However, your followers are weaker in body, heart, sight and hearing, so return to your Lord so that He may lighten your burden." The Prophet turned towards Gabriel for advice and Gabriel did not disapprove of that. So he ascended with him for the fifth time. The Prophet said, "O Lord, my followers are weak in their bodies, hearts, hearing and constitution, so lighten our burden." On that the Irresistible said, "O Muhammad!" the Prophet replied, "Labbaik and Sa'daik." Allah said, "The Word that comes from Me does not change, so it will be as I enjoined on you in the Mother of the Book." Allah added, "Every good deed will be rewarded as ten times so it is fifty (prayers) in the Mother of the Book (in reward) but you are to perform only five (in practice)." The Prophet returned to Moses who asked, "What have you done?" He said, "He has lightened our burden: He has given us for every good deed a tenfold reward." Moses said, "By Allah! I tried to make Bani Israel observe less than that, but they gave it up. So go back to your Lord that He may lighten your burden further." Allah's Apostle said, "O Moses! By Allah, I feel shy of returning too many times to my Lord." On that Gabriel said, "Descend in Allah's Name." The Prophet then woke while he was in the Sacred Mosque (at Mecca). ..."

Sahih al-Bukhari, Volume 9, Book 93, Number 615 -

"... Narrated Musa bin Abi 'Aisha: Sa'id bin Jubair reported from Ibn 'Abbas (regarding the explanation of the Verse: 'Do not move your tongue concerning (the Qur'an) to make haste therewith) . He said, "The Prophet used to undergo great difficulty in receiving the Divine Inspiration and used to move his lips.' Ibn 'Abbas said (to Sa'id), "I move them

(my lips) as Allah's Apostle used to move his lips.” And Said said (to me), “I move my lips as I saw Ibn 'Abbas moving his lips,” and then he moved his lips. So Allah revealed: – '(O Muhammad!) Do not move your tongue concerning (the Qur'an) to make haste therewith. It is for Us to collect it and give you (O Muhammad) the ability to recite it. (i.e., to collect it in your chest and then you recite it).' (75.16-17) But when We have recited it, to you (O Muhammad through Gabriel) then follow you its recital.' (75.18) This means, “You should listen to it and keep quiet and then it is upon Us to make you recite it.” The narrator added, “So Allah's Apostle used to listen whenever Gabriel came to him, and when Gabriel left, the Prophet would recite the Qur'an as Gabriel had recited it to him.” ...”

[24] The Testimony of Jesus:

The Home Missionary, September 1, 1892, “Ye Are My Witnesses” -

“... The Saviour has said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" He says again, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." **Mohammedanism has its converts in many lands, and its advocates deny the divinity of Christ. Shall this faith be propagated, and the advocates of truth fail to manifest intense zeal to overthrow the error, and teach men of the pre-existence of the only Saviour of the world? O how we need men who will search and believe the word of God, who will present Jesus to the world in his divine and human nature, declaring with power and in demonstration of the Spirit, that "there is none other name under heaven given among men, whereby we must be saved."** O how we need believers who will now present Christ in life and character, who will hold him up before the world as the brightness of the Father's glory, proclaiming that God is love! {HM, September 1, 1892 par. 4} ...”

Muhammad, the man himself:

[01] In order to be a true Muslim, it is written for them:

Surah 33:36 (al-Hilali-Khan translation) -

“... It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. ...”

Surah 4:65 (al-Hilali-Khan translation) -

“... But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ...”

[02] Muhammad is the Intercessor in the [Muslim] Judgment, and only for Muslims, but according to

the Scriptures, Jesus is the only intercessor, for all mankind now -

Surah 33:43-44 (al-Hilali-Khan translation) -

“... [v.43] Have they taken (others) as intercessors besides Allah? Say: “Even if they have power over nothing whatever and have no intelligence?” [v.44] Say: “To Allah belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back.” ...”

Tafsir of al-Jalalayn on Surah 39:44 -

“... [39:44] Say: ‘All intercession belongs [solely] to God, that is to say, He has exclusive control over it, and so **none can intercede except with His permission**. To Him belongs the kingdom of the heavens and the earth; then to Him you will be brought back’. ...”

Surah 20:109 (al-Hilali-Khan translation) -

“... On that day no intercession shall avail, except the one for whom the Most Gracious (Allah) has given permission and whose word is acceptable to Him. ...”

Tafsir of al-Jalalayn on Surah 20:109 -

“... [20:109] **On that day intercession will not profit, anyone, except [intercession] from him whom the Compassionate One permits, that he intercede for such [a person], and whose word He approves, that is to say, because such [an intercessor] will say, ‘there is no god but God’ (lā ilāha illā ‘Llāh). ...”**

Sahih al-Bukhari, Volume 1, Book 3, Number 98 -

“... Narrated Abu Huraira: I said: “O Allah's Apostle! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?” Allah's Apostle said: O Abu Huraira! “I have thought that none will ask me about it before you as I know your longing for the (learning of) Hadiths. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart “None has the right to be worshipped but Allah.” And 'Umar bin 'Abdul 'Aziz wrote to Abu Bakr bin Hazm, “Look for the knowledge of Hadith and get it written, as I am afraid that religious knowledge will vanish and the religious learned men will pass away (die). Do not accept anything save the Hadiths of the Prophet. Circulate knowledge and teach the ignorant, for knowledge does not vanish except when it is kept secretly (to oneself).” ...”

Sahih al-Bukhari, Volume 1, Book 7, Number 331 -

“... Narrated Jabir bin 'Abdullah: The Prophet said, “I have been given five things which were not given to any one else before me.

1. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.

2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due.

3. The booty has been made Halal (lawful) for me yet it was not lawful for anyone else before me.

4. I have been given the right of intercession (on the Day of Resurrection).

5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.” ...”

Sahih al-Bukhari, Volume 1, Book 11, Number 588 -

“... Narrated Jabir bin 'Abdullah: Allah's Apostle said, “Whoever after listening to the Adhan says, 'Allahumma Rabba hadhihi-d-da' watit-tammami was-salatil qa'imati, ati Muhammadan al-wasilata wal-fadilata, wab' athhu maqaman mahmudan-il-ladhi wa' adtahu (O Allah! Lord of this perfect call (of not ascribing partners to You) and of the regular prayer which is going to be established! Kindly **give Muhammad the right of intercession and superiority and send him (on the Day of Judgment)** to the best and the highest place in Paradise which You promised him)', **then intercession for me will be permitted for him on the Day of Resurrection).**” ...”

Sahih al-Bukhari, Volume 2, Book 24, Number 485 -

“... Narrated Abu Huraira: **The Prophet said, “(On the Day of Resurrection)** camels will come to their owner in the best state of health they have ever had (in the world), and if he had not paid their Zakat (in the world) then they would tread him with their feet; and similarly, sheep will come to their owner in the best state of health they have ever had in the world, and if he had not paid their Zakat, then they would tread him with their hooves and would butt him with their horns.” The Prophet added, “One of their rights is that they should be milked while water is kept in front of them.” The Prophet added, “I do not want anyone **of you to come to me on the Day of Resurrection**, carrying over his neck a sheep that will be bleating. Such a person will (then) say, '**O Muhammad! (please intercede for me,**) I will say to him. 'I can't help you, for I conveyed Allah's Message to you.' Similarly, I do not want anyone of you to come to me carrying over his neck a camel that will be grunting. Such a person (then) will say “**O Muhammad! (please intercede for me).**” I will say to him, “I can't help you for I conveyed Allah's message to you.” ...”

Sahih al-Bukhari, Volume 2, Book 24, Number 553 -

“... Narrated 'Abdullah bin 'Umar: The Prophet said, “A man keeps on asking others for something till he comes on the Day of Resurrection without any piece of flesh on his face.” The Prophet added, “On the Day of Resurrection, the Sun will come near (to, the people) to such an extent that the sweat will reach up to the middle of the ears, so, when all the people are in that state, they will ask Adam for help, and then Moses, and then Muhammad (p.b.u.h).” The sub-narrator added, “**Muhammad will intercede with**

Allah to judge amongst the people. He will proceed on till he will hold the ring of the door (of Paradise) and then Allah will exalt him to Maqam Mahmud (the privilege of intercession, etc.). And all the people of the gathering will send their praises to Allah.” ...”

Sahih al-Bukhari, Volume 4, Book 52, Number 307 -

“... Narrated Abu Huraira: The Prophet got up amongst us and mentioned Al Ghulul, emphasized its magnitude and declared that it was a great sin saying, “Don't commit Ghulul for I should not like to see anyone amongst you **on the Day of Ressurrection**, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: '**O Allah's Apostle! Intercede with Allah for me,**' and I will reply, 'I can't help you, for I have conveyed Allah's Message to you Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, '**O Allah's Apostle! Intercede with Allah for me,** and I will say, 'I can't help you for I have conveyed Allah's Message to you,' or one carrying over his neck gold and silver and saying, '**O Allah's Apostle! Intercede with Allah for me,**' and I will say, 'I can't help you for I have conveyed Allah's Message to you,' or one carrying clothes that will be fluttering, and the man will say, '**O Allah's Apostle! Intercede with Allah for me.**' And I will say, 'I can't help you, for I have conveyed Allah's Message to you.’ ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 556 -

“... Narrated Abu Huraira: We were **in the company of the Prophet** at a banquet and a cooked (mutton) forearm was set before him, and he used to like it. He ate a morsel of it and said, “**I will be the chief of all the people on the Day of Resurrection.** Do you know how Allah will gather all the first and the last (people) in one level place where an observer will be able to see (all) of them and they will be able to hear the announcer, and the sun will come near to them. Some People will say: Don't you see, in what condition you are and the state to which you have reached? Why don't you look for a person who can intercede for you with your Lord? Some people will say: Appeal to your father, Adam.' They will go to him and say: 'O Adam! You are the father of all mankind, and Allah created you with His Own Hands, and ordered the angels to prostrate for you, and made you live in Paradise. Will you not intercede for us with your Lord? Don't you see in what (miserable) state we are, and to what condition we have reached?' On that Adam will reply, 'My Lord is so angry as He has never been before and will never be in the future; (besides), He forbade me (to eat from) the tree, but I disobeyed (Him), (I am worried about) myself! Myself! Go to somebody else; go to Noah.' They will go to Noah and say; 'O Noah! You are the first amongst the messengers of Allah to the people of the earth, and Allah named you a thankful slave. Don't you see in what a (miserable) state we are and to what condition we have reached? Will you not intercede for us with your Lord? Noah will reply: 'Today my Lord has become so angry as he had never been before and will never be in the future Myself! Myself! **Go to the Prophet (Muhammad). The people will come to me, and I will prostrate myself underneath Allah's Throne. Then I will be addressed: 'O Muhammad! Raise your head; intercede, for your intercession will be accepted, and ask (for anything), for you will be given.**' ...”

Sahih al-Bukhari, Volume 8, Book 75, Number 317e -

“... Narrated Abu Huraira: **Allah's Apostle said**, “For every prophet there is one (special invocation (that will not be rejected) with which he appeals (to Allah), and **I want to keep such an invocation for interceding for my followers in the Hereafter.**” ...”

Sahih al-Bukhari, Volume 8, Book 75, Number 317o -

“... Narrated Anas: that **the Prophet said**, “For every prophet there is an invocation that surely will be responded by Allah,” (or said), “For every prophet there was an invocation with which he appealed to Allah, and his invocation was accepted (in his lifetime), but **I kept my (this special) invocation to intercede for my followers on the Day of Resurrection.**” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 570 -

“... Narrated Anas: Allah's Apostle said, “Allah will gather all the people on the Day of Resurrection and they will say, 'Let us request someone to intercede for us with our Lord so that He may relieve us from this place of ours.' Then they will go to Adam and say, 'You are the one whom Allah created with His Own Hands, and breathed in you of His soul, and ordered the angels to prostrate to you; so please intercede for us with our Lord.' Adam will reply, 'I am not fit for this undertaking, and will remember his sin, and will say, 'Go to Noah, the first Apostle sent by Allah' They will go to him and he will say, 'I am not fit for this undertaking', and will remember his sin and say, 'Go to Abraham whom Allah took as a Khalil. They will go to him (and request similarly). He will reply, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to Moses to whom Allah spoke directly.' They will go to Moses and he will say, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to Jesus.' They will go to him, and he will say, 'I am not fit for this undertaking, **go to Muhammad as Allah has forgiven his past and future sins.**' They will come to me and I will ask my Lord's permission, and when I see Him, I will fall down in prostration to Him, and He will leave me in that state as long as (He) Allah will, and then I will be addressed. 'Raise up your head (O Muhammad)! Ask, and your request will be granted, and say, and your saying will be listened to; intercede, and your intercession will be accepted.' Then I will raise my head, and I will glorify and praise my Lord with a saying (i.e. invocation) He will teach me, and then I will intercede, Allah will fix a limit for me (i.e., certain type of people for whom I may intercede), and I will take them out of the (Hell) Fire and let them enter Paradise. Then I will come back (to Allah) and fall in prostration, and will do the same for the third and fourth times till no-one remains in the (Hell) Fire except those whom the Qur'an has imprisoned therein.” (The sub-narrator, Qatada used to say at that point, “...those upon whom eternity (in Hell) has been imposed.”) (See Hadith No. 3, Vol 6). ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 571 -

“... Narrated 'Imran bin Husain: **The Prophet said**, “**Some people will be taken out of the Fire through the intercession of Muhammad they will enter Paradise and will be called Al-Jahannamiyin (the Hell Fire people).**” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 574 -

“... Narrated Abu Huraira: I said, “**O Allah's Apostle!** Who will be the luckiest person who will gain **your intercession** on the Day of Resurrection?” The Prophet said, “O Abu Huraira! I have thought that none will ask me about this Hadith before you, as I know your longing for the (learning of) Hadiths. The luckiest person who will have **my intercession** on the Day of Resurrection will be the one who said, 'None has the right to be worshipped but Allah,' sincerely from the bottom of his heart.” ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 507 -

“... Narrated Anas: The Prophet said, “Allah will gather the believers on the Day of Resurrection in the same way (as they are gathered in this life), and they will say, 'Let us ask **someone to intercede for us** with our Lord that He may relieve us from this place of ours.' Then they will go to Adam and say, 'O Adam! Don't you see the people (people's condition)? Allah created you with His Own Hands and ordered His angels to prostrate before you, and taught you the names of all the things. Please intercede for us with our Lord so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this undertaking' and mention to them the mistakes he had committed, and add, “But you'd better go to Noah as he was the first Apostle sent by Allah to the people of the Earth.' They will go to Noah who will reply, 'I am not fit for this undertaking,' and mention the mistake which he made, and add, 'But you'd better go to Abraham, Khalil Ar-Rahman.' They will go to Abraham who will reply, 'I am not fit for this undertaking,' and mention to them the mistakes he made, and add, 'But you'd better go to Moses, a slave whom Allah gave the Torah and to whom He spoke directly' They will go to Moses who will reply, 'I am not fit for this undertaking,' and mention to them the mistakes he made, and add, 'You'd better go to Jesus, Allah's slave and His Apostle and His Word (Be: And it was) and a soul created by Him.' They will go to Jesus who will say, 'I am not fit for this undertaking, **but you'd better go to Muhammad whose sins of the past and the future had been forgiven (by Allah).**' So they will come to me and I will ask the permission of my Lord, and I will be permitted (to present myself) before Him. When I see my Lord, I will fall down in (prostration) before Him and He will leave me (in prostration) as long as He wishes, and then it will be said to me, '**O Muhammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.**' I will then raise my head and praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit whom I will admit into Paradise. I will come back again, and when I see my Lord (again), I will fall down in prostration before Him, and He will leave me (in prostration) as long as He wishes, and then He will say, '**O Muhammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.**' I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit to whom I will admit into Paradise, I will return again, and when I see my Lord, I will fall down (in prostration) and He will leave me (in prostration) as long as He wishes, and then He will say, '**O Muhammad! Raise your head and speak, for you will be listened to, and ask, for you will be**

granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit to whom I will admit into Paradise. I will come back and say, 'O my Lord! None remains in Hell (Fire) but those whom Qur'an has imprisoned therein and for whom eternity in Hell (Fire) has become inevitable.'" The Prophet added, "There will come out of Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of a barley grain. Then there will come out of Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of a wheat grain. Then there will come out of Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of an atom (or a smallest ant).'" ..."

Sahih al-Bukhari, Volume 9, Book 93, Number 532s -

"... Narrated Abu Sa'id Al-Khudri: We said, "O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the companions of the cross will go with their cross, and the idolators (will go) with their idols, and the companions of every god (false deities) (will go) with their god, till there remain those who used to worship Allah, both the obedient ones and the mischievous ones, and some of the people of the Scripture. Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, "What did you use to worship?" They will reply, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son. What: do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead). When there remain only those who used to worship Allah (Alone), both the obedient ones and the mischievous ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We parted with them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming, 'Let every nation follow what they used to worship,' and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak: to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say, 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate). Then the bridge will be laid across Hell." We, the companions of the Prophet said, "O Allah's Apostle! What is the bridge?" He said, "It is a slippery (bridge) on which there are clamps and (Hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns

with bent ends. Such a thorny seed is found in Najd and is called As-Sa'dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge).” The Prophet said, “You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) Dinar.' Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one half Dinar.' They will take out whomever they will recognize and return, and then Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant), and so they will take out all those whom they will recognize.” Abu Sa'id said: If you do not believe me then read the Holy Verse: – 'Surely! Allah wrongs not even of the weight of an atom (or a smallest ant) but if there is any good (done) He doubles it.' (4.40) The Prophet added, “Then the prophets and Angels and the believers will intercede, and (last of all) the Almighty (Allah) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the water of life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Beneficent. He has admitted them into Paradise without them having done any good deeds and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.'” ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 532v -

“... Narrated Anas: The Prophet said, “The believers will be kept (waiting) on the Day of Resurrection so long that they will become worried and say, “Let us ask **somebody to intercede for us** with our Lord so that He may relieve us from our place. Then they will go to Adam and say, 'You are Adam, the father of the people. Allah created you with His Own Hand and made you reside in His Paradise and ordered His angels to prostrate before you, and taught you the names of all things will you intercede for us with your Lord so that He may relieve us from this place of ours? Adam will say, 'I am not fit for this undertaking.' He will mention his mistakes he had committed, i.e., his eating off the tree though he had been forbidden to do so. He will add, 'Go to Noah, the first prophet sent by Allah to the people of the Earth.' The people will go to Noah who will say, 'I am not fit for this undertaking' He will mention his mistake which he had done, i.e., his asking his Lord without knowledge.' He will say (to them), 'Go to Abraham, Khalil Ar-Rahman.' They will go to Abraham who will say, 'I am not fit for this undertaking. He

would mention three words by which he told a lie, and say (to them). 'Go to Moses, a slave whom Allah gave the Torah and spoke to, directly and brought near Him, for conversation.' They will go to Moses who will say, 'I am not fit for this undertaking. He will mention his mistake he made, i.e., killing a person, and will say (to them), 'Go to Jesus, Allah's slave and His Apostle, and a soul created by Him and His Word.' (Be: And it was.) They will go to Jesus who will say, 'I am not fit for this undertaking but **you'd better go to Muhammad the slave whose past and future sins have been forgiven by Allah.**' So they will come to me, and I will ask my Lord's permission to enter His House and then I will be permitted. When I see Him I will fall down in prostration before Him, and He will leave me (in prostration) as long as He will, and then He will say, 'O Muhammad, lift up your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask (for anything) for it will be granted.' Then I will raise my head and glorify my Lord with certain praises which He has taught me. Allah will put a limit for me (to intercede for a certain type of people) I will take them out and make them enter Paradise.” (Qatada said: I heard Anas saying that), the Prophet said, “I will go out and take them out of Hell (Fire) and let them enter Paradise, and then I will return and ask my Lord for permission to enter His House and I will be permitted. When I will see Him I will fall down in prostration before Him and He will leave me in prostration as long as He will let me (in that state), and then He will say, 'O Muhammad, raise your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, your request will be granted.’” The Prophet added, “So I will raise my head and glorify and praise Him as He has taught me. Then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise.” (Qatada added: I heard Anas saying that) the Prophet said, 'I will go out and take them out of Hell (Fire) and let them enter Paradise, and I will return for the third time and will ask my Lord for permission to enter His house, and I will be allowed to enter. When I see Him, I will fall down in prostration before Him, and will remain in prostration as long as He will, and then He will say, 'Raise your head, O Muhammad, and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, for your request will be granted.' So I will raise my head and praise Allah as He has taught me and then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise.” (Qatada said: I heard Anas saying that) the Prophet said, “So I will go out and take them out of Hell (Fire) and let them enter Paradise, till none will remain in the Fire except those whom Quran will imprison (i.e., those who are destined for eternal life in the fire).” The narrator then recited the Verse:-- “It may be that your Lord will raise you to a Station of Praise and Glory.' (17.79) The narrator added: This is the Station of Praise and Glory which Allah has promised to your Prophet. ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 600 -

“... Narrated Anas: I heard **the Prophet saying**, "On the Day of Resurrection **I will intercede** and say, “O my Lord! Admit into Paradise (even) those who have faith equal to a mustard seed in their hearts.” Such people will enter Paradise, and then I will say, “O (Allah) admit into Paradise (even) those who have the least amount of faith in their hearts.” Anas then said: As if I were just now looking at the fingers of Allah's Apostle. ...”

“... Narrated Ma'bad bin Hilal Al'Anzi: We, i.e., some people from Basra gathered and went to Anas bin Malik, and we went in company with Thabit Al-Bunnani so that he might ask him about the Hadith of Intercession on our behalf. Behold, Anas was in his palace, and our arrival coincided with his Duha prayer. We asked permission to enter and he admitted us while he was sitting on his bed. We said to Thabit, “Do not ask him about anything else first but the Hadith of Intercession.” He said, “O Abu Hamza! There are your brethren from Basra coming to ask you about the Hadith of Intercession.” Anas then said, “Muhammad talked to us saying, 'On the Day of Resurrection the people will surge with each other like waves, and then they will come to Adam and say, 'Please intercede for us with your Lord.' He will say, 'I am not fit for that but you'd better go to Abraham as he is the Khalil of the Beneficent.' They will go to Abraham and he will say, 'I am not fit for that, but you'd better go to Moses as he is the one to whom Allah spoke directly.' So they will go to Moses and he will say, 'I am not fit for that, but you'd better go to Jesus as he is a soul created by Allah and His Word.' (Be: And it was) they will go to Jesus and he will say, 'I am not fit for that, but **you'd better go to Muhammad.'**

They would come to me and I would say, 'I am for that.' Then I will ask for my Lord's permission, and it will be given, and then He will inspire me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down, prostrate before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for your will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' And then it will be said, 'Go and take out of Hell (Fire) all those who have faith in their hearts, equal to the weight of a barley grain.' I will go and do so and return to praise Him with the same praises, and fall down (prostrate) before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' It will be said, 'Go and take out of it all those who have faith in their hearts equal to the weight of a small ant or a mustard seed.' I will go and do so and return to praise Him with the same praises, and fall down in prostration before Him. It will be said, 'O, Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers!' Then He will say, 'Go and take out (all those) in whose hearts there is faith even to the lightest, lightest mustard seed. (Take them) out of the Fire.' I will go and do so.'”

When we left Anas, I said to some of my companions, “Let's pass by Al-Hasan who is hiding himself in the house of Abi Khalifa and request him to tell us what Anas bin Malik has told us.” So we went to him and we greeted him and he admitted us. We said to him, “O Abu Said! We came to you from your brother Anas Bin Malik and he related to us a Hadith about the intercession the like of which I have never heard.” He said, “What is that?” Then we told him of the Hadith and said, “He stopped at this point (of the Hadith).” He said, “What then?” We said, “He did not add anything to that.” He said, Anas related the Hadith to me twenty years ago when he was a young fellow. I don't know whether he forgot or if he did not like to let you depend on what he might have said.” We said, “O Abu Said ! Let us know that.” He smiled and said, “Man was created hasty. I did not mention that, but that I wanted to inform you of it. **Anas told me the**

same as he told you and said that the Prophet added, 'I then return for a fourth time and praise Him similarly and prostrate before Him me the same as he 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request): and intercede, for your intercession will be accepted .' I will say, 'O Lord, allow me to intercede for whoever said, 'None has the right to be worshiped except Allah.' Then Allah will say, 'By my Power, and my Majesty, and by My Supremacy, and by My Greatness, I will take out of Hell (Fire) whoever said: 'None has the right to be worshipped except Allah.'” ...”

Sahih Muslim, Book 001, Chapter 81, Number 0352 -

“... Abu Sa'id al-Khudri reported: Some people during the lifetime of the Messenger of Allah (may peace be upon him) said: Messenger of Allah! shall we see our Lord on the Day of Resurrection? The Messenger of Allah (may peace be upon him) said: Yes, and added: Do you feel any trouble in seeing the sun at noon with no cloud over it, and do you feel trouble in seeing the moon (open) in the full moonlit night with no cloud over it? They said: No, Messenger of Allah! He (the Holy Prophet) said: You will not feel any trouble in seeing Allah on the Day of Resurrection any more than you do in seeing any one of them. When the Day of Resurrection comes a Mu'adhdhin (a proclaimer) would proclaim: Let every people follow what they used to worship. Then all who worshipped idols and stones besides Allah would fall into the Fire, till only the righteous and the vicious and some of the people of the Book who worshipped Allah are left. Then the Jews would be summoned, and it would be said to them: What did you worship? They will say: We worshipped 'Uzair, son of Allah. It would be said to them: You tell a lie; Allah had never had a spouse or a son. What do you want now? They would say: We feel thirsty, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to drink water? Then they would be pushed towards the Fire (and they would find to their great dismay that) it was but a mirage (and the raging flames of fire) would be consuming one another, and they would fall into the Fire. Then the Christians would be summoned and it would be said to them: What did you worship? They would say: We worshipped Jesus, son of Allah. It would be said to them: You tell a lie; Allah did not take for Himself either a spouse or a son. Then it would be said to them: What do you want? They would say: Thirsty we are, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to get water? But they would be pushed and gathered together towards the Hell, which was like a mirage to them, and the flames would consume one another. They would fall into the Fire, till no one is left except he who worshipped Allah, be he pious or sinful. The Lord of the Universe, Glorified and Exalted, would come to them in a form recognisable to them and say; What are you looking for? Every people follow that which they worshipped. They would say: Our Lord, we kept ourselves separate from the people in the world, though we felt great need of them; we, however, did not associate ourselves with them. He would say: I am your Lord. They would say: We take refuge with Allah from thee and do not associate anything with Allah. They would repeat it twice or thrice, till some of them would be about to return. It would be said: Is there any sign between you and Him by which you will recognise Him? They would say: Yes, and the things would be laid bare. Those who used to prostrate themselves before God of their own accord would be permitted by God to prostrate themselves. But there would remain none who used to prostrate out of fear (of people) and ostentation but Allah would make his back as one piece, and whenever he would attempt to prostrate he would

fall on his back. Then they would raise their heads and He would assume the Form in which they had seen Him the first time and would say: I am your Lord. They would say: Thou art our Lord. Then the bridge would be set up over the Hell and intercession would be allowed and they will say: O God, keep safe, keep safe. It was asked: Messenger of Allah, what is this bridge? He said: The void in which one is likely to slip. There would be hooks, tongs, spits like the thorn that is found in Najd and is known as Sa'dan. The believers would then pass over within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell till the believers will find rescue from the Fire. By One in Whose hand is my life, there will be none among you more eager to claim a right than the believers on the Day of Resurrection for (saying their) brethren in the Fire who would say: O our Lord, they were fasting along with us, and praying and performing pilgrimage. It will be said to them: Take out those whom you recognise. Then their persons would be forbidden to the Fire; and they would take out a large number of people who had been overtaken by Fire up to the middle of the shank or up to the knees. They would then say: O our Lord I not one of those about whom Thou didst give us command remains in it. He will then say: Go back and bring out those in whose hearts you find good of the weight of a dinar Then they will take out a large number of people. Then they would say: O our Lord! we have not left anyone about whom You commanded us. He will then say: Go back and bring out those in whose hearts you find as much as half a dinar of good. Then they will take out a large number of people, and would say: O our Lord! not one of those about whom Thou commanded us we have left in it. Then He would say: Go back and in whose heart you find good to the weight of a particle bring him out. They would bring out a large number of people, and would then say: O our Lord, now we have not left anyone in it (Hell) having any good in him. Abu Sa'id Khudri said: If you don't testify me in this hadith, then recite if you like:" Surely Allah wrongs not the weight of an atom; and if it is a good deed. He multiplies it and gives from Himself a great reward" (al-Qur'an, iv. 40). Then Allah, Exalted and Great, would say: The angels have interceded, the apostles have interceded and the believers have interceded, and no one remains (to grant pardon) but the Most Merciful of the mercifuls. He will then take a handful from Fire and bring out from it people who never did any good and who had been turned into charcoal, and will cast them into a river called the river of life, on the outskirts of Paradise. They will come out as a seed comes cut from the silt carried by flood. You see it near the stone or near the tree. That which is exposed to the sun is yellowish or greenish and which is under the shade is white. They said: Messenger of Allah! it seems as if you had been tending a flock in the jungle. He (the Holy Prophet) said: They will come forth like pearls with seals on their necks. The inhabitants of Paradise would recognise them (and say): Those are who have been set free by the Compassionate One. Who has admitted them into Paradise without any (good) deed that they did or any good that they sent in advance Then He would say: Enter the Paradise; whatever you see in it is yours. They would say: O Lord, Thou hast bestowed upon us (favours) which Thou didst not bestow upon anyone else in the world. He would say: There is with Me (a favour) for you better than this. They would say: O our Lord! which thing is better than this? He would say: It is My pleasure. I will never be angry with you after this. ..."

Sahih Muslim, Book 001, Chapter 82, Number 0361 -

“... Ibn Mas'ud reported: Verily the Messenger of Allah said: The last to enter Paradise

would be a man who would walk once and stumble once and be burnt by the Fire once. Then when he gets beyond it, he will turn to it and say: Blessed is He Who has saved me from thee. Allah has given me something He has not given to any one of those in earlier or later times. Then a tree would be raised up for him and he will say: O my Lord I bring me near this tree so that I may take shelter in its shade and drink of its water. Allah, the Exalted and Great, would say: O son of Adam, if I grant you this, you will ask Me for something else. He would say: No. my Lord. And he would promise Him that he would not ask for anything else. His Lord would excuse him because He sees what he cannot help desiring; so He would bring him near it, and he would take shelter in its shade and drink of its water. Afterwards a tree more beautiful than the first would be raised up before him and he would say: O my Lord! Bring me near this tree in order that I may drink of its water and take shelter in its shade and I shall not ask Thee for anything else. He (Allah) would say: O son of Adam, if I bring you near it you may ask me for something else. He would promise Him that he would not ask for anything else. His Lord will excuse him because He would see something he cannot help desiring. So He would bring him near it and he would enjoy its shade and drink its water. Then a tree would be raised up for him at the gate of the Paradise, more beautiful than the first two. He would say: O my Lord! bring me near this (tree) so that I may enjoy its shade and drink from its water. I shall not ask Thee for anything else. He (Allah) would say: O son of Adam! did you not promise Me that you would not ask Me anything else? He would say: Yes, my Lord, but I shall not ask Thee for anything else. His Lord would excuse him for He sees something the temptation of which he could not resist. He (Allah) would bring him near to it, and when He would bring him near it he would hear the voices of the inhabitants of the Paradise. He would say: O my Lord! admit me to it. He (Allah) would say: O son of Adam, what will bring an end to your requests to Me? Will it please you if I give you the whole world and a like one along with it? He will say: O my Lord! art Thou mocking at me, though Thou art the Lord of the worlds? Ibn Mas'ud laughed and asked (the hearers): Why don't you ask me what I am laughing at. They (then) said: Why do you laugh? He said: It is in this way that the Messenger of Allah (may peace be upon him) laughed. They (the companions of the Holy Prophet) asked: Why do you laugh. Messenger of Allah? He said: On account of the laugh of the Lord of the universe, when he desires of Paradise) said Thou mocking at me though Thou art the Lord of the worlds? He would say: I am not mocking at you, but I have power to do whatever I will. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0367 -

“... It is reported on the authority of Abu Zubair that he heard from Jabir b 'Abdullah, who was asked about the arrival (of people on the Day of Resurrection). He said. We would come on the Day of Resurrection like this, like this, and see, carefully. that which concerns “elevated people”. He (the narrator) said: Then the people would be summoned along with their idols whom they worshipped, one after another. Then our Lord would come to us and say: Whom are you waiting for? They would say: We are waiting for our Lord. He would say: I am your Lord. They would say: (We are not sure) till we gaze at Thee, and He would manifest Himself to them smilingly, and would go along with them and they would follow Him; and every person, whether a hypocrite or a believer, would be endowed with a light, and there would be spikes and hooks on the bridge of the Hell, which would catch hold of those whom Allah willed. Then the light of the hypocrites would be extinguished, and the believers would secure salvation. and the first group to

achieve it would comprise seventy thousand men who would have the brightness of full moon on their faces, and they would not be called to account. Then the people immediately following them would have their faces as the brightest stars in the heaven. This is how (the groups would follow one after another). Then the stage of intercession would come, and they (who are permitted to intercede) would intercede, till he who had declared: "There is no god but Allah" and had in his heart virtue of the weight of a barley grain would come out of the Fire. They would be then brought in the courtyard of Paradise and the inhabitants of Paradise would begin to sprinkle water over them till they would sprout like the sprouting of a thing in flood water, and their burns would disappear. They would ask their Lord till they would be granted (the bounties) of the world and with it ten more besides it. ..."

Sahih Muslim, Book 001, Chapter 83, Number 0371 -

"... Yazid al-Faqir said: This view of the Khwarij (i. e. those who commit major sins and would be eternally doomed to Hell) had obsessed me, and we set out in a large group intending to perform the hajj and then going to the people (for the propagation of the views of the Khwarij). He (the narrator) said: We happened to pass by Medina and found there Jabir b. 'Abdullah sitting near a column narrating to the people (the ahadith of) the Holy Prophet (may peace be upon him). When he mentioned the inhabitants of Hell, I said: O companion of the Messenger of Allah what is this that thou narratest, whereas Allah sayeth: "Verily whomsoever Thou shalt commit to the Fire, Thou indeed humillatest him" (al-Qur'an, iii. 192) ; and "All those who endeavoured to get out of that would be thrown back into it" (al-Qur'an, xxxi i. 20)? So what is it that you say? He said: Have you read the Qur'an? I said: Yes. He said: **Have you heard about' the (exalted) position of Muhammad (may peace be upon him), i. e. to which Allah would raise, him? I said: Yes. He said: Verily the position of Muhammad (may peace be upon him) is that of great glory and that is by which Allah would bring out whomsoever He would wish to bring out.** He then described the Path (the Bridge) and the passing of the people over it, and said: I am afraid I may not have remembered (other things) but this much is still in my memory that people would come out of the Hell after having gone into it, and he said: They would come out of it as if they were the wood of the ebony tree. He (the narrator) said: They would enter a river, one of the rivers of Paradise, and would bathe in it, and then come out as if they were (white like) paper. We then turned back and said: Woe be upon you! How can this old man tell a lie against the Messenger of Allah (may peace be upon him)? We turned back (from the views of the Khwarij), and by God every one of us abandoned this (band of Khwarij) except one man. A similar statement has been made by Abu Nu'aim. ..."

Sahih Muslim, Book 001, Chapter 83, Number 0373 -

"... Anas b Malik reported: The Messenger of Allah (may peace be upon him) said: Allah would gather people on the Day of Resurrection and they would be concerned about it, and Ibn Ubaid said. They would get a Divine inspiration about it, and would say: If we could seek intercession with our Lord, we may be relieved from this predicament of ours. He (the Holy Prophet) said: They would come to Adam and say, Thou art Adam, the father of mankind. Allah created thee with His own hand and breathed unto thee of His Spirit and commanded the angels and they prostrated before thee. So intercede for us with thy Lords, that He may relieve us from this position of ours. He would say: I am

not in a position to do this, and would recall his error, and would fight shy of his Lord on account of that; go to Noah the first messenger (after me) sent by Allah. He (the Holy Prophet) said: So they would come to Noah (peace be upon him). He would say: I am not in a position to do that for you, and recall his fault which he had committed, and would fight shy of his Lord on account of that, (and would say): You better go to Ibrahim (peace be upon him) whom Allah took for a friend. They would come to Ibrahim (peace be upon him) and he would say: I am not in a position to do that for you, and would recall his fault that he had committed and would, therefore, fight shy of his Lord on that account (and would say): You better go to Moses (peace be upon him) with whom Allah conversed and conferred Torah upon him. He (the Holy Prophet) said: So they would come to Moses (peace be upon him) He would say: I am not in a position to do that for you, and would recall his fault that he had committed and would fight shy of his Lord on account of that (and would say): You better go to Jesus, the Spirit of Allah and His word He would say: I am not in a position to do that for you; **you better go to Muhammad (may peace be upon him), a servant whose former and later sins have been forgiven. He (the narrator) said: The Messenger or Allah (may peace be upon him) observed: So they would come to me and I would ask the permission of my Lord and it would be granted to me, and when I would see Him, I would fall down in prostration, and He (Allah) would leave me thus as long as He would wish, and then it would be said: O Muhammad, raise your head, say and you would be heard; ask and it would be granted; intercede and intercession would be accepted. Then I would raise my head and extol my Lord with the praise which my Lord would teach me. I shall then intercede, but a limit would be set for me I would bring them out from the Fire and make them enter Paradise (according to the limit). I shall return then and fall down in prostration and Allah would leave me (in that position) as long as He would wish to leave me it would be said: Rise, O Muhammad, say and you would be heard; ask and it would be conferred; intercede and intercession would be granted. I would raise my head and extol my Lord with praise that He would teach me. I would then intercede and a limit would be set for me. I would bring them out of the Fire (of Hell) and make them enter Paradise. He (the narrator) said: I do not remember whether he (the Holy Prophet) said at the third time or at the fourth time: O my Lord, none has been left in the Fire, but this restrained by the Holy Qur'an, i.e. those who were eternally doomed. Ibn Ubaid said in a narration: Qatada observed: whose everlasting stay was imperative””**

Sahih Muslim, Book 001, Chapter 83, Number 0374 -

“... Anas reported: The Messenger of Allah (may peace be upon him) said: The believers would gather on the Day of Resurrection, and they would be concerned about it, or would be made mindful of it (i.e. the trouble for it), (and the remaining part of the hadith would be narrated) like the one transmitted by Abu Uwana, and he said in the hadith: Then I would come for the fourth time, or I would return the fourth time, and would say: O my Lord, no one has been left but he whom the Holy Qur'an has restrained. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0375 -

“... Anas b. Malik reported: The Prophet of Allah (may peace be, upon him) said: Allah will gather the believers on the Day of Resurrection and they would be made mindful of

it; and the rest (of the hadith) is like the one narrated above; and then he mentioned the fourth time: And I (the Holy Prophet) would say: O my Lord, no one is left in the Fire except he whom the Qur'an has restrained, i e. eternally doomed. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0376 -

“... Anas b. Malik reported: Verily the Apostle (may peace be upon him) said: He who professed: There is no god but Allah, would be brought out of the Fire even though he has in his heart virtue equal to the weight of a barley grain. Then he who professed: There is no god but Allah, would come out of the Fire, even though he has in his heart virtue equal to the weight of a wheat grain. He would then bring out from the Fire he who professed: There is no god but Allah, even though he has in his heart virtue equal to the weight of an atom. Ibn Minhal has made an addition (of these words) in his narration: Yazid said: I met Shu'ba and narrated to him this hadith. Shu'ba said: Qatada transmitted to us this hadith from Anas b. Malik who heard it from the Apostle of Allah (may peace be upon him) with this alteration that he substituted the word Zurra (grain) in place of Zarra (atom). Yazid said: Abu Bistam has made a change in it. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0377 -

“... Ma'bad b. Hilal al 'Anazi reported: We went to Anas b. Malik through Thabit and reached there (his house) while he was offering the forenoon prayer. Thabit sought permission for us and we entered, and he seated Thabit with him on his bedstead. He (Thabit) said to him (Anas b. Malik): O Abu Hamza (kunya of Anas b. Malik), your brothers from among the inhabitants of Basra ask you to narrate to them the hadith of intercession. He said: Muhammad (may peace be upon him) narrated to us: When it would be the Day of Resurrection, some of the people would rush to one another in bewilderment. They would come to Adam and say: Intercede (with your Lord) for your progeny. He would say: I am not fit to do this, but go to Ibrabim (peace be upon him) for he is the Friend of Allah. They would come to Ibrahim, but he would say: I am not fit to do this, but go to Moses, for he is Allah's Interlocutor. They would come to Moses, but he would say: I am not fit to do this, but you should go to Jesus, for he is the Spirit of Allah and His word. They would come to Jesus, and he would say, I am not fit to do this; **you better go to Muhammad (may peace be upon him). They would come to me, and I would say: I am in a position to do that, I would go and ask the permission of my Lord and it would be granted to me. I would then stand before Him and would extol Him with praises which I am not able to do now, but with which Allah would inspire me, then I would fall in prostration and it would be said to me: O Muhammad, raise thy head, and say and it would be listened to; ask and it would be granted, intercede and it would be accepted. I shall say: My Lord, my people, my people It would be said: Go, and bring forth from it (Hell) him who has in his heart faith equal to the weight of a wheat grain or a barley seed. I would go and do that; then I would return to my Lord and extol Him with those praises (taught to me by Allah), then I would fall in prostration. It would be said to me: O Muhammad, raise your head, and say and it would be heard; ask and it would be granted; intercede and intercession would be accepted. So I would say: My people, my people. It would be said to me: Go and take out from it (Hell) him who has in his heart faith equal to the weight of a mustard seed. I would go and do that. I would again return to my Lord and extol Him with those praises. I would then fall**

in prostration. It would be said to me: O Muhammad, raise our head: say, and you would be listened to; ask and it would be granted; intercede and intercession would be accepted. I would say: My Lord, my people, my people. It would be said to me: Go, and bring out of the Fire him who has in his heart as much faith as the smallest, smallest, smallest grain of mustard seed. I would go and do that. This is the hadith which Anas narrated to us. We went out of his (house) and when we reached the upper part of Jabban (graveyard) we said: Would that we meet Hasan and salute him and he was hiding in the house of Abu Khalifa. He (Ma'bad b. Hilal, the narrator) said: We went to him and greeted him and we said: O Abu Sa'id, we come from your brother Abu Hamza (kunya of Anas), and we have never heard a hadith like this relating to intercession, which he has narrated to us. He said: Narrate it, we narrated the hadith. He said: Narrate it (still further). We said: He did not (narrate it) before us more than this. He said: He (Anas) had narrated it to us twenty years back, when he was strong and healthy. He has in fact missed something. I cannot make out whether the old man has forgotten or he has (intentionally) avoided to narrate it to you lest you should rely (absolutely) upon it (and abandon doing good deeds). We said to him: Relate that to us, and he laughed and said: There is haste in the nature of man. I did not make mention of it to you but for the fact that I wanted to narrate that to you (and added that the Holy Prophet said): I would then return to my Lord for the fourth time and extol Him with these praises. I would then fall in prostration. It would be said to me: O Muhammad, raise your head: say and it will be listened to; ask and it will be granted; intercede and intercession would be accepted. I would say: O my Lord, permit me regarding him who professed: There is no god but Allah. He (the Lord) would say: That is not for thee or that is not what lies with thee, but by My Honour, Glory, Greatness and Might, I would certainly take him out who professed it: There is no god but Allah. He (the narrator, Ma'bad) said: I hear testimony to the fact that the hadith transmitted to us-by Hasan was heard by him from Anas b. Malik and I can see that he reported it twenty years back, when he was hale and hearty. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0378 -

“... Abu Huraira reported: Meat was one day brought to the Messenger of Allah (may peace be upon him) and a foreleg was offered to him, a part which he liked. He sliced with his teeth a piece out of it and said: I shall be the leader of mankind on the Day of Resurrection. Do you know why? Allah would gather in one plain the earlier and the later (of the human race) on the Day of Resurrection. Then the voice of the proclaimer would be heard by all of them and the eyesight would penetrate through all of them and the sun would come near. People would then experience a degree of anguish, anxiety and agony which they shall not be able to bear and they shall not be able to stand. Some people would say to the others: Don't you see in which trouble you are? Don't you see what (misfortune) has overtaken you? Why don't you find one who should intercede for you with your Lord? Some would say to the others: Go to Adam. And they would go to Adam and say: O Adam, thou art the father of mankind. Allah created thee by His own Hand and breathed in thee of His spirit and ordered the angels to prostrate before thee. Intercede for us with thy Lord Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Adam would say: Verily, my Lord is angry, to an extent to which He had never been angry before nor would He be angry afterward. Verily, He forbade me (to go near) that tree and I disobeyed Him. I am concerned with my own self. Go to someone else; go to Noah. They would come to Noah and would

say: O Noah, thou art the first of the Messengers (sent) on the earth (after Adam), and Allah named thee as a " Grateful Servant," intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? He would say: Verily, my Lord is angry today as He had never been angry before, and would never be angry afterwards. There had emanated a curse from me with which I cursed my people. I am concerned with only myself, I am concerned only with myself; you better go to Ibrahim (peace be upon him). They would go to Ibrahim and say: Thou art the apostle of Allah and His Friend amongst the inhabitants of the earth; intercede for us with thy Lord. Don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? Ibrahim would say to them: Verily, my Lord is today angry as He had never been angry before and would never be angry afterwards. and (Ibrahim) would mention his lies (and then say): I am concerned only with myself, I am concerned only with myself. You better go to someone else: go to Moses. They would come to Moses (peace be upon him) and say: O Moses, thou art Allah's messenger, Allah blessed thee with His messengership and His conversation amongst people. Intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Moses (peace be upon him) would say to them: Verily. my Lord is angry as He had never been angry before and would never be angry afterwards. I, in fact, killed a person whom I had not been ordered to kill. I am concerned with myself, I am concerned with myself. You better go to Jesus (peace be upon him). They would come to Jesus and would say: O Jesus, thou art the messenger of Allah and thou conversed with people in the cradle, (thou art) His Word which I-Ie sent down upon Mary. and (thou art) the Spirit from Him; so intercede for us with thy Lord. Don't you see (the trouble) in which we are? Don't you see (the misfortune) that has overtaken us? Jesus (peace be upon him) would say: Verily, my Lord is angry today as He had never been angry before or would ever be angry afterwards. He mentioned no sin of his. (He simply said:) I am concerned with myself, I am concerned with myself; you go to someone else: **better go to Muhammad (may peace be upon him). They would come to me and say: O Muhammad, thou art the messenger of Allah and the last of the apostles. Allah has pardoned thee all thy previous and later sins. Intercede for us with thy Lord; don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? I shall then set off and come below the Throne and fall down prostrate before my Lord; then Allah would reveal to me and inspire me with some of His Praises and Glorifications which He had not revealed to anyone before me. He would then say: Muhammad, raise thy head; ask and it would be granted; intercede and intercession would be accepted I would then raise my head and say: O my Lord, my people, my people. It would be said: O Muhammad, bring in by the right gate of Paradise those of your people who would have no account to render. They would share with the people some other door besides this door.** The Holy Prophet then said: By Him in Whose Hand is the life of Muhammad, verify the distance between two door leaves of the Paradise is as great as between Mecca and Hajar, or as between Mecca and Busra. ..."

Sahih Muslim, Book 001, Chapter 83, Number 0380 -

“... It is narrated on the authority of Abu Huraira and Hudhaifa that the Messenger of Allah (may peace be upon him) said: Allah, the Blessed and Exalted, would gather people. The believers would stand till the Paradise would be brought near them. They would come to Adam and say: O our father, open for us the Paradise. He would say:

What turned ye out from the Paradise was the sin of your father Adam. I am not in a position to do that; better go to my son Ibrahim, the Friend of Allah. He (the Holy Prophet) said: He (Ibrahim) would say: I am not in a position to do that. Verily I had been the Friend (of Allah) from beyond, beyond; you better approach Moses (peace be upon him) with whom Allah conversed. They would come to Moses (peace be upon him), but he would say: I am not in a position to do that; you better go to Jesus, the Word of Allah and His Spirit. Jesus (peace be upon him) would say: I am not in a position to do that. **So they would come to Muhammad (may peace be upon him). He would then be permitted (to open the door of Paradise).** Trust worthiness and kinship would be dispatched, and these would stand on the right and left of the Path and the first of you would pass with (the swiftness) of lightning. He (the narrator) said: I said, O thou who art far dearer to me than my father and my mother I which thing is like the passing of lightning? He said: Have you not seen lightning, how it passes and then comes back within the twinkling of an eye? Then (they would pass) like the passing of the wind, then like the passing of a bird, and the hastening of persons would be according to their deeds, and your Apostle would be standing on the Path saying: Save, O my Lord, save. (The people would go on passing) till the deeds of the servants would be failing in strength, till a man would come who would find it hard to go along (that Path) but crawlingly. He (the narrator) said: And on the sides of the Path hooks would be suspended ready to catch anyone whom these would be required (to catch). There would be those who would somehow or other succeed in traversing that Path and some would be piled up in Hell. By Him in Whose Hand is the life of Abu Huraira it would take one seventy years to fathom the depth of Hell. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0381 -

“... Anas b. Malik reported: **The Messenger of Allah** (may peace be upon him) said: **I would be the first among people to intercede** in the Paradise and amongst the apostles I would have the largest following (on the Day of Resurrection). ...”

Sahih Muslim, Book 001, Chapter 84, Number 0382 -

“... Anas b. Malik reported: The Messenger of Allah (may peace be upon him) said: Amongst the apostles I would have the largest following on the Day of Resurrection, and I would be the first to knock at the door of Paradise. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0383 -

“... Anas b. Malik said: The Apostle of Allah (may peace be upon him) said: I would be the first intercessor in the Paradise and no apostle amongst the apostles has been testified (by such a large number of people) as I have been testified. And verily there would be an apostle among the apostles who would be testified to by only one man from his people. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0384 -

“... Anas b. Malik reported: The Messenger of Allah (may peace be upon him) said: I will come to the gate of Paradise on the Day of Resurrection. and would seek its opening. and the keeper would say: Who art thou? I would say: Muhammad. He would

then say: It is for thee that I have been ordered, and not to open it for anyone before thee.
...”

Sahih Muslim, Book 001, Chapter 84, Number 0385 -

“... **Abu Huraira reported: Verity the Messenger of Allah** (may peace be upon him) **said:** There is for every apostle a (special) prayer with which he would pray. I wish I could reserve, **my prayer for intercession of my Ummah on the Day of Resurrection.**
...”

Sahih Muslim, Book 001, Chapter 84, Number 0386 -

“... Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: There is for every apostle a prayer, and I intend (if Allah so willed) that I would reserve my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0387 -

“... 'Amr b. Abu Sufyan transmitted a hadith like this from Abu Huraira who narrated it from the Messenger of Allah (may peace be upon him). ...”

Sahih Muslim, Book 001, Chapter 84, Number 0388 -

“... Amr b. Abu Sufyan reported: Abu Huraira said to Ka'b al-Ahbar that **the Apostle of Allah** (may peace be upon him) **had said:** For every apostle there is a (special) prayer by which he would pray (to his Lord). **I, however, intend (if Allah so willed) that I would reserve my prayer for the intercession of my Ummah on the Day of Resurrection.** Ka'b said to Abu Huraira: Did you hear this from the Messenger of Allah (may peace be upon him)? Abu Huraira said: Yes. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0389 -

“... Abu Huraira said: The Prophet of Allah (may peace be upon him) said: There is for every apostle a prayer which is granted, but every prophet showed haste in his prayer. I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection, and it would be granted, if Allah so willed, in case of everyone amongst my Ummah provided he dies without associating anything with Allah. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0390 -

“... Abu Huraira said: The Messenger of Allah (may peace be upon him) said: Every Messenger is endowed with a prayer which is granted and by which he would (pray to his Lord) and it would be granted for him. I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0391 -

“... Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: There was for every apostle a prayer with which he prayed for his Ummah and it was granted

to him; but I wish, if Allah so wills, to defer my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0392 -

“... Anas b. Malik reported: Verily the Apostle of Allah (may peace be upon him) said: There is for every apostle a prayer with which he prays (to Allah) for his Ummah. I have reserved my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0393 -

“... This hadith is narrated with the same chain of narrators by Qatada. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0394 -

“... Mis'ar transmitted it with the same chain of narrators from Qatada except that in the hadith narrated by Waki' (the Prophet) said: “He was endowed,” and in the hadith reported by Abu Usama (the words are): “It is reported from the Apostle of Allah (may peace be upon him).” ...”

Sahih Muslim, Book 001, Chapter 84, Number 0395 -

“... Muhammad b. 'Abd al-A'la reported it to me: Mu'tamir narrated to us on the authority of his father who transmitted it from Anas that verily the Apostle of Allah (may peace be upon him) said, and then narrated the hadith like the one transmitted by Qatada on the authority of Anas. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0396 -

“... Abu Zubair heard Jabir b. Abdullah reporting it from the Apostle of Allah (may peace be upon him): For every apostle was a prayer with which he prayed (to his Lord) for his Ummah, but I have reserved my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

[03] Muhammad and foul language [Warning, skip this, if you do not want to read. **SERIOUSLY, YOU ARE WARNED [on second thought, I [edited - redacted] the worst part out ... better safe than sorry ...]**]:

'Abdullah bin 'Amr states in the ahadith that Muhammad had never used foul language, however, that is not the case [perhaps 'Abdullah bin 'Amr was not around at the times when it happened, but we have eye/ear witness accounts of Muhammad indeed using foul and uncouth language, in open, and in private [with Aisha present]].

Mishkat al-Masabih, Volume II, page 1021 -

“... If anyone proudly asserts his descent in the manner of pre-Islamic people, **tell him to [edited - redacted], and do not use a euphemism.** ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the

English Language with Arabic Verses. -

“... Allah's Messenger said, (We have not come to fight anyone, but to perform 'Umrah. No doubt, war has weakened Quraysh and they have suffered great losses. So if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and others. If I have victory over those infidels, Quraysh will have the option to embrace Islam as the other people do, if they wish. They will at least get strong enough to fight. But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight with them defending my cause until I get killed, but (I am sure) Allah will definitely make His cause victorious.) Budayl said, 'I will inform them of what you have said.' So, he set off until he reached Quraysh and said, 'We have come from that man whom we heard saying something which we will disclose to you, if you should like.' Some of the fools among the Quraysh shouted that they were not in need of this information, but the wiser among them said, 'Relate what you heard him saying.' Budayl said, 'I heard him saying such and such,' relating what the Prophet had told him. 'Urwah bin Mas'ud stood up and said, 'O people! Aren't you the sons' They said, 'Yes.' He added, 'Am I not the father' They said, 'Yes.' He said, 'Do you mist rust me' They said, 'No.' He said, 'Don't you know that I invited the people of 'Ukaz for your help, and when they refused I brought my relatives and children and those who obeyed me' They said, 'Yes.' He said, 'Well, this man has offered you a reasonable proposal, it is better for you to accept it and allow me to meet him.' They said, 'You may meet him. ' So, he went to the Prophet and started talking to him. **The Prophet** said the same to him as he had to Budayl bin Warqa. Then 'Urwah said, 'O **Muhammad!** Won't you feel any qualms by exterminating your relations Have you ever heard of anyone among the Arabs annihilating his relatives before you On the other hand, if the reverse should happen, by Allah, I do not see dignified people here, but people from various tribes who would run away leaving you alone.' Hearing that, **Abu Bakr verbally abused him and said, 'Go [edited - redacted] Al-Lat 's [edited - redacted]!** Are you saying we would run and leave the Prophet alone' 'Urwah said, 'Who is that man' They said, 'He is Abu Bakr.' 'Urwah said to Abu Bakr, 'By Him in Whose Hands my life is, were it not for the favor which you did to me and which I did not compensate, I would rebuke you.' **'Urwah kept on talking to the Prophet and seizing the Prophet 's beard as he was talking,** while Al-Mughirah bin Shu'bah was standing near the head of the Prophet, holding a sword and wearing a helmet. ...”

[Please notice, that Muhammad, did not rebuke Abu Bakr, when he was right next to him when he said it. That is because a Muslim speaking to an infidel is supposed to be different than when a Muslim speaks to Muslim, except when speaking out of hearing.]

History of al-Tabari, Volume VIII, page 76 -

“... Urwah went to the Prophet and began speaking to him. The Prophet spoke as he had spoken to Budayl. Then Urwah said: “Muhammad, tell me: if you exterminate your tribesmen, have you ever heard of any of the Arabs who destroyed his own race before you? And if the contrary comes to pass, by Allah I see both prominent people and rabble who are likely to flee and leave you.” **Abu Bakr said, 'Go [edited - redacted] al-Lat!' Would we flee and leave him?' ...”**

*al-Lat is the goddess of the people, and one of the three, Al-Uzza, Al-Lat and Manat, and were mentioned in a verse in the Qur'an for some time. Abr Bakr, is one of the closest companions to Muhammad and is the first rightly guided Khalif. The Quraysh are Muhammad's own people.

Sahih al-Bukhari, Volume 8, Book 73, Number 59o -

“... Narrated 'Aisha: A man asked permission to enter upon the Prophet. When the Prophet saw him, he said, “What an evil brother of his tribe! And what an evil son of his tribe!” When that man sat down, the Prophet behaved with him in a nice and polite manner and was completely at ease with him. **When that person had left, 'Aisha said (to the Prophet). “O Allah's Apostle! When you saw that man, you said so-and-so about him,** then you showed him a kind and polite behavior, and you enjoyed his company?” Allah's Apostle said, “O 'Aisha! Have you ever seen me speaking **a bad and dirty language?** (Remember that) the worst people in Allah's sight on the Day of Resurrection will be those whom the people leave (undisturbed) to be away from their evil (deeds).” ...”

Sahih al-Bukhari, Volume 8, Book 73, Number 80 -

“... Narrated 'Aisha: A man asked permission to enter upon Allah's Apostle. The Prophet said, “Admit him. What an evil brother of his people or a son of his people.” But when the man entered, the Prophet spoke to him in a very polite manner. **(And when that person left) I said, “O Allah's Apostle! You had said what you had said,** yet you spoke to him in a very polite manner?” The Prophet said, “O 'Aisha! The worst people are those whom the people desert or leave in order to save themselves from their **dirty language** or from their transgression.”

Sahih al-Bukhari, Volume 8, Book 73, Number 152 -

“... Narrated Aisha: A man asked permission to see the Prophet. He said, “Let Him come in; What an evil man of the tribe he is! (Or, What an evil brother of the tribe he is).” But when he entered, the Prophet spoke to him gently in a polite manner. **I said to him, “O Allah's Apostle! You have said what you have said,** then you spoke to him in a very gentle and polite manner? The Prophet said, "The worse people, in the sight of Allah are those whom the people leave (undisturbed) to save themselves from their dirty language.” ...”

[04] Muhammad advocated Idolatrous pagan practices, like kissing the black stone of the Ka'ba, bowing down, facing the Ka'ba for prayer as the pagans before him did, etc:

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 131 paragraph 183 -

“... While they were thus discussing him the apostle came towards them and kissed the black stone, then he passed them as he walked round the temple. ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 105 paragraph 152

“... Wahb b. Kaisan told me that 'Ubayd said to him: Every year during the month the apostle would pray in seclusion and give food to the poor that came to him. And when he completed the month and returned from his seclusion, first of all before entering his house he would go to the Ka'ba and walk around it seven times or as often as it pleased God ...”

Sahih al-Bukhari, Volume 2, Book 26, Number 667 -

“... **Narrated 'Abis bin Rabia:' Umar came near the Black Stone and kissed it and said “No doubt, I know that you are a stone and can neither benefit anyone nor harm anyone. Had I not seen Allah's Apostle kissing you I would not have kissed you.” ...”**

Sahih al-Bukhari, Volume 2, Book 26, Number 668 -

“... Narrated Salim that his father said, “**Allah's Apostle**, Usama bin Zaid, Bilal, and 'Uthman bin abu Talha **entered the Ka'ba and then closed its door**. When they opened the door I was the first person to enter (the Ka'ba). I met Bilal and asked him, “**Did Allah's Apostle offer a prayer inside (the Ka'ba)?” Bilal replied in the affirmative and said, “(The Prophet offered the prayer) in between the two right pillars.” ...”**

Sahih al-Bukhari, Volume 2, Book 26, Number 673 -

“... Narrated Salim that his father said: **I saw Allah's Apostle arriving at Mecca; he kissed the Black Stone Corner** first while doing Tawaf and did ramal in the first three rounds of the seven rounds (of Tawaf). ...”

Sahih al-Bukhari, Volume 2, Book 26, Number 675 -

“... Narrated Zaid bin Aslam from his father who said: “Umar bin Al-Khattab addressed the Corner (Black Stone) saying, 'By Allah! I know that you are a stone and can neither benefit nor harm. **Had I not seen the Prophet touching (and kissing) you, I would never have touched (and kissed) you.**' **Then he kissed it** and said, 'There is no reason for us to do Ramal (in Tawaf) except that we wanted to show off before the pagans, and now Allah has destroyed them.' 'Umar added, '(Nevertheless), **the Prophet did that** and we do not want to leave it (i.e. Ramal).' ...”

Sahih al-Bukhari, Volume 2, Book 26, Number 676 -

“... Narrated Nafi': Ibn 'Umar. said, “**I have never missed the touching of these two stones of Ka'ba (the Black Stone and the Yemenite Corner)** both in the presence and the absence of crowds, since **I saw the Prophet touching them.**” I asked Nafi': “Did Ibn 'Umar use to walk between the two Corners?” Nafi' replied, "He used to walk in order that it might be easy for him to touch it (the Corner Stone).” ...”

Sahih al-Bukhari, Volume 2, Book 26, Number 680 -

“... Narrated Az-Zubair bin 'Arabi: A man asked Ibn 'Umar about **the touching of the**

Black Stone. Ibn 'Umar said, **“I saw Allah's Apostle touching and kissing it.”** The questioner said, “But if there were a throng (much rush) round **the Ka'ba** and the people overpowered me, (what would I do?)” He replied angrily, “Stay in Yemen (as that man was from Yemen). **I saw Allah's Apostle touching and kissing it.” ...**”

Sahih al-Bukhari, Volume 2, Book 26, Number 693 -

“... Narrated Ibn Umar: The Prophet reached Mecca, circumambulated the Kaba seven times and then offered a two Rakat prayer behind Maqam Ibrahim. Then he went towards the Safa. Allah has said, “Verily, in Allah's Apostle you have a good example.” ...”

Sahih al-Bukhari, Volume 2, Book 26, Number 697 -

“... Narrated Ibn Abbas: Allah's Apostle performed Tawaf (of the Kaba) ending a camel (at that time the Prophet had foot injury). Whenever he came to the Corner (having the Black Stone) he would point out towards it with a thing in his hand and say, “Allahu-Akbar.” ...”

Sahih al-Bukhari, Volume 7, Book 63, Number 215 -

“... Narrated Ibn Abbas: Allah's Apostle performed the Tawaf (around the Ka'ba while riding his camel, and every time he reached the corner (of the Black Stone) he pointed at it with his hand and said, “Allahu Akbar.” (Zainab said: The Prophet said, “An opening has been made in the wall of Gog and Magog like this and this,” forming the number 90 (with his thumb and index finger). ...”

[The black stone was his Al-lah. Hence the reasons for bowing towards Mecca, etc.]

Sahih al-Bukhari, Volume 9, Book 91, Number 357 -

“... Narrated 'Abdullah bin 'Umar: While the people were at Quba offering the morning prayer, suddenly a person came to them saying, “Tonight Divine Inspiration has been revealed to Allah's Apostle and he has been ordered to face the Ka'ba (in prayers): therefore you people should face it.” There faces were towards Sham, so they turned their faces towards the Ka'ba (at Mecca). ...”

Sahih al-Bukhari, Volume 9, Book 91, Number 358 -

“... Narrated Al-Bara': When Allah's Apostle arrived at Medina, he prayed facing Jerusalem for sixteen or seventeen months but he wished that he would be ordered to face the Ka'ba. So Allah revealed: – 'Verily! We have seen the turning of your face towards the heaven; surely we shall turn you to a prayer direction (Qibla) that shall please you.' (2.144) Thus he was directed towards the Ka'ba. A man prayed the 'Asr prayer with the Prophet and then went out, and passing by some people from the Ansar, he said, “I testify. that I have prayed with the Prophet and he (the Prophet) has prayed facing the Ka'ba.” Thereupon they, who were bowing in the 'Asr prayer, turned towards the Ka'ba. ...”

Sahih Muslim, Book 004, Chapter 46, Number 1075 -

“... Anas reported: The Messenger of Allah (may peace be upon him) used to pray towards Bait-ul-Maqdis, that it was revealed (to him): “Indeed We see the turning of the face to heaven, wherefore We shall assuredly cause thee to turn towards Qibla which shall please thee. So turn thy face towards the sacred Mosque (Ka'ba)” (ii. 144). A person from Banu Salama was going; (he found the people) in ruk'u (while) praying the dawn prayer and they had said one rak'ah. He said in a loud voice: Listen! the Qibla has been changed and they turned towards (the new) Qibla (Ka'ba) in that very state. ...”

[05] Muhammad is the Pattern of Conduct [torturing people for money, like Kinana], robbing people, and for allowing his followers to kill whom they will]:

Surah 33:21 (al-Hilali-Khan translation) -

“... Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day, and remembers Allah much. ...”

Surah 33:21 (Shakir translation) -

“... Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much. ...”

Surah 33:21 (Yusuf-Ali translation) -

“... Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah. ...”

Yusuf-Ali translation notation on Surah 33:21 -

“... 3694 We now have the psychology of the Believers-God-fearing men, led by that pattern of men and of leaders, Muhammad, ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 369 paragraph 554

“... THE AFFAIR OF MUHAYYISA AND HUWAYYISA

The apostle said, 'Kill any Jew that falls into your power.' Thereupon Muhayyisa b. Mas'ud leapt upon Ibn Sunayna (579), a Jewish merchant with whom they had social and business relations, and killed him. **Huwayyisa was not a Muslim at the time though he was the elder brother.** When Muhayyisa killed him Huwayyisa began to beat him, saying, 'You enemy of God, did you kill him when much of the fat on your belly comes from his wealth?' **Muhayyisa answered, 'Had the one who ordered me to kill him ordered me to kill you I would have cut your head off.'** He said that this

was the beginning of Huwayyisa's acceptance of Islam. The other replied, 'By God, if Muhammad had ordered you to kill me would you have killed me?' He said, 'Yes, by God, had he ordered me to cut off your head I would have done so.' He exclaimed, 'By God, a religion which can bring you to this is marvellous!' and he became a Muslim. ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 463-464, 466 paragraphs 689,693 -

“... [page 463 paragraph 689] When Sa'd reached the apostle and the Muslims the apostle told them to get up to greet their leader. The muhajirs of Quraysh thought that [page 463-464 paragraph 689] apostle meant the Ansar, while the latter thought that he meant everyone, so they go up and said, 'O Abu 'Amr, the apostle has entrusted to you the affair of your allies that you may give judgment concerning them.' Sa'd asked, 'Do you covenant by Allah that you accept the judgement I pronounce on them?' They said Yes, and he said, 'And is it incumbent on the one who is here?' (looking) in the direction of the apostle not mentioning him out of respect, and the apostle answered Yes. Sa'd said, 'Then I give judgement that the men should be killed, the property divided, and the women and children taken as captives.'

'Asim b. 'Umar b. Qatada told me from 'Abdu'l-Rahman b. 'Amr b. Sa'd b. Mu'adh from 'Alqama b. Waqqas al-Laythi that the apostle said to Sa'd, 'You have given the judgment of Allah above the seven heavens' (709).

Then they surrendered, and the apostle confined them in Medina in the quarter of d. al-Harith, a woman of B. al-Najjar. Then the apostle went out to the market of Medina (which is still its market today) and dug trenches in it. Then he sent for them and struck off their heads in those trenches as they were brought out to him in batches. Among them was the enemy of Allah Huyayy b. Akhtab and Ka'b b. Asad their chief. There were 600 or 700 in all, though some put the figure as high as 800 or 900. As they were being taken out in batches to the apostle they asked Ka'b what he thought would be done with them. He replied, 'Will you never understand? Don't you see that the summoner never stops and those who are taken away do not return? By Allah it is death!' This went on until the apostle made an end of them.

Huyayy was brought out wearing a flowered robe (710) in which he had made holes about the size of the finger-tips in every part so that it should not be taken from him as spoil,[1] with his hands bound to his neck by a rope. When he saw the apostle he said, 'By God, I do not blame myself for opposing you, but he who forsakes God will be forsaken.' Then he went to the men and said, 'God's command is right. A book and a decree, and massacre have been written against the Sons of Israel.' Then he sat down and his head was struck off. ...” [page 464 paragraph 689]

[page 466 paragraph 693] “... It was the first booty on which lots were cast and the fifth was taken. According to its precedent and what the apostle did the divisions were made, and it remained the custom for raids.

Then the apostle sent Sa'd b. Zayd al-Ansari brother of b. 'Abdu'l-Ashhal with some of the captive women of B. Qurayza to Najd and he sold them for horses and weapons.

The apostle had chosen **one of their women for himself, Rayhana d. 'Amr b. Khunafa, one of the women of B. 'Amr b. Qurayza, and she remained with him until she died, in his power. The apostle had proposed to marry her and put a veil on her, but she said: 'Nay, leave me in your power, for that will be easier for me and for you.' So he left her. She had shown repugnance towards Islam when she was captured and clung to Judaism. ...**

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 511,514-515,516-517 paragraphs 758,763,764,765,766 -

“... [page 511 paragraph 758] and left the way to Khaybar open to the apostle.

The apostle seized the property piece by piece and conquered the forts one by one as he came to them. The first to fall was the fort of Na'im; there Mahmud b. Maslama as killed by a millstone which was thrown on him from it; then al-Qamus the fort of B. Abu'l-Huqayq. The apostle took captives from them among whom was Safiya d. Huyayy b. Akhtab who **had been the wife of Kinana b. al-Rabi b. Abu'l-Huqayq**, and two cousins of hers. The apostle chose Safiya for himself.

Dihya b. Khalifa al-Kalbi had asked the apostle for Safiya, and when he chose her for himself he gave him her two cousins. The women of Khaybar were distributed among the Muslims. The Muslims ate the meat of the domestic donkeys and the apostle got up and forbade the people to do a number of things which he enumerated. ...” [page 511 paragraph 758]

[page 514 paragraph 763] “... When the apostle had conquered al-Qamus the fort of B. Abu'l-Huqayq, Safiya d. Huyayy b. Akhtab was brought to him along with another woman. [page 514-515 paragraph 763] Bilal who was bringing them led them **past the Jews who were slain**; and the woman who was with Safiya saw them she shrieked and slapped her face and poured dust on her head. When the apostle saw her he said, 'Take this she-devil away from me.' He gave orders that Safiya was to be put behind him and threw his mantle over her, so that the Muslims knew that he had chosen her for himself. I have heard that the apostle said to Bilal when he saw this Jewess behaving in that way, 'Had you no compassion, Bilal, **when you brought two women past their dead husbands?**'...” [page 515 paragraph 763]

[page 515 paragraph 763-764] “... THE REST OF THE AFFAIR OF KHAYBAR

Kinana b. al-Rabi', who had the custody of the treasure of B. al-Nadir, was brought to the apostle who asked him about it. He denied that he knew where it was. A Jew came (T. [1582] was brought) to the apostle and said that he had seen Kinana going round a certain ruin every morning early. When the apostle said to Kinana, 'Do you know that if we find you have it I shall kill you?' he said Yes. The apostle gave orders that the ruin was to be excavated and some of the treasure was found. When he asked him about the rest he refused to produce it, so the apostle gave orders to al-Zubayr b. al-'Awwam, 'Torture him until you extract what he has,' so he kindled a fire with flint and steel on his chest until he was nearly dead. Then the apostle delivered him to Muhammad b. Maslama and he struck off his head, in

revenge for his brother Mahmud. ...” [page 516 paragraph 764]

[page 516 paragraph 764-765] “... When the apostle had rested Zaynab d. al-Harith, the wife of Sallam b. Mishkam prepared for him a roast lamb, having first inquired what joint he preferred. When she learned that it was the shoulder she put a lot of poison in it and poisoned the whole lamb. Then she brought it in and placed it before him. He took hold of the shoulder and chewed a morsel of it, but he did not swallow it. Bishr b. al-Bara' b. Ma'rur who was with him took some of it as the apostle had done, but he swallowed it, while the apostle spat it out, saying, 'This bone tells me that it is poisoned.' Then he called for the woman and she confessed, and when he asked her what had induced her to do this she answered: '**You know what you have done to my people.** I said to myself, If he is a king I shall ease myself of him and if he is a prophet he will be informed (of what I have done).' So the apostle let her off. Bishr died from what he had eaten.

Marwan b. 'Uthman b. Abu Sa'id b. al-Mu'alla told me: The apostle had said in his illness of which he was to die when Umm Bishr d. al-Bara' came to visit him, 'O Umm Bishr, this is the time in which I feel a deadly pain from what I ate with your brother at Khaybar.' The Muslims considered that the apostle died as a martyr in addition to the prophetic office with which God had honoured him. ...” **[page 516 paragraph 765]**

[page 516 paragraph 766] “... When the apostle married Safiya in Khaybar or on the way, she having **[page 516-517 paragraph 766]** been beautified and combed, and got in a fit state for the apostle by Umm Sulaym d. Milhan mother of Anas b. Malik, the apostle passed the night with her in a tent of his. Abu Ayyub, Khalid b. Zayd brother of B. al-Najjar passed the night with his sword, guarding the apostle and going round the tent until in the morning the apostle saw him there and asked him what he meant by his action. He replied, 'I was afraid for you with this woman for you have killed her father, her husband, and her people, and till recently she was in unbelief, so I was afraid for you on her account.' They allege that the apostle said, 'O God, preserve Abu Ayyub as he spent the night preserving me.' ...” **[page 517 paragraph 766]**

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 550-551 -

“... Uthman had left he said to his companions who were sitting with around him, 'I kept silent so that one of you might get up and strike off his head!' One of the Ansar said, 'Then why didn't you give me a sign, O apostle of God?' He answered that a prophet does not kill by pointing (803).

Another was 'Abdullah b. Khatal of B. Taym b. Ghalib. He had become a Muslim and the apostle sent him to collect the poor tax in company with one of the Ansar. He had with him a freed slave who served him. (He was a Muslim.) When they halted he ordered the latter to kill a goat for him and prepare some food, and went to sleep. When he woke up the man had done nothing, so he attacked and killed him and apostatized. He had two singing-girls Fartana and her friend who used to sing satirical songs about the apostle, so he [Muhammad] ordered that they should be killed with him.

Another was al-Huwayrith b. Nuqaydh b. Wahb b. 'Abd b. Qusayy, one of those who

used to insult him in Mecca (804).

Another was Miqyas b. Hubaba 1 because he had killed an Ansari who had killed his brother accidentally, and returned to Quraysh as a polytheist. And Sara, freed slave of one of the B. 'Abdu'l-Muttalib; and 'Ikrima b. Abu Jahl. Sara had insulted him in Mecca. ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 675 -

“... Salim b. 'Umayr's expedition to kill Abu 'Afak

Abu 'Afak was one of B. 'Amr b. 'Auf of the b. 'Ubayda clan. He showed his disaffection when the apostle killed al-Harith b. Suwayd b. Samit and said:

Long have I lived but never have I seen
An assembly or collection of people
More faithful to their undertaking
And their allies when called upon
Then the sons of Qayla 2 when they assembled,
Men who overthrew mountains and never submitted.
A rider [Muhammad] who came to them split then in two (saying)
'Permitted', 'Forbidden' 3 of all sorts of things.
Had you believed in glory or kingship
You would have followed Tubba'. 4

The apostle said, 'Who will deal with this rascal for me?' whereupon Salim b. 'Umayr, brother of b. 'Amr b. 'Auf one of the 'weepers', went forth and killed him. ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 286-289 paragraphs 423-427 -

[page 286 paragraph 423] “... EXPEDITION OF 'ABDULLAH B. JAHSH AND THE COMING DOWN OF 'THEY WILL ASK YOU ABOUT THE SACRED MONTH'

The apostle sent 'Abdullah b. Jahsh b. Ri'ab al-Asadi in Rajab on his return from the first Badr. He sent with him eight emigrants, without any of the Ansar. He wrote for him a letter, and ordered him not to look at it **[page 286-287 paragraph 423-424]** until he had journeyed for two days, and to do what he was ordered to do, but not to put pressure on any of his companions. The names of the eight emigrants were, Abu Hudhayfa, 'Abdullah b. Jahsh, 'Ukkasha b. Mihsan, 'Utba b. Ghazwan, Sa'd b. Abu Waqqas, 'Amr b. Rabi'a, Waqid b. 'Abdullah, and Khalid b. al-Bukayr. 1

When 'Abdullah had travelled for two days he opened the letter and looked int it, and this is what it said: 'When you have read this letter of mine proceed until you reach Nakhla between Mecca and Al-Ta'if. Lie in wait there for Quraysh and find out for us what they are doing.' Having read the letter he said, 'To hear is to obey.' Then he said to his companions, 'The apostle has commanded me to go to Nakhla to lie in wait there fore Quraysh so as to bring him news of them. He has forbidden me to put pressure on any of you, so if anyone wishes for martyrdom let him go forward, and he who does not, let

him go back; as for me I am going on as the prophet has ordered.' So he went on, as did all his companions, not one of them falling back. He journeyed along the Hijaz until at a mine called Bharan above al-Furu', Sa'd and 'Utba lost the camel which they were riding by turns, so they stayed behind to look for it, while 'Abdullah and the rest of them went on to Nakhla. A caravan of Quraysh carrying dry raisins and leather and other merchandise of Quraysh passed by them, 'Amr b. al-Hadrami (349), 'Uthman b. 'Abdullah b. al-Mughira and his brother Naufal the Makhzumites, and al-Hakam b. Kaysan, freedman of Hisham b. al-Mughira being among them. When the caravan saw them they were afraid of them because they had camped near them. 'Ukkasha, who had shaved his head, looked down on them, and when they saw him they felt safe and said, 'They are pilgrims, you have nothing to fear from them.' The raiders took council among themselves, for this was the last day of Rajab, and they said, 'If you leave them alone tonight they will get into the sacred area and will be safe from you; and if you kill them, you will kill them in the sacred month,' so they were hesitant and feared to attack them. Then they encouraged each other, and decided to kill as many as they could of them and take what they had. Waqid shot 'Amr b. al-Hadrami with an arrow and killed him, and 'Uthman and al-Hakam surrendered. Naufal escaped and eluded them. 'Abdullah and his companions took the caravan and the two prisoners and came to Medina with them. One of 'Abdullah's family mentioned that he said to his companions, 'A fifth of what we have taken belongs to the apostle.' (This was before God had appointed a fifth of the booty to him.) So he set apart for the apostle a fifth of the caravan, and divided the rest among his companions.

When they came to the apostle, he said, 'I did not order you to fight in the sacred month,' and he held the caravan and the two prisoners in suspense and refused to take anything from them. When the apostle said that, the men were in despair and thought that they were doomed. Their Mus- **[page 287-288 paragraph 425-427]** lim brethren reproached them for what they had done, and the Quraysh said, 'Muhammad and his companions have violated the sacred month, shed blood therein, taken booty, and captured men.' The Muslims in Mecca who opposed them said that they had done it in Sha'ban. The Jews turned this raid into an omen against the apostle. 'Amr b. al-Hadrami whom Waqid had killed they said meant 'amarati'l-harb (war has come to life), al-Hadrami meant hadarati'l-harb (war is present), and Waqid meant waqadati'l-harb (war is kindled); but God turned this against them, not for them, and when there was much talk about it, God sent down to his apostle: 'They will ask you about the sacred month, and war in it, Say, war there is a serious matter, but keeping people from the way of God and disbelieving in Him and in the sacred mosque and driving out His people therefrom is more serious with God.' [1] i.e. If you have killed in the sacred month, they have kept you back from the way of God with their unbelief in Him, and from the sacred mosque, and have driven you from it when you were its people. This is a more serious matter with God than the killing of those of them whom you have slain. 'And seduction is worse than killing.' i.e. They used to seduce the Muslim in his religion until they made him return to unbelief after believing, and that is worse with God than killing. 'And they will not cease to fight you until they turn you back from your religion if they can.' i.e. They are doing more heinous acts than that contumaciously.

And when the Quran came down about that and God relived the Muslims of their anxiety in the matter, the apostle took the caravan and the prisoners. Quraysh sent to him to redeem 'Uthman and al-Hakam, and the apostle said, 'We will not let you redeem

them until our two companions come,' meaning Sa'd and 'Utba, 'for we fear for them on your account. If you kill them, we will kill your two friends.' So when Sa'd and 'Utba turned up the apostle let them redeem them. As for al-Hakam he became a good Muslim and stayed with the apostle until he was killed as a martyr at Bi'r Ma'una. 'Uthman went back to Mecca and died there as an unbeliever. When 'Abdullah and his companions were relieved of their anxiety when the Quran came down, they were anxious for reward, and said, 'Can we hope that it will count as a raid for which we shall be given the reward of combatants?' So God sent down concerning them: 'Those who believe and have emigrated and fought in the way of God, these may hope for God's mercy, for God is forgiving, merciful.' That is, God gave them the greatest hopes therein. The tradition about this comes from Al-Zuhri and Yazid b. Ruman from 'Urwa b. al-Zubayr.

One of 'Abdullah's family mentioned that God divided the booty when He made it permissible and gave four-fifths to whom God had allowed to take it and one-fifth to God and His apostle. So it remained on the basis of what 'Abdullah had done with the booty of that caravan (350).

Abu Bakr said concerning 'Abdullah's raid (though others sat that 'Ab- **[page 288-289 paragraph 427]** dullah himself said it), when Quraysh said, 'Muhammad and his companions have broken the sacred month, shed blood therein, and taken booty and made prisoners' (351):

You count war in the holy month a grave matter,
 But graver is, if one judges rightly,
 Your opposition to Muhammad's teaching, and your
 Unbelief in it, which God sees and witnesses,
 Your driving God's people from His mosque
 So that none can be seen worshipping Him there.
 Though you defame us for killing him,
 More dangerous to Islam is the sinner who envies.
 Our lances drank of Ibn al-Hadrami's blood
 In Nakhla when Waqid lit the flame of war,
 'Uthman ibn 'Abdullah is with us,
 A leather band streaming with blood restrains him. [1]

[1] Cf. Surah 2:214f. which these lines endeavour to put into verse. ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 364-365,367-369 paragraphs 548,551-553

[page 364 paragraph 548] “... THE KILLING OF KA'B B. AL-ASHRAF

After the Quraysh defeat at Badr the apostle had sent Zayd b. Haritha to the lower quarter and 'Abdullah b. Rawaha to the upper quarter to tell the Muslims of Medina of God's victory and of the polytheists who had been killed. 'Abdullah b. al-Mughith b. Abu BURda al-Zafari and 'Abdullah b. Abu Bakr b. Muhammad b. 'Amr b. Hazm and 'Asim b. 'Umar b. Qatada **[page 364-365 paragraph 548]** and Salih b. Abu Umama b. Sahl each gave me a part of the following story: Ka'b b. al-Ashraf who was one of the Tayyi' of the subsection B. Nabhan whose

mother

was from the B. al-Nadir, when he heard the news said, 'Is it true? Did Muhammad actually kill these whom these two men mention? (i.e. Zayd and 'Abdullah b. Rawaha). These are the nobles of the Arabs and kingly men; by God, if Muhammad has slain these people 'twere better to be dead than alive.' [1]

When the enemy of God became certain that the news was true he left the town and went to Mecca to stay with al-Muttalib b. Abu Wada'a b. Dubayra al-Sahmi who was married to 'Atika d. Abu'l-'Is b. Umayya b. 'Abdu Shams b. 'Abdu Manaf. She took him in and entertained him hospitably. He began to inveigh against the apostle and to recite verses in which he bewailed the Quraysh who were thrown into the pit after having been slain at Badr. ..." [page 365 paragraph 548]

[page 367 paragraph 551] "... Then he composed amatory verses of an insulting nature about the Muslim women. The apostle said – according to what 'Abdullah b. al-Mughith b. Abu Burda told me – 'Who will rid me of Ibnu'l-Ashraf?' Muhammad b. Maslama, brother of the B. 'Abdu'l-Ashhal, said, 'I will deal with him for you, O apostle of God, I will kill him.' He said, 'Do so if you can.' So Muhammad b. Maslama returned and waited for three days without food or drink, apart from what was absolutely necessary. When the apostle was told of this he summoned him and asked him why he had given up eating and drinking. He replied that he had given him an undertaking and he did not know whether he could fulfil it. The apostle said, 'All that is incumbent upon you is that you should try.' He said, 'O apostle of God, we shall have to tell lies.' He answered, 'Say what you like, for you are free in the matter.' Thereupon he and Silkan b. Salama b. Waqsh who was Abu Na'ila one of the B. 'Abdu'l-Ashhal, foster-brother of Ka'b, and 'Abbad b. Bishr b. Waqsh, and al-Harith b. Aus b. Mu'adh of the B. 'Abdu'l-Ashhal and Abu 'Abs b. Jabr of the B. Haritha conspired together and sent Silkan to the enemy of God, Ka'b b. Ashraf, before they came to him. He talked to him some time and they recited poetry one to the other, for Silkan was fond of poetry. Then he said, 'O Ibn Ashraf, I have come to you about a matter which I want to tell you of and wish you to keep secret.' 'Very well,' he replied. He went on, 'The coming of this man is a great trial to us. It has provoked the hostility of the Arabs, and they are all in league against us. The road has become impassable so that our families are in want and privation, and we and our families are in great distress.' Ka'b answered, 'By God, I kept telling you, O Ibn Salama, that the things I warned you of would happen.' Silkan said to him, 'I want you to sell us food and we will give you a pledge of security and you deal generously in the matter.' He replied, 'Will you give me your sons as a pledge?' He said, 'You want to insult us. I have friends who share my opinion and I want to bring them to you so that you may sell to them and act generously, and we will give you enough weapons for a good pledge.' Silkan's object was that he should not take alarm at the sight of weapons when they brought them. Ka'b answered, 'Weapons are a good pledge.' Thereupon Silkan returned to his companions, told them what had happened, and ordered them to take their arms. They went away and assembled with him and met the apostle (576). [page 376-368 paragraph 551-552] Thaur b. Zayd from 'Ikrima from Ibn 'Abbas told me the apostle walked with them as far as Baqi'u'l-Gharqad. Then he sent them off, saying, 'Go in God's name; O God help them.' So saying, he returned to his house. Now it was a moonlight night and they journeyed on until they came to his castle, and Abu Na'ila called out to him. He had only recently married, and he jumped up in the bedsheet, and his wife took hold of the end of it and said, 'You are at war, and those who

are at war do not go out at this hour.' He replied, 'It is Abu Na'ila. Had he found me sleeping he would not have woken me.' She answered, 'By God, I can feel evil in his voice.' Ka'b answered, 'Even if the call were for a stab a brave man must answer it.' So he went down and talked to them for some time, while they conversed with him. Then Abu Na'ila said, 'Woul you like to walk with us to Shi'b al-'Ajuz, so that we can talk for the rest of the night?' 'If you like,' he answered, so they went off walking together; and after a time Abu Na'ila ran his hand through his hair. Then he smelt his hand, and said, 'I have never smelt a scent finer than this.' They walked on farther and he did the same so that Ka'b suspected no evil. Then after a space he did it for the third time, and cried, 'Smite the enemy of God!' So they smote him, and their swords clashed over him with no effect. Muhammad b. Maslama said, 'I remembered my dagger when I saw that our swords were useless, and I seized it. Meanwhile the enemy of God had made such a noise that every fort around us was showing a light. I thrust it into the lower part of his body, then I bore down upon it until I reached his genitals, and the enemy of God fell to the ground. Al-Harith had been hurt, being wounded either in his head or in his foot, one of our swords having struck him. We went away, passing by the B. Umayya b. Zayd and the the B. Qurayza and then Bu'ath until we went up to the Harra of a;-Urayd. [1] Our friend al-Harith had lagged behind, weakened by loss of blood, so we waited for him for some time until he came up, following our tracks. We carried him and brought him to the apostle at the end of the night. We saluted him as he stood praying, and he came out to us, and we told him that we had killed God's enemy. He spat upon our comrade's wounds, and both he and we returned to out families. Our attack upon God's enemy cast terror among the Jews, and there was no Jew in Medina who did not fear for his life.' [2]

Ka'b b, Malik said:

Of the Ka'b was left prostrate there
 (After his fall al-Nadir were brought low). [page 368-369 paragraph 553]
 Sword in hand we cut him down
 By Muhammad's order when he sent secretly by night
 Kab's brother to go to Ka'b.
 He beguiled him and brought him down with guile
 Mahmud was trustworthy, bold (577).

Hassan b. Thabit, mentioning the killing of Ka'b and of Sallam b. Abu'l-Huqayq, said:

What a fine band you met, O Ibnu'l-Huqayq,
 And you too, Ibnu'l-Ashraf,
 Travelling by night with the light swords
 Bold as lions in their jungle lair
 Until they came to you in your quarter
 And made you taste death with their deadly swords,
 Seeking victory for the religion of their prophet
 Counting their lives and wealth as nothing (578). ...” [page 369 paragraph 553]

Sunan Abu Dawud, Volume 5, Book 37, Chapter 2, Number 4361 -

“... Chapter 2. The Ruling Regarding On Who Reviles The Prophet

It was narrated that 'Ikrimah said: “Ibn 'Abbas told us that **a blind man had a female slave who had borne him a child (Umm Walad) who reviled the Prophet and disparaged him**, and he told her not to do that, but she did not stop, and he rebuked her, but she paid no heed. **One night she started to disparage and revile the Prophet, so he took a dagger and put it in her stomach and pressed on it and killed her. There fell between her legs a child who was smeared with the blood that was there.** The next morning mention of that was made to the Prophet and he assembled the people and said: 'By Allah, I adjure the man who did this, to stand up.' The blind man stood up and came through the people, trembling, and he came and sat before the Prophet. He said: 'O Messenger of Allah, I am the one who did it. **She used to revile you and disparage you, and I told her not to do it, but she did not stop, and I rebuked her, but she paid no heed.** I have two sons from her who are like two pearls, and she was good to me. Last night she started to revile you and disparage you, and **I took a dagger and placed it on her stomach and I pressed on it until I killed her.'** The Prophet said: 'Bear witness that no retaliation is due for her blood.' ...”

[06] Muhammad 's first impression of his visions were that they were of the devil and he became suicidal:

Sahih al-Bukhari, Volume 1, Book 1, Number 3 -

“... **Narrated 'Aisha: (the mother of the faithful believers)** The commencement of the Divine Inspiration to Allah's Apostle was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. **He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days** before his desire to see his family. **He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, “I do not know how to read. The Prophet added, “The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous.’** (96.1, 96.2, 96.3) Then Allah's Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, “Cover me! Cover me!” They covered him till his fear was over and after that he told her everything that had happened and said, “I fear that something may happen to me.” Khadija replied, “Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones.” Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the PreIslamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost

his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Apostle described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while.

Narrated Jabir bin 'Abdullah Al-Ansari while talking about the period of pause in revelation reporting the speech of the Prophet "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran): 'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn (the people against Allah's Punishment),... up to 'and desert the idols.' (74.1-5) After this the revelation started coming strongly, frequently and regularly." ..."

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 105-107 paragraphs 152-154 -

[page 105 paragraph 152] "... Wahb b. Kaisan told me that 'Ubayd said to him: Every year during the month the apostle would pray in seclusion and give food to the poor that came to him. And when he completed the month and returned from his seclusion, first of all before entering his house he would go to the Ka'ba and walk around it seven times or as often as it pleased God; then he would go back to his house until in the year when God sent him, in the month of [page 105-106 paragraph 152-153] Ramadan in which God willed concerning him what He willed of His grace, the apostle set forth to Hira as was his wont, and his family with him. When it was the night on which God honoured him with his mission and showed mercy on His servants thereby, **Gabriel brought him the command of God. 'He came to me,' said the apostle of God, 'While I was asleep, with a coverlet of brocade whereon was some writing, and said, "Read!" I said, "What shall I read?" He pressed me with it so tightly that I thought it was death; then he let me go and said, "Read!" I said, "What shall I read?" He pressed me with it again so that I thought it was death; then he let me go and said "Read!" I said, "What shall I read?" He pressed me with it the third time so that I thought it was death and said "Read!" I said, "What then shall I read?" – and this I said only to deliver myself from him, lest he should do the same to me again. He said:**

"Read in the name of the Lord who created,
Who created man of blood coagulated.
Read! The Lord is the most beneficent,
Who taught by the pen,
Taught that which they knew not unto me." [1]

So I read it, and he departed from me. And I awoke from my sleep, and it was as though

these words were written on my heart. (T. [1150] Now none of God's creatures was more hateful to me than an (ecstatic) poet or a man **possessed**: I could not even look at them. I thought, Woe is me poet or **possessed** – Never shall Quraysh say this of me! **I will go to the top of the mountain and throw myself down that I may kill myself and gain rest. So I went forth to do so and then) when I was midway on the mountain, I heard a voice from heaven saying, “O Muhammad! thou art the apostle of God and I am Gabriel.”** I raised my head towards heaven to see (who was speaking), and lo, Gabriel in the form of a man with feet astride the horizon, saying, “O Muhammad! thou art the apostle of God and I am Gabriel.” I stood gazing at him (T. and that turned me from my purpose) moving neither forward nor backward; then I began to turn my face away from him, but towards whatever region of the sky I looked, I saw him as before. And I continued standing there, neither advancing nor turning back, until Khadija sent her messengers in search of me and they gained the high ground above Mecca and returned to her while I was standing in the same place; then he parted from me and I from him, returning to my family. **And I came to Khadija and sat by her thigh and drew close to her. She said, “O Abu'l-Qasim, [2] where hast thou been? By God, I sent my messengers in search of thee, and they reached the high ground above Mecca and returned to me.”** (T. I said to he, “Woe is me poet or **possessed**.” She said, “I take refuge in God from that O Abu'l-Qasim. **God would not treat you thus since he knows your truthfulness, your great trustworthiness, your fine character, and your kindness. This cannot be, my dear. Perhaps [page 106-107 paragraph 153-154. [1] Surah 96:1-5, [2] The kunya or 'name of honour' of Muhammad.] you did see something.” “Yes, I did,” I said.)** Then I told her of what I had seen; and she said, **“Rejoice, O son of my uncle, and be of good heart. Verily, by Him in whose hand is Khadija's soul, I have hope that thou wilt be the prophet of this people.”** Then she rose and gathered her garments about her and set forth to her cousin Waraqa b. Naufal b. Asad b. 'Abdu'l-'Uzza b. Qusayy, who had become a Christian and read the scriptures and learned from those that follow the Torah and the Gospel. And when she related to him what the apostle of God told her he had seen and heard, Waraqa cried, 'Holy! Holy! Verily by Him in whose hand is Waraqa's soul, if thou hast spoken to me the truth, O Khadija, there hath come unto him the greatest Namus (T. meaning Gabriel) who came to Moses aforetime, and lo, he is the prophet of this people. Bid him be of good heart.' So Khadija returned to the apostle of God and told him what Waraqa had said. (T. and that calmed his fears somewhat.) And when the apostle of God had finished his period of seclusion and returned (to Mecca), in the first place he performed the circumambulation of the Ka'ba, as was his wont. While he was doing it, Waraqa met him and said, 'O son of my brother, tell me what thou hast seen and heard.' The apostle told him, and Waraqa said, 'Surely, by Him in whose hand is Waraqa's soul, thou art the prophet of this people. There hath come unto thee the greatest Namus, who came unto Moses. Thou wilt be called a liar, and they will use thee despitefully and cast thee out and fight against thee. Verily, if I live to see that day, I will help God in such wise as He knoweth.' Then he brought his head near to him and kissed his forehead; and the apostle went to his own house. (T. Waraqa's words added to his confidence and lightened his anxiety.)

Isma'il b. Abu Hamik, a freedman of the family of al-Zubayr, **told me on Khadija's authority that she said to the apostle of God, 'O son of my uncle, are you able to tell me about your visitant, when he comes to you?' he replied that he could, and she**

asked him to tell her when he came. So when Gabriel came to him, as he was wont, the apostle said to Khadija, 'This is Gabriel who has just come to me.' 'Get up, O son of my uncle,' she said, 'and sit by my left thigh'. The apostle did so, and she said, 'Can you see him?' 'Yes,' he said. She said, 'Then turn round and sit on my right thigh.' He did so, and she said, 'Can you see him?' When he had done this she again asked if he could see him, and when he said yes, she disclosed her form and cast aside her veil while the apostle was sitting in her lap. Then she said, 'Can you see him?' And he replied, 'No.' She said, 'O son of my uncle, rejoice and be of good heart, by God he is an angel and not a satan.'

I told 'Abdullah b. Hasan this story and he said, 'I heard my mother Fatima, daughter of Husayn, talking about this tradition from Khadija, but as I heard it she made the apostle of God come inside her shift, and thereupon Gabriel departed, and she said to the apostle of God, "This verily is an angel and not a satan." ..."
[page 107 paragraph 154]

[07] Muhammad delivered revelations promoting polytheism, called the 'satanic verses', Al-Uzza, Al-Lat and Manat, the three female Cranes:

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 161-167 paragraphs 233-240 -

[page 161 paragraph 233] "... THE ILL-TREATMENT THE APOSTLE RECEIVED FROM HIS PEOPLE

His uncle and the rest of B. Hasim gathered round him and protected him from the attacks of the Quraysh, who, when they saw that they could not get at him, mocked and laughed at him and disputed with him. The Quran began to come down concerning the wickedness of Quraysh and those who showed enmity to him, some by name and some only referred to in general. Of those named are his uncle Abu Lahab and his wife Umm Jamil, 'the bearer of the wood'. God called her this because she, so I am told, carried thorns and cast them in the apostle's way where he would be passing. So God sent down concerning the pair of them:

Abu Lahab and his hands, God blast, His wealth and gains useless at the last, He shall roast in flames, held fast, With his wife, the bearer of the wood, aghast, On her neck a rope of palm-fiber cast. (203) [1]

I was told that Umm Jamil, the bearer of the wood, when she heard what had come down about her and about her husband in the Quran, came to the apostle of God, when he was sitting in the mosque by the Ka'ba with Abu Bakr, with a stone pestle in her hand, and when she stood by the pair of them God made her unable to see the apostle so that she saw only Abu Bakr and asked him where his companion was, 'for I have been told that he is satirizing me, [2] and by God, if I had found him I would have smashed his mouth with this stone. By God, I am a poet.' Then she said:

We reject the reprobate,
His words we repudiate,
His religion we loathe and hate. [3]

[1] Surah 111. The rhyme of the original has been imitated.

[2] i.e. composed a Hija', which in early times had the effect of a spell which could bring the fate it described on its victims. See my Prophecy and Divination, pp. 248 ff., 258 ff., 281 ff. Umm Jamil's object in trying to smash Muhammad's mouth was to destroy his organs of speech so that he could no longer utter magical curses.

[3] This is a rough attempt to render the rough rhyme of the original, which consists of seven syllables, by a strange coincidence similar to the taunt song of children:

I'm the king of the castle,
Get out you dirty rascal. ...” [pages 161-162 paragraphs 233-234]

[pages 161-162 paragraphs 233-234] “... Then she went off and Abu Bakr asked the apostle if he thought she had seen him. He replied that she had not because God had taken her sight away from him (204).

The Quraysh had called the apostle Mudhammad to revile him. He used to say, 'Aren't you surprised at the injuries of the Quraysh which God turns away from me? They curse me and satirize Mudhammad [reprobate] whereas I am Muhammad [the laudable].'

[Another referred to in the Quran] is Umayya b. Khalaf b. Wahb b. Hudhafa b. Jumah. Whenever he saw the apostle he slandered and reviled him, so God sent down concerning him, 'Woe to every slandering backbiter, who has gathered wealth and increased it, and thinks that his wealth will make him immortal. No, he will be thrown to the devouring fire. What will make you realize what that is? It is God's fire kindled which mounts over the hearts. It is shut in on them in wide columns (205).' [1]

Khabbab b. al-Aratt, the prophet's companion, was a smith in Mecca who used to make swords. He sold some to al-'As b. Wa'il so that he owed him some money and he came to him to demand payment. He answered, 'Does not Muhammad, your companion whose religion you follow, allege that in Paradise there is all the gold and silver and clothes and servants that his people can desire?' 'Certainly,' said Khabbab. 'Then give me till the day of resurrection until I return to that house and pay your debt there; for by God, you and your companion will be no more influential with God than I, and have no greater share in it.' So God revealed concerning him, 'Have you considered him who disbelieves Our signs and says, I shall be given wealth and children. Hath he studied the unseen?' so far as the words, 'and we shall inherit from him what he speaks of and he will come to us alone.' [2]

Abu Jahl met the apostle, so I have heard, and said to him, 'By God, Muhammad, you will either stop cursing our gods or we will curse the God you serve.' So God revealed concerning that, 'Curse not those to whom they pray other than God lest they curse God wrongfully through lack of knowledge.' [3] I have been told that the apostle refrained from cursing their gods, and began to call them to Allah.

Al-Nadir b. al-Harith b. 'Alqama b. Kalada b. 'Abdu Manaf whenever the apostle sat in an assembly and invited people to God, and recited the Quran, and warned the Quraysh of what had happened to former peoples, followed him when he got up and spoke to them about Rustum the Hero and Isfandiyar and the kings of Persia, saying, 'By God,

Muhammad cannot tell a better story than I and his talk is only of old fables which he has copied [4] as I have.' So God revealed concerning him, 'And they say, Stories of the ancients which he has copied down, and they are read to ...' **[page 162-163 paragraph 235-236]**

[1] Surah 104.

[2] Surah 19:80

[3] Surah 6:108

[4] Surah 25:6. iktataba to write down oneself, or to get something written down by another. The former seems to be demanded by the context.

[Page 162-163 paragraph 235-236] "... him morning and night. Say, He who knows the secrets of heaven and earth has sent it down. Verily, He is merciful, forgiving.' [1]

And there came down concerning him, 'When Our verses are read to him he says, fables of the ancients'. [1]

And again, 'Woe to every sinful liar who hears God's verses read before him. Then he continues in pride as though he had not heard them, as though in his ears was deafness. Tell him about a painful punishment' (206). [2]

The apostle sat one day, so I have heard, with al-Walid b. al-Mughira in the mosque, and al-Adr b. al-Harith came and sat with them in the assembly where some of Quraysh were. When the apostle spoke al-Nadr interrupted him, and the apostle spoke to him until he silences him. Then he read to him and to the others: 'Verily ye and what ye serve other than God is the fuel of hell. You will come to it. If these had been gods they would not have come to it, but all will be in it everlastingly. There is a wailing and there they will not hear' (207). [3]

Then the apostle rose and 'Abdullah b. al-Ziba'ra al-Sahmi came and sat down. Al-Walid said to him: 'By God al-Nadr could not stand up to the (grand)son of 'Abdu'l-Muttalib just now and Muhammad alleged that we and our gods are fuel for hell.' 'Abdullah said: 'If I had found him I would have refuted him. Ask Muhammad, "Is everything which is worshipped besides God in Gehenna with those who worship it?" We worship the angels; the Jews worship 'Uzayr; and the Christians worship Jesus Son of Mary.' Al-Walid and those with him in the assembly marvelled at 'Abdullah's words and thought that he had argued convincingly. When the apostle was told of this he said: 'Everyone who wishes to be worshipped to the exclusion of God will be with those who worship him. They worship only satans and those they have ordered to be worshipped.' So God revealed concerning that 'Those who have received kindness from us in the past will be removed far from it and will not hear its sound and they abide eternally in their heart's desire', [4] i.e. Jesus Son of Mary and 'Uzayr and those rabbis and monks who lived in obedience to God, whom the erring people worship as lords beside God. And He revealed concerning their assertion that they worship angels and that they are the daughters of God, 'And they say the Merciful has chosen a son, (exalted be He above this); nay, they are but honoured slaves, they do not speak before He speaks, and they carry out His commands', as far as the words, 'and he of them who says, I am God as well as He, that one we shall repay with Gehenna. Thus do they repay the sinful ones.' [5]

And He revealed concerning what he mentioned about Jesus, Son of Mary, that he was worshipped beside God, and the astonishment of al-Walid and those who were present, at his argument and disputation, 'And ...' **[page 163-164 paragraph 237-238]**

[1] Surah 83:13.

[2] Surah 45:7.

[3] Surah 21:98.

[4] Surah 21:101.

[5] Surah 21:26-30.

[page 163-164 paragraph 237-238] "...when Jesus, Son of Mary, was cited as an example they people laughed thereat"; [1] i.e. they rejected your attitude to what they say. [2]

Then He mentions Jesus, Son of May, and says, 'He was nothing but a slave to whom We showed favour and made him an example to the children of Israel. If We had wished We could have made from you angels to act as vice-regents in the earth. Verily, there is knowledge of the [last] hour, so doubt not about it but follow Me. This is an upright path,' i.e. the signs which I gave him in raising the dead and healing the sick, therein is sufficient proof of the knowledge of the hour. He says: 'Doubt not about it, but follow Me. This is an upright path.'

Al-Akhnas b. Shariq b. 'Amr b. Wahb al-Thaqafi, ally of B. Zuhra, was one of the leaders of his people who was listened to with respect, and he used to give the apostle much trouble and contradict him, so God sent down about him: 'Do not obey every feeble oath-taker, slanderer, walking about with evil tales,' as far as the word 'zanim'. [3]

He did not say zanim in the sense of 'ignoble' to insult his ancestry, because God does not insult anyone's ancestry, but he confirmed thereby the epithet given to him so that he might be known. Zanim means an adopted member of the tribe. Al-Khatim al-Tamimi said in pagan days:

An outsider whom men invite as a supernumerary
As the legs are useless additions to the width of a pelt.

Al-Walid said: 'Does God send down revelations to Muhammad and ignore me, the greatest chief of Quraysh, to say nothing of Abu Mas'ud 'Amr b. 'Umayr al-Thaqafi, the chief of Thaqif, we being the great ones of Ta'if and Mecca?' So God sent down concerning him, so I am told, 'They said, if this Quran had been revealed to a great man of the two towns,' as far as the words, 'than what they amass'. [4]

Ubayy b. Khalaf b. Wahb b. Hudhafa and 'Uqba b. Abu Mu'ayt were very close friends. Now 'Uqba had sat and listened to the apostle and when Ubayy knew of that he came to him and said, 'Do I hear that you have sat with Muhammad and listened to him? I swear I will never see you or speak to you again (and he swore a great oath) if you do the same again, or if you do not go and spit in his face.' 'Uqba, the enemy of God, actually did this, God curse him. So God sent down concerning the pair of them, ...' **[page 164-165 paragraph 238-239]**

[1] Surah 43:57.

[2] A difficult phrase. Sadda with the preposition min means 'to laugh immoderately or to make a loud noise'. With 'an it means 'to turn away from'. But these two prepositions are often interchangeable. Ibn Ishaq's explanation of the passage is that the fact that Christians pray to Jesus is no justification for the polytheism of the Meccans, as the latter argued, for Christians perverted the message Jesus brought. When Jesus is adduced as an example (of one who called an evil people to God) the Meccans rejected Muhammad's attitude towards him in what they said; but this exegesis is not sound. The Surah is perfectly consistent in showing how prophets were sent to erring people and were laughed at. Cf. v. 47: The Meccans laugh when Jesus is mentioned because his worship would seem to justify their worshipping several gods. The citation which follows shows where in Muhammad's opinion they were wrong. I.I. has adopted the reading yasudduna (so Nafi', I. 'Amir, and al-Kisa'i) instead of the commoner yasidduna.

[3] Surah 68:10-13.

[4] Surah 43:30.

[page 164-165 paragraph 238-239] "... 'On the day that the sinner bites his hands, saying, would that I had chosen a path with the apostle,' as far as the words 'a deserter of men'. [1]

Ubayy took to the apostle an old bone, crumbling to pieces, and said, 'Muhammad, do you allege that God can revivify this after it has decayed?' Then he crumbled it in his hand and blew the pieces in the apostle's face. The apostle answered: 'Yes, I do say that. God will raise it and you, after you have become like this. Then God will send you to Hell.' So God revealed concerning him, 'He gave us a parable, and he forgot that he was created, saying, who will revivify bones which are rotten? Say, He who gave them life in the first instance will revivify them. He who knows about all creation, who has made for you fire from the green wood, and lo, you kindle flame from it.' [2]

There met the apostle, as he was going round the Ka'ba, so I have been told, [3] Al-Aswad b. al-

Muttalib b. Asad b. 'Abdu'l-'Uzza and al-Walid b. al-Mughira and Umayya b. Khalaf and al-'As b. Wa'il al-Sahmi, men of reputation among their people. They said:

'Muhammad, come let us worship what you worship, and you worship what we worship. You and we will combine in the matter. If what you worship is better than what we worship we will take share of it, and if what we worship is better than what you worship, you can take a share of that.' So God revealed concerning them, 'Say, O disbelievers, I do not worship what you worship, and you do not worship what I worship, and I do not worship what you worship, and you do not worship what I worship; you have your religion and I have mine.' [4] i.e. If you will only worship God on condition that I worship what you worship, I have no need of you at all. You can have your religion, all of it, and I have mine.

(T. [1192] Now the apostle was anxious for the welfare of his people, wishing to attract them as far as he could. It has been mentioned that he longed for a way to attract them, and the method he adopted is what Ibn Hamid told me that Salama said M. Ishaq told him from Yazid b. Ziyad of Medina from M. b. Ka'b al-Qurazi: When the apostle saw that his people turned their backs on him and he was pained

by their estrangement from what he brought them from God he longed that there should come to him from God a message that would reconcile his people to him. Because of his love for his people and his anxiety over them it would delight him if the obstacle that made his task so difficult could be removed; so that he meditated on the project and longed for it and it was dear to him. Then God sent down 'By the star when it sets your comrade errs not and is not deceived, he speaks not from his own desire,' and when he reached His words 'Have you thought of al-Lat and al-Uzza and Manat the third, the other', [5] Satan, when he was meditating upon it, and desiring to bring it ..." [page 165-166 paragraph 239]

[1] Surah 25:29.

[2] Surah 36:78.

[3] Ta. 1191.12 gives the authorities for this tradition as I.I. from Sa'id b. Mina, a freedman of Abu'l-Bakhtari. There are a few verbal discrepancies: the Meccans say, 'If what you have brought is better than what we have ... and if what we have is better than what you have', &c.

[4] Surah 109.

[5] Surah 53:1-20.

[page 165-166 paragraph 239] "... (sc. reconciliation) to his people, put upon his tongue 'these are the exalted Gharaniq [1] whose intercession is approved.' [2] When Quraysh heard that, they were delighted and greatly pleased at the way in which he spoke of their gods and they listened to him; while the believers were holding that what their prophet brought them from their Lord was true, not suspecting a mistake or a vain desire or a slip, and when he reached the prostration [3] and the end of the Surah in which he prostrated himself the Muslims prostrated themselves when their prophet prostrated confirming what he brought and obeying his command, and the polytheists of Quraysh and others who were in the mosque prostrated when they heard the mention of their gods, so that everyone in the mosque believer and unbeliever prostrated, except al-Walid b. al-Mughira who was an old man who could not do so, so he took a handful of dirt from the valley and bent over it. Then the people dispersed and Quraysh went out, delighted at what had been said about their gods, saying, 'Muhammad has spoken of our gods in splendid fashion. He alleged in what he read that they are the exalted Gharaniq whose intercession is approved.'

The news reached the prophet's companions who were in Abyssinia, it being reported that Quraysh had accepted Islam, so some men started to return while others remained behind. Then Gabriel came to the apostle and said, 'What have you done, Muhammad? You have read to these people something I did not bring you from God and you have said what He did not say to you. The apostle was bitterly grieved and was greatly in fear of God. So God send down (a revelation), for He was merciful to him, comforting him and making light of the affair and telling him that every prophet and apostle before him desired as he desired and wanted what he wanted and Satan interjected something into his desires as he had on his tongue. So God annulled what Satan had suggested and God established His verses i.e. you are just like the prophets and apostles. Then God sent down: 'We have not sent a prophet or apostle before you but when he longed Satan cast suggestions into his longing. But God will annul what Satan has suggested. Then God will establish his verses, God

being knowing and wise.' [4] Thus God relieved his prophet's grief, and made him feel safe from his fears and annulled what Satan had suggested in the words used above their gods by his revelation 'Are yours the males and His the females? That were indeed an unfair division' (i.e. most unjust); 'they are nothing but names which your fathers gave them as far as the words 'to whom he pleases and accepts', [5] i.e. how can the intercession of their gods avail with Him?

When the annulment of what Satan had put upon the prophet's tongue ...” [page 166-167 paragraph 239-240]

[1] The word is said to mean 'Numidian cranes' which fly at a great height.

[2] Another reading is turtaja 'to be hoped for'.

[3] Mentioned in the last verse of the Surah.

[4] Surah 22:51. The following verse is not without relevance in this context: 'that He may make what Satan suggested a temptation to those whose hearts are diseased and hardened'.

[5] Surah 53:19-27.

[page 166-167 paragraph 239-240] “... came from God, Quraysh said: 'Muhammad has repented of what he said about the position of your gods with Allah, altered it and brought something else.' Now those two words which Satan had put upon the apostle's tongue were in the mouth of every polytheist and they became more violently hostile to the Muslims and the apostle's followers. Meanwhile those of his companions who had left Abyssinia when they heard that the people of Mecca had accepted Islam when they prostrated themselves with the apostle, heard when they approached Mecca that the report was false and none came into the town without the promise of protection or secretly. Of those who did come into Mecca and stayed there until he migrated to Medina and were present at Badr with him was 'Uthman b. 'Affan ... with his wife Ruqayya d. of the apostle and Abu Hudhayfa b. 'Utba with his wife Sahla d. of Suhayl, and a number of others, in all thirty-three men. [1]

Abu Jahl b. Hisham, when God mentioned the tree of al-Zaqqum to strike terror into them, said: 'O Quraysh, do you know what the tree of al-Zaqqum with which Muhammad would scare you is?' When they said that they did not he said: 'It is Yathrib dates buttered. By Allah, if we get hold of them we will gulp them down in one!' So God sent down concerning him, 'Verily the tree of al-Zaqqum is the food of the sinner like molten brass seething in their bellies like boiling water,' [2] i.e. it is not as he said (208). God revealed concerning it, 'And the tree which is cursed in the Quran; and We will frighten them, but it increases them in naught save great wickedness.' [3]

Al-Walid was having a long conversation with the apostle who greatly desired to convert him to Islam when I. Umm Maktum, a blind man, passed by and began to ask the apostle to recite the Quran. The prophet found this hard to bear and it annoyed him, because he was diverting him from al-Walid and spoiling the chance of his conversion; and when the man became importunate he went off frowning and left him. So God revealed concerning him, 'He frowned and turned his back when the blind man came to him' as far as the words 'in books honoured, exalted, and purified', [4] i.e. I sent you only to be an evangelist and a reprover; I did not specify one person to the exclusion of another, so withhold not (the message) from him who seeks it, and do not waste time over one who

does not want it (209). ...” [page 167 paragraph 240]

- [1] A parallel tradition from M. b. Ka'b al-Qurazi and M. b. Qays is given by T. 1195-6.
[2] Surah 44:43. Suhayli, p. 228, has an interesting note to the effect that this word is of Yamani origin, and that there it means anything which causes vomiting.
[3] Surah 17:62.
[4] Surah 80.

Surah 22:52-53 (al-Hilali-Khan translation) -

“... [v.52] **Never** did We send a Messenger or a Prophet before you **but when he did recite the revelation or narrated or spoke, Shaitan (Satan) threw (some falsehood) in it. But Allah abolishes that which Shaitan (Satan) throws in. Then Allah establishes His Revelations.** And Allah is the All-Knower, All-Wise. [v.53] **That He (Allah) may make what is thrown in by Shaitan (Satan) a trial** for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the Zalimun (polytheists and wrong-doers) are in an opposition far-off (from the truth against Allah's Messenger and the believers). ...”

[08] Muhammad was the victim of a magick spell, involving a comb and hair, that gave him false dreams about having had sexual relation with his [child-bride] wife Aishah that day when he had not:

Sahih al-Bukhari, Volume 4, Book 54, Number 490 -

“... **Narrated 'Aisha: Magic was worked on the Prophet so that he began to fancy that he was doing a thing which he was not actually doing.** One day he invoked (Allah) for a long period and then said, “I feel that Allah has inspired me as how to cure myself. Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other, **“What is the ailment of this man?” The other replied, 'He has been bewitched' The first asked, 'Who has bewitched him?' The other replied, 'Lubaid bin Al-A'sam.' The first one asked, 'What material has he used?' The other replied, 'A comb, the hair gathered on it, and the outer skin of the pollen of the male date-palm.'** The first asked, 'Where is that?' The other replied, 'It is in the well of Dharwan.’” So, the Prophet went out towards the well and then returned and said to me on his return, “Its date-palms (the date-palms near the well) are like the heads of the devils.” I asked, “Did you take out those things with which the magic was worked?” He said, “No, for I have been cured by Allah and I am afraid that this action may spread evil amongst the people.” Later on the well was filled up with earth. ...”

Sahih al-Bukhari, Volume 7, Book 71, Number 658 -

“... **Narrated 'Aisha: A man called Labid bin al-A'sam from the tribe of Bani Zaraq worked magic on Allah's Apostle till Allah's Apostle started imagining that he had done a thing that he had not really done.** One day or one night he was with us, he invoked Allah and invoked for a long period, and then said, “O 'Aisha! Do you know that Allah has instructed me concerning the matter I have asked him about? Two men came to me and one of them sat near my head and the other near my feet. One of them said to his companion, **“What is the disease of this man?” The other replied, 'He is**

under the effect of magic.' The first one asked, 'Who has worked the magic on him?' The other replied, "Labid bin Al-A'sam.' The first one asked, 'What material did he use?' The other replied, 'A comb and the hairs stuck to it and the skin of pollen of a male date palm.' The first one asked, 'Where is that?' The other replied, '(That is) in the well of Dharwan;'" So Allah's Apostle along with some of his companions went there and came back saying, "O 'Aisha, the color of its water is like the infusion of Henna leaves. The tops of the date-palm trees near it are like the heads of the devils." I asked. "O Allah's Apostle? Why did you not show it (to the people)?" He said, "Since Allah cured me, I disliked to let evil spread among the people." Then he ordered that the well be filled up with earth. ..."

Sahih al-Bukhari, Volume 7, Book 71, Number 660 -

"... Narrated Aisha: Magic was worked on Allah's Apostle so that he used to think that he had sexual relations with his wives while he actually had not (Sufyan said: That is the hardest kind of magic as it has such an effect). Then one day he said, "O 'Aisha do you know that Allah has instructed me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other. **What is wrong with this man?' The latter replied the is under the effect of magic The first one asked, Who has worked magic on him?'** The other replied Labid bin Al-A'sam, a man from Bani Zuraiq who was an ally of the Jews and was a hypocrite.' The first one asked, 'What material did he use?'" The other replied, **'A comb and the hair stuck to it.'** The first one asked, 'Where (is that)?' The other replied. 'In a skin of pollen of a male date palm tree kept under a stone in the well of Dharwan'" So the Prophet went to that well and took out those things and said "That was the well which was shown to me (in a dream) Its water looked like the infusion of Henna leaves and its date-palm trees looked like the heads of devils." The Prophet added, "Then that thing was taken out' I said (to the Prophet) "Why do you not treat yourself with Nashra?" He said, "Allah has cured me; I dislike to let evil spread among my people." ..."

Sahih al-Bukhari, Volume 7, Book 71, Number 661 -

"... Narrated 'Aisha: Magic was worked on Allah's Apostle so that he began to imagine that he had done something although he had not. One day while he was with me, he invoked Allah and invoked for a long period and then said, "O 'Aisha! Do you know that Allah has instructed me regarding the matter I asked Him about?" I asked, "What is that, O Allah's Apostle?" He said, "Two men came to me; one of them sat near my head and the other sat near my feet. **One of them asked his companion, 'What is the disease of this man?' The other replied, 'He is under the effect of magic.' The first one asked, 'Who has worked magic on him?'"** The other replied, 'Labid bin A'sam, a Jew from the tribe of Bani Zuraiq.' The (first one asked), 'With what has it been done?' The other replied, **'With a a comb and the hair stuck to it and a skin of the pollen of a male datepalm tree.'** The first one asked, 'Where is it?' The other replied, 'In the well of Dharwan.' Then the Prophet went along with some of his companions to that well and looked at that and there were date palms near to it. Then he returned to me and said, 'By Allah the water of that well was (red) like the infusion of Henna leaves and its date-palms were like the heads of devils' I said, "O Allah's Apostle! Did you take those materials out of the pollen skin?" He said, 'No! As for me Allah has healed me and cured

me and I was afraid that (by Showing that to the people) I would spread evil among them when he ordered that the well be filled up with earth, and it was filled up with earth. ...”

Sahih Muslim, Book 026, Chapter 16, Number 5428 -

“... **A'isha reported that a Jew from among the Jews of Banu Zuraiq who was called Labid b. al-A'sam cast spell upon Allah's Messenger (may peace be upon him) with the result that he (under the influence of the spell) felt that he had been doing something whereas in fact he had not been doing that.** (This state of affairs lasted) until one day or during one night Allah's Messenger (may peace be upon him) made supplication (to dispel its effects). He again made a supplication and he again did this and said to 'A'isha: Do you know that Allah has told me what I had asked Him? There came to me two men and one amongst them sat near my head and the other one near my feet and he who sat near my head said to one who sat near my feet or one who sat near my feet said to one who sat near my head: What is the trouble with the man? He said: **The spell has affected him. He said: Who has cast that?** He (the other one) said: It was Labid b. A'sam (who has done it). He said: What is the thing by which he transmitted its effect? He said: **By the comb and by the hair stuck to the comb and the spathe of the date-palm.** He said: Where is that? He replied: In the well of Dhi Arwan. She said: Allah's Messenger (may peace be upon him) sent some of the persons from among his Companions there and then said: 'A'isha. by Allah, its water was yellow like henna and its trees were like heads of the devils. She said that she asked Allah's Messenger (may peace be upon him) as to why he did not burn that. He said: No, Allah has cured me and I do not like that I should induce people to commit any high-handedness in regard (to one another), but I only commanded that it should be buried. ...”

Sahih Muslim, Book 026, Chapter 16, Number 5429 -

“... **'A'isha reported that Allah's Messenger (may peace be upon him) was affected with a spell,** the rest of the hadith is the same but with this variation of wording: “Allah's Messenger (may peace be upon him) went to the well and looked towards it and there were trees of date-palm near it. I ('A'isha) said: I asked Allah's Messenger (may peace be upon him) to bring it out, and I did not say: Why did not you burn it?” And there is no mention of these words: “I commanded (to bury them) and they buried.” ...”

Apparently Qasim [Muhammad] forgot to eat his recommended [7] 'Ajwa dates that day [as well on the day he was greatly affected by a spell of sorcery which made him dream he was having intimate relations with his child-bride wife Aishah], see Sahih al-Bukhari and Sahih Muslim -

Sahih al-Bukhari, Volume 7, Book 71, Number 663 -

“... Narrated Saud: **The Prophet said, “If somebody takes some 'Ajwa dates every morning, he will not be effected by poison or magic on that day till night.”** (Another narrator said **seven** dates). ...”

Sahih al-Bukhari, Volume 7, Book 71, Number 664 -

“... Narrated Saud: I heard Allah's Apostle saying, “If Somebody takes **seven** 'Ajwa dates in the morning, neither magic nor poison will hurt him that day.” ...”

Sahih Muslim, Book 023, Chapter 25, Number 5081 -

“... 'Amir b. Sa'd b. Abu Waqqas reported Allah's Messenger (may peace be upon him) as saying: He who ate seven 'ajwa' dates in the morning, poison and magic will not harm him on that day. ...”

Apparently Qasim also forgot his own Qur'anic verses in prayer to his Allah:

Surah 113:1-2 (al-Hilali-Khan translation) -

“... [v.1] Say “I seek refuge with (Allah), the Lord of the daybreak, [v.2] “From the evil of what He has created, ...”

Tafsir of al-Jalalayn on Surah 113:1-2 -

“... [113:1] Say: ‘I seek refuge in the Lord of the Daybreak, the morning, [113:2] from the evil of what He has created, of obligated animate beings **and non-obligated ones and from all inanimates, such as poison and so on**; ...”

Apparently even his personal angel 'Jibril' didn't see fit to warn Muhammad, and Qasim's Allah remained silent, and even his [and his top military people's] common sense seemed to have failed him, in receiving a 'gift' of food from a conquered people, ultimately which brought about his long, laborious, slow and painful death.

[09] Muhammad is proclaimed by Muslims to be prophesied in the Torah and Gospels, notice also that the Scriptures have been “distorted” [notes]:

Surah 7:157 (al-Hilali-Khan translation) -

“... Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the Taurat (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John xiv, 16), – he commands them for Al-Ma'ruf (Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Tayyibat (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khaba'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, person and foods), he releases them from their heavy burdens (of Allah's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad), honour him, help him, and follow the light (the Qur'an) which has been sent down with him, it is they who will be successful. ...”

*** (al-Hilali-Khan translation notes on Surah 7:157) -**

“... (V.7:157) There exists in the Taurat (Torah) and the Injeel (Gospel),

even after the original text has been distorted, clear prophecies indicating the coming of Prophet Muhammad, e.g. Deut. 18:18,21; Psl. 118:22-23; Isa. 42:1-13; Hab. 3:3-4; Matt. 21:42-43; Jn. 14:21-17,26-28, 16:7-14. ...”

[These [way abused] Scripture [KJB] texts may be dealt with elsewhere, upon request, as it would take up too much room here. Muhammad treats the Bible like he treats women.]

[10] Men can rape [have sex with] their captives/slaves [even if they are the wife of a man [enemy] still alive, even in front of them, or practice 'Azl [[withdrawing prior to climax, so there might not be a pregnancy] so they can ransom the slave back], in any manner/way they will:

Surah 4:3 (al-Hilali-Khan translation) -

“... And if you fear that you shall not be able to deal justly with the orphan-girls then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice. ...”

Surah 4:3 (Pickthall translation) -

“... And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice [to so many] then one [only] or [the captives] that your right hands possess. Thus it is more likely that ye will not do injustice. ...”

Surah 4:3 (Shakir translation) -

“... And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice [between them], then [marry] only one or what your right hands possess; this is more proper, that you may not deviate from the right course. ...”

Surah 4:3 (Yusuf-Ali translation) -

“... If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice. ...”

Tafsir of al-Jalalayn on Surah 4:3 -

“... [4:3] If you fear that you will not act justly, [that] you will [not] be equitable, towards the orphans, and are thus distressed in this matter, then also fear lest you be unjust towards women when you marry them; marry such (mā means man) women as seem good to you, two or three or four, that is, [each man may marry] two, or three, or four, but do not exceed

this; but if you fear you will not be equitable, towards them in terms of [their] expenses and [individual] share; then, marry, only one, or, restrict yourself to, **what your right hands own, of slavegirls, since these do not have the same rights as wives**; thus, by that marrying of only four, or only one, or resorting to **slavegirls**, it is likelier, it is nearer [in outcome], that you will not be unjust, [that] you will [not] be inequitable. ...”

Surah 4:24 (al-Hilali-Khan translation) -

“... Also (forbidden are) women already married, except those (slaves) whom your right hands possess.”

Surah 4:24 (Pickthall translation) -

“... 24. And all married women [are forbidden unto you] save those [captives] whom your right hands possess. It is a decree of Allah for you.”

Surah 4:24 (Shakir translation) -

“... 24. And all married women except those whom your right hands possess [this is] Allah's ordinance to you,”

Surah 4:24 (Yusuf-Ali translation) -

“... Also (prohibited are) women already married, **except those whom your right hands possess: (537) Thus hath Allah ordained**”

*** Surah 4:24 Yusuf-Ali translation notes - “537: Whom your right hands possess: i.e., captives in a Jihad. (R). ...”**

Tafsir al-Jalalayn on Surah 4:24 -

“... [4:24] And, forbidden to you are, wedded women, those with spouses, that you should marry them before they have left their spouses, be they Muslim free women or not; **save what your right hands own, of captured [slave] girls, whom you may have sexual intercourse with, even if they should have spouses among the enemy camp**, but only after they have been absolved of the possibility of pregnancy [after the completion of one menstrual cycle]; **this is what God has prescribed for you** (kitāba is in the accusative because it is the verbal noun). **Lawful for you** (read passive wa-uhilla, or active wa-ahalla),”

Surah 23:5-6 (al-Hilali-Khan translation) -

“... [v.5] And those who guard their chastity (i.e. private parts, from illegal sexual acts) [v.6] Except from their wives or (the slaves) that their right hands possess, -- for then, they are free from blame; ...”

Surah 23:5-6 (Pickthall translation) -

“... [v.5] And who guard their modesty – [v.6] Save from their wives or the [slaves] that their right hands possess, for then they are not blameworthy, ...”

Surah 23:5-6 (Shakir translation) -

“... [v.5] And who guard their private parts, [v.6] Except before their mates or those whom their right hands possess, for they surely are not blameable, ...”

Surah 23:5-6 (Yusuf-Ali translation) -

“... [v.5] Who abstain from sex, [v.6] Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess,- for (in their case) they are free from blame, ...”

Tafsir of al-Jalalayn on Surah 23:5-6 -

“... [23:5] and who guard their private parts, against what is unlawful, [23:6] except from their spouses, that is, to their spouses, and what [slaves] their right hands possess, that is, concubines, for then they are not blameworthy, in having sexual intercourse with them. ...”

Surah 70:29-30 (al-Hilali-Khan translation) -

“... [v.29] And those who guard their chastity (i.e. private parts from illegal sexual acts). [v.30] Except from their wives or the (women slaves) whom their right hands possess -- for (then) they are not blameworthy. ...”

Surah 70:29-30 (Pickthall translation) -

“... [v.29] And those who preserve their chastity [v.30] Save with their wives and those whom their right hands possess, for thus they are not blameworthy; ...”

Surah 70:29-30 (Shakir translation) -

“... [v.29] And those who guard their private parts, [v.30] Except in the case of their wives or those whom their right hands possess – for these surely are not to be blamed, ...”

Surah 70:29-20 (Yusuf-Ali translation) -

“... [v.29] And those who guard their chastity, [v.30] Except with their wives and the (captives) whom their right hands possess,-- for (then) they are not to be blamed, ...”

Tafsir of al-Jalalyn on Surah 70:29-30 -

“... [70:29] and those who guard their private parts, [70:30] except from their wives and those whom their right hands own, in the way of slavegirls, for in that case they are not blameworthy; ...”

Surah 2:223 (al-Hilali-Khan translation) -

“... Your wives are a tilth [*] for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allah to bestow upon you pious offspring) for your own selves beforehand. And fear Allah, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad). ...”

*** Surah 2:223 (al-Hilali-Khan translation notes) -** “... (V.2:223): have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus. ...”

Tafsir al-Jalalayn on Surah 2:223 -

“... [2:223] Your women are a tillage for you, that is, the place where you sow [the seeds of] your children; so come to your tillage, that is, the specified place, the front part, as, in whichever way, you wish, whether standing up, sitting down, lying down, from the front or the back: this was revealed in response to the Jews saying that if a person had vaginal intercourse with his wife from behind, the child would be born cross-eyed; and offer for your souls, righteous deeds, such as saying, ‘In the Name of God’ (bismillāh) when you commence intercourse; and fear God, in what He commands and prohibits; and know that you shall meet Him, at the Resurrection, where He will requite you according to your deeds; and give good tidings, of Paradise, to the believers, who feared Him. ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 50 -

“... Narrated Nafi': Whenever Ibn 'Umar recited the Qur'an, he would not speak to anyone till he had finished his recitation. Once I held the Qur'an and he recited Surat-al-Baqara from his memory and then stopped at a certain Verse and said, “Do you know in what connection this Verse was revealed?” I replied, “No.” He said, “It was revealed in such-and-such connection.” Ibn 'Umar then resumed his recitation. Nafi added regarding the Verse: – ”So go to your tilth when or how you will” Ibn 'Umar said, “It means one should approach his wife in ..” ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 51 -

“... Narrated Jabir: Jews used to say: “If one has sexual intercourse with his wife from the back, then she will deliver a squint-eyed child.” So this Verse was revealed: – “Your wives are a tilth unto you; so go to your tilth when or how you will.” (2.223) ...”

Sunan Abu Dawud, Volume 2, Book 12, Chapter 42/43, Number 2151 -

“... 2151. It was reported from Abu Az-Zubair, from Jabir, that the Prophet once saw a woman, so he went to Zainab bint Jahsh and satisfied his desires with her. He then came to his Companions and said to them: “A woman appears in the form of a Shaitan [Satan], so whoever finds any (effects) of that in him, let him go to his wife, for it will **hide** what is in him.” (Sahih) ...”

Sunan Abu Dawud, Volume 2, Book 12, Chapter 43/44, Number 2155 -

“... 2155. Abu Sa'eed Al-Khudri narrated that the Messenger of Allah sent an expedition to Awtas on the Day of Hunain, and they met the enemy, fought them, and won the battle. **They captured some slaves**, but some of the Companions of the Messenger of Allah **felt uncomfortable in having relations with them because of their pagan husbands**. At this, Allah revealed: “And chaste, free women, except for those whom your right hand possess...” [1] [1: An-Nisa 4:24] meaning that they are allowed for you after their waiting periods have finished. (Sahih) ...”

Sunan Abu Dawud, Volume 2, Book 12, Chapter 44/45, Number 2163 -

“... 2163. Jabir narrated: “The Jews used to say that if a man approached his wife from the vagina but from her rear, then the child will be born with a squint.” At this, Allah revealed: “Your women are as a tilth to you, so approach your tilth as and when you please.” [1] [1: Al-Baqarah 2:223] (Sahih) ...”

Sunan Abu Dawud, Volume 2, Book 12, Chapter 47/48, Number 2172 -

“... 2172. Ibn Muhairiz narrated: “I entered the Masjid and saw Abu Sa'eed Al-Khudri sitting there, so I sat next to him and asked him about 'Azl [**“withdrawing before climax”**]. He said: 'We went with the Messenger of Allah on the expedition of Banu Mustaliq, and **captured some Arab slaves**. And **we desired women**, for being single had become difficult for us. And **we also desired to ransom (these slaves), so we wished to practice 'Azl**. The we said (to ourselves): “Will we do this while the Messenger of Allah is in our midst without having asked him first?” So we asked him about it, and he said: “There will be no harm upon you if you don't do it. There is no soul that will be created until the Day of Judgment except that it shall be created.” (Sahih) ...”

Sahih Muslim, Book 008, Chapter 14, Number 3325 -

“... Anas (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) set out on an expedition to Khaibar and we observed our morning prayer in early hours of the dawn. The Apostle of Allah (may peace be upon him) then mounted and so did Abu Talha ride, and I was seating myself behind Abu Talha. Allah's Apostle (may peace be upon him) moved in the narrow street of Khaibar (and we rode so close to each other in the street) that my knee touched the leg of Allah's Apostle (may peace be upon him). (A part of the) lower garment of Allah's Apostle (may peace be upon him) slipped from his leg and I could see the whiteness of the leg of Allah's Apostle (may peace be upon him). As he entered the habitation he called: Allah-o-Akbar (Allah is the Greatest). Khaibar is ruined. And when we get down in the valley of a people evil is the morning of the warned ones. He repeated it thrice. In the meanwhile the people went out

for their work, and said: By Allah, Muhammad (has come). Abd al-'Aziz or some of our companions said: Muhammad and the army (have come). He said: **We took it (the territory of Khaibar) by force, and there were gathered the prisoners of war.** There came Dihya and he said: Messenger of Allah, **bestow upon me a girl out of the prisoners. He said: Go and get any girl. He made a choice for Safiyya daughter of Huyayy (b. Akhtab).** There came a person to Allah's Apostle (may peace be upon him) and said: Apostle of Allah, **you have bestowed Safiyya bint Huyayy, the chief of Quraiza and al-Nadir, upon Dihya and she is worthy of you only. He said: Call him along with her. So he came along with her. When Allah's Apostle (may peace be upon him) saw her he said: Take any other woman from among the prisoners.** He (the narrator) said: He (the Holy Prophet) then granted her emancipation and married her. Thabit said to him: Abu Hamza, how much dower did he (the Holy Prophet) give to her? He said: He granted her freedom and then married her. **On the way Umm Sulaim embellished her and then sent her to him (the Holy Prophet) at night.** Allah's Apostle (may peace be upon him) appeared as a bridegroom in the morning. He (the Holy Prophet) said: He who has anything (to eat) should bring that. Then the cloth was spread. A person came with cheese, another came with dates, and still another came with refined butter, and they prepared hais and that was the wedding feast of Allah's Messenger (may peace be upon him). ...”

Sahih Muslim, Book 008, Chapter 14, Number 3326 -

“... This hadith has been narrated through another chain of transmitters on the authority of Anas that Allah's Apostle (may peace be upon him) emancipated Safiyya, and her emancipation was treated as her wedding gift, and in the hadith transmitted by Mu'adh on the authority of his father (the words are): “He (the Holy Prophet) married Safiyya and bestowed her emancipation as her wedding gift.” ...”

Sahih Muslim, Book 008, Chapter 14, Number 3327 -

“... Abu Musa reported that Allah's Messenger (may peace be upon him) said about one who emancipated a slave woman, and then married her, that for him there are two rewards. ...”

Sahih Muslim, Book 008, Chapter 14, Number 3328 -

“... Anas (Allah be pleased with him) reported: I was sitting behind Abu Talha on the Day of Khaibar and my feet touched the foot of Allah's Messenger (may peace be upon him), and we came (to the people of Khaibar) when the sun had risen and they had driven out their cattle, and had themselves come out with their axes, large baskets and hatchets, and they said: (Here come) Muhammad and the army. Allah's Messenger (may peace be upon him) said: Khaibar is ruined. Verily when we get down in the valley of a people, evil is the morning of the warned ones (al-Qur'an, xxxvii. 177). Allah, the Majestic and the Glorious, **defeated them (the inhabitants of Khaibar), and there fell to the lot of Dihya a beautiful girl,** and Allah's Messenger (may peace be upon him) **got her in exchange of seven heads, and then entrusted her to Umm Sulaim so that she might embellish her and prepare her (for marriage) with him.** He (the narrator) said: He had been under the impression that he had said that so that she might spend her period of 'Iddah in her (Umm Sulaim's) house. **(The woman) was Safiyya daughter of**

Huyayy. Allah's Messenger (may peace be upon him) arranged the wedding feast consisting of dates, cheese, and refined butter, and pits were dug and tiers were set in them dining cloths, and there was brought cheese and refined butter, and these were placed there. And the people ate to their fill, and they said: **We do not know whether he (the Holy Prophet) had married her (as a free woman), or as a slave woman.** They said: If he (the Holy Prophet) would make her wear the veil, then she would be a (free married) woman, and if he would not make her wear the veil, then she should be a slave woman. When he intended to ride, he made her wear the veil and she sat on the hind part of the camel; so they came to know that he had married her. As they approached Medina, Allah's Messenger (may peace be upon him) drove (his ride) quickly and so we did. 'Adba' (the name of Al-lah's Apostle's camel) stumbled and Allah's Messenger (may peace be upon him) fell down and **she (Radrat Safiyya)** also fell down. He (the Holy Prophet) stood up and covered her. woman looked towards her and said: May Allah keep away **the Jewess!** He (the narrator) said: I said: Aba Hamza, did Allah's Messenger (may peace be upon him) really fall down? He said: Yes, by Allah, he in fact fell down. Anas said: I also saw the wedding feast of Zainab, and he (the Holy Prophet) served bread and meat to the people, and made them eat to their heart's content, and he (the Holy Prophet) sent me to call people, and as he was free (from the ceremony) he stood up and I followed him. Two persons were left and they were busy in talking and did not get out (of the apartment). He (the Holy Prophet) then proceeded towards (the apartments of) his wives. He greeted with as-Salamu 'alaikum to every one of them and said: Members of the household, how are you? They said: Messenger of Allah, we are in good state 'How do you find your family? He would say: In good state. When he was free from (this work of exchanging greetings) he came back, and I also came back along with him. And as he reached the door, (he found) that the two men were still busy in talking. And when they saw him having returned, they stood up and went out; and by Allah! I do not know whether I had informed him, or there was a revelation to him (to the affect) that they had gone. He (the Holy Prophet) then came back and I also returned along with him, and as he put his step on the threshold of his door he hung a curtain between me and him, and (it was on this occasion) that Allah revealed this verse: “(O you who believe), do not enter the houses of the Prophet unless permission is given to 'you” (xxxiii. 53). ...”

Sahih Muslim, Book 008, Chapter 14, Number 3329 -

“... Anas, (Allah be pleased with him) reported: **Safiyya** (Allah be pleased with her) **fell to the lot of Dihya in the spoils of war**, and they praised her in the presence of Allah's Messenger (may peace be upon him) and said: **We have not seen the like of her among the captives of war. He sent (a messenger) to Dihya and he gave him whatever he demanded. He then sent her to my mother and asked her to embellish her.** Allah's Messenger (may peace be upon him) then got out of Khaibar until when he was on the other side of it, **he halted, and a tent was pitched for him. When it was morning** Allah's Messenger (may peace be upon him) said: He who has surplus of provision with him should bring that to us. Some persons would bring the surplus of dates, and the other surplus of mush of barley until there became a heap of bals. They began to eat the hais and began to drink out of the pond which had the water of rainfall in it and which was situated by their side. **Anas said that that constituted the wedding feast of Allah's Messenger** (may peace be upon him). He (further) said: We proceeded until we saw the walls of Medina, and we were delighted. We made our mounts run quickly and Allah's

Messenger (may peace be upon him) also made his mount run quickly. And Safiyya (Allah be pleased with her) was at his back, and Allah's Messenger (may peace be upon him) had seated her behind him. The camel of Allah's Messenger (may peace be upon him) stumbled and he (the Holy Prophet) fell down and she also fell down. And none among the people was seeing him and her, until Allah's Messenger (may peace be upon him) stood up and he covered her, and we came to him and he said: We have received no injury. We entered Medina and there came out the young ladies of the household. They saw her (hadrat Safiyya) and blamed her for falling down. ...”

Sahih Muslim, Book 008, Chapter 22, Number 3371 -

“... Abu Sirma said to Abu Sa'id al Khadri (Allah he pleased with him): O Abu Sa'id, did you hear Allah's Messenger (may peace be upon him) mentioning al-'azl? He said: Yes, and added: **We went out with Allah's Messenger (may peace be upon him) on the expedition to the Bi'l-Mustaliq and took captive some excellent Arab women; and we desired them, for we were suffering from the absence of our wives, (but at the same time) we also desired ransom for them. So we decided to have sexual intercourse with them but by observing 'azl (Withdrawing the male sexual organ before emission of semen to avoid-conception).** But we said: We are doing an act whereas Allah's Messenger is amongst us; why not ask him? So we asked Allah's Messenger (may peace be upon him), and he said: It does not matter if you do not do it, for every soul that is to be born up to the Day of Resurrection will be born. ...”

Sahih Muslim, Book 008, Chapter 22, Number 3377 -

“... Abu Sa'id al-Khudri (Allah be pleased with him) reported that mention was made of 'azl in the presence of Allah's Apostle (may peace be upon him) whereupon he said: Why do you practise it? They said: There is a man whose wife has to suckle the child, and if that person has a sexual intercourse with her (she may conceive) which he does not like, and **there is another person who has a slave-girl and he has a sexual intercourse with her, but he does not like her to have conception so that she may not become Umm Walad,** whereupon he (the Holy Prophet) said: There is no harm if you do not do that, for that (the birth of the child) is something pre- ordained. Ibn 'Aun said: I made a mention of this hadith to Hasan, and he said: By Allah, (it seems) as if there is upbraiding in it (for 'azl). ...”

Sahih Muslim, Chapter 29 Heading -

“... Chapter 29: **It is permissible to have sexual intercourse with a captive woman after she is purified (of menses or delivery) in case she has a husband, her marriage is abrogated after she becomes captive ...”**

Sahih Muslim, Book 008, Chapter 29, Number 3432 -

“... Abu Sa'id al-Khudri (Allah her pleased with him) reported that at the Battle of Hanain Allah's Messenger (may peace be upon him) sent an army to Autas and **encountered the enemy and fought with them. Having overcome them and taken them captives,** the Companions of Allah's Messenger (may peace be upon him) **seemed to refrain from having intercourse with captive women because of their husbands**

being polytheists. **Then Allah, Most High, sent down regarding that: “And women already married, except those whom your right hands possess (iv. 24)” (i. e. they were lawful for them when their 'Idda period came to an end). ...”**

Sahih Muslim, Book 008, Chapter 29, Number 3433 -

“... Abu Sa'id al-Khudri (Allah be pleased with him) reported that Allah's Apostle (may peace be upon him) sent a small army. The rest of the hadith is the same except this that he said: Except **what your right hands possess out of them are lawful for you**; and he did not mention “when their 'idda period comes to an end”. This hadith has been reported on the authority of Abu Sa'id (al-Khudri) (Allah be pleased with him) through another chain of transmitters and the words are: **They took captives (women) on the day of Autas who had their husbands. They were afraid (to have sexual intercourse with them) when this verse was revealed: “And women already married except those whom your right hands possess” (iv. 24) ...”**

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from 'Aisha: **The wives of Allah's Apostle were in two groups.** One group consisted of 'Aisha, Hafsa, **Safiyya** and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, “He did not say anything to me.” They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, “Talk to him till he gives you a reply.” When it was her turn, she talked to him again. He then said to her, “Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha.” On that Um Salama said, “I repent to Allah for hurting you.” Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, “Your wives request to treat them and the daughter of Abu Bakr on equal terms.” Then Fatima conveyed the message to him. The Prophet said, “O my daughter! Don't you love whom I love?” She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, “Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms.” On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, “She is really the daughter of Abu Bakr.” ...”

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, page 130 -

“... The the inhabitants of Khaibar came out running on the roads. The Prophet (peace

and blessings of Allah be upon him) had their warriors killed, their offspring and woman taken as captives. Safiyah was amongst the captives. She first came in the share of Dahya Alkalbi but later on she belonged to the Prophet (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) made her manumission as her Mahr (dowry). ...”

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, pages 134-135 -

[page 134] “... The Messenger of Allah (peace and blessing of Allah be upon him), as Ibn Ishaq narrated, seized the property piece by piece and conquered the forts one by one as he came to them. The first to fall was of Na'im; then Al-Qamus the fort of Banu Al-Huqayq. The Messenger took captives from them among whom was Safiyah, daughter of Huyayy Ibn Aktab [page 134-135] who had been the wife of Kinana Ibn Al-Rabi' Ibn Al-Huqayq, and two cousins of hers. The Messenger of Allah (peace and blessings of Allah be upon him) chose Safiyah for himself ...”

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, pages 136-138 -

[page 136-138] “...The Prophet Marries Safiyah bint Huyayy

Anas (may Allah be pleased him him) reported that the Prophet (peace and blessings of Allah be upon him) offered the Fajr Prayer near Khaibar when it was still dark and then said,

“Allahu-Akbar (Allah is the Greatest)! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned.”

Then the inhabitants of Khaibar came out running on the roads. The Prophet (peace and blessings of Allah be upon him) had their warriors killed, their offspring and woman taken as captives. Safiyah was amongst the captives. She first came in the share of Dahya Alkalbi but later on she belonged to the Prophet (peace and blessings of Allah be upon him) made her manumission as her Mahr.

Anas Ibn Malik also said, “We arrived at Khaibar, and when Allah helped His Messenger to open the fort, the beauty of Safiyah bint Huyayy Ibn Aktab whose husband had been killed while she was a bride, was mentioned to Allah's Messenger (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) selected her for himself, and set out with her, and when we reached a place called Sidd-as-Sahba', [page 136-137] Safiyah became clean from her menses then Allah's Messenger (peace and blessings of Allah be upon him) married her. Hais (i.e., an 'Arabian dish) was prepared on a small leather mat. Then the Prophet (peace and blessings of Allah be upon him) said to me, 'I invite the people around you.' So that was the marriage banquet of the Prophet (peace and blessings of Allah be upon him) and Safiyah. Then we proceeded towards Madinah, and I saw the Prophet (peace and blessings of Allah be upon him), making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Safiyah to put her

foot on, in order to ride (on the camel).”

Anas Ibn Malik said, “The Prophet (peace and blessings of Allah be upon him) stayed with Safiyah bint Huyayy for three days on the way of Khaibar where he consummated his marriage with her. Safiyah was amongst those who were ordered to use a veil.”

In another narration, Anas said that the Prophet (peace and blessings of Allah be upon him) stayed for three nights between Khaibar and Madinah and was married to Safiyah. I invited the Muslim to his marriage banquet and there was neither meat nor bread in that banquet but the Prophet (peace and blessings of Allah be upon him) ordered Bilal to spread the leather mats on which dates, dried yogurt and butter were put. The Muslims said amongst [page 137-138] themselves, “Will she (i.e., Safiyah) be one of the mothers of the believers, i.e., one of the wives of the Prophet (peace and blessings of Allah be upon him), or just(a lady captive) of what his right-hand possesses.” Some of them said, “If the Prophet (peace and blessings of Allah be upon him) makes her observe the veil, then she will be one of the mothers of the believers (i.e., one of the Prophet's wives), and if he does not make her observe the veil, then she will be his lady slave.” So when he departed, he made a place for her behind him (on his mount) and made her observe the veil.” ...”

History of al-Tabari 39:185 -

“... ..”

History of al-Tabari 39:194 -

“... ..”

[11] Muhammad gave the example of intercourse with children [like Aishah, his child bride, daughter of Abu Bakr], and thus is the model of living for the 'righteous':

Surah 65:4-5 (al-Hilali-Khan translation) -

“... [v.4] And **those of your women** as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three months; **and for those who have no courses [(i.e. they are still immature)]** their 'Iddah (prescribed period) is three months likewise, except in case of death]. And **for those who are pregnant** (whether they are divorced or their husbands are dead) **is until they lay down their burden**; and whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him. [v.5] **That is the Command of Allah**, which He has sent down to you; and whosoever fears Allah and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 65:4 -

“... Allah the Exalted clarifies the waiting period of the woman in menopause. And that is the one whose menstruation has stopped due to her older age. Her 'Iddah is three months instead of the three monthly cycles for those who menstruate, which is based

upon the Ayah in (Surat) Al-Baqarah. [see 2:228] **The same for the young, who have not reached the years of menstruation. Their 'Iddah is three months like those in menopause. This is the meaning of His saying; (and for those who have no courses. . .)**

Tafsir of al-Jalalayn on Surah 65:4 -

“... [65:4] And [as for] those of your women who (read allā'ī or allā'i in both instances) no longer expect to menstruate, if you have any doubts, about their waiting period, their prescribed [waiting] period shall be three months, **and [also for] those who have not yet menstruated, because of their young age, their period shall [also] be three months** — both cases apply to other than those whose spouses have died; for these [latter] their period is prescribed in the verse: they shall wait by themselves for four months and ten [days] [Q. 2:234]. **And those who are pregnant, their term, the conclusion of their prescribed [waiting] period if divorced or if their spouses be dead, shall be when they deliver.** And whoever fears God, He will make matters ease for him, in this world and in the Hereafter. ...”

Tafsir of al-Jalalayn on Surah 2:228 -

“... [2:228] **Divorced women shall wait by themselves, before remarrying, for three periods (qurū'in is the plural of qar'), of purity or menstruation** — these are two different opinions — which begin from the moment of divorce. **This [stipulation] applies to those who have been sexually penetrated but not to those otherwise**, on account of His saying, there shall be no [waiting] period for you to reckon against them [Q. 33:49]. **The waiting period for immature or menopausal women is three months; pregnant women, on the other hand, must wait until they give birth, as stated in the sūrat al-Talāq [Q. 65:4], while slavegirls must wait two months, according to the Sunna.** And it is not lawful for them to hide what God has created in their wombs, of child or menstruation, if they believe in God and the Last Day. Their mates, their spouses, have a better right to restore them, to bring them back, even if they refuse, in such time, that is, during the waiting period, if they desire to set things right, between them, and put pressure on the woman [to return]; the statement is not a condition for the possibility of return, but an incitement [to set things right] in the case of repealed divorce; the term ahaqq, ‘better right to’, does not denote any priority, since, in any case, no other person has the right to marry them during their waiting period; women shall have rights, due from their spouses, similar to those, rights, due from them, with justice, as stipulated by the Law, in the way of kind conjugality and not being harmed; but their men have a degree above them, in rights, as in their duty to obey their husbands, because of their [the husbands'] payment of a dowry and their [husbands] being the bread-winners; God is Mighty, in His Kingdom, Wise, in what He has ordained for His creatures. ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 14 -

“... **Narrated 'Aisha:** I said, “O Allah's Apostle! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?” He said, “(I will let my camel graze) of the one of which nothing has been eaten before.” (The sub-

narrator added: **'Aisha meant that Allah's Apostle had not married a virgin besides herself.) ...**"

Sahih al-Bukhari, Volume 7, Book 62, Number 15 -

"... Narrated 'Aisha: Allah's Apostle said (to me), "You have been shown to me twice in (my) dreams. A man was carrying you in a silken cloth and said to me, 'This is your wife.' I uncovered it; and behold, it was you. I said to myself, 'If this dream is from Allah, He will cause it to come true.'" ..."

Sahih al-Bukhari, Volume 7, Book 62, Number 17 -

"... Narrated Jabir bin 'Abdullah: When I got married, Allah's Apostle said to me, "What type of lady have you married?" I replied, "I have married a matron" He said, "Why, don't you have a liking for the virgins and for fondling them?" Jabir also said: Allah's Apostle said, "Why didn't you marry a young girl so that you might play with her and she with you?" ..."

Sahih al-Bukhari, Volume 7, Book 62, Number 18 -

"... Narrated 'Ursa: The Prophet asked Abu Bakr for 'Aisha's hand in marriage. Abu Bakr said "But I am your brother." The Prophet said, "You are my brother in Allah's religion and His Book, but she (Aisha) is lawful for me to marry." ..."

Sahih al-Bukhari, Volume 7, Book 62, Number 64 -

"... Narrated 'Aisha: that the Prophet married her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years (i.e., till his death). ..."

Sahih al-Bukhari, Volume 7, Book 62, Number 65 -

"... Narrated 'Aisha: that the Prophet married her when she was six years old and he consummated his marriage when she was nine years old. Hisham said: "I have been informed that 'Aisha remained with the Prophet for nine years (i.e. till his death)." ..."

Sahih al-Bukhari, Volume 7, Book 62, Number 88 -

"... Narrated 'Ursa: The Prophet wrote the (marriage contract) with 'Aisha while she was six years old and consummated his marriage with her while she was nine years old and she remained with him for nine years (i.e. till his death).' ..."

Sahih al-Bukhari, Volume 7, Book 62, Number 90 -

"... Narrated Aisha: When the Prophet married me, my mother came to me and made me enter the house (of the Prophet) and nothing surprised me but the coming of Allah's Apostle to me in the forenoon. ..."

Sahih al-Bukhari, Volume 7, Book 62, Number 67 -

“... Narrated Abu Huraira: The Prophet said, “A matron should not be given in marriage except after consulting her; and **a virgin should not be given in marriage except after her permission.**” The people asked, “O Allah's Apostle! How can we know her permission?” He said, “Her silence (indicates her permission). ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 68 -

“... **Narrated 'Aisha: I said, "O Allah's Apostle! A virgin feels shy." He said, "Her consent is (expressed by) her silence. ..."**

Sahih al-Bukhari, Volume 5, Book 58, Number 234 -

“... **Narrated Aisha: The Prophet engaged me when I was a girl of six (years).** We went to Medina and stayed at the home of Bani-al-Harith bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and **my mother, Um Ruman, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became Allright, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansari women who said, “Best wishes and Allah's Blessing and a good luck.” Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah's Apostle came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age. ...”**

Sahih al-Bukhari, Volume 5, Book 58, Number 236 -

“... Narrated Hisham's father: Khadija died three years before the Prophet departed to Medina. He stayed there for two years or so and then **he married 'Aisha when she was a girl of six years of age, and he consumed that marriage when she was nine years old. ...”**

Sahih al-Bukhari, Volume 5, Book 58, Number 245 -

“... Narrated **'Aisha:** (the wife of the Prophet) I never remembered my parents believing in any religion other than the true religion (i.e. Islam), and **(I don't remember) a single day passing without our being visited by Allah's Apostle in the morning and in the evening.”**

Sahih al-Bukhari, Volume 8, Book 73, Number 151 -

“... Narrated **'Aisha: I used to play with the dolls in the presence of the Prophet,** and my girl friends also used to play with me. When Allah's Apostle used to enter (my dwelling place) they used to hide themselves, but the Prophet would call them to join and play with me. **(The playing with the dolls and similar images is forbidden, but it was allowed for 'Aisha at that time, as she was a little girl, not yet reached the age of puberty.) (Fateh-al-Bari page 143, Vol.13) ...”**

Sahih al-Bukhari, Volume 7, Book 62, Number 63 -

“... Narrated Sahl bin Sad: While we were sitting in the company of the Prophet a woman came to him and presented herself (for marriage) to him. The Prophet looked at her, lowering his eyes and raising them, but did not give a reply. One of his companions said, “Marry her to me O Allah's Apostle!” The Prophet asked (him), “Have you got anything?” He said, “I have got nothing.” The Prophet said, “Not even an iron ring?” He said, “Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half.” The Prophet; said, “No. **Do you know some of the Quran** (by heart)?” He said, “Yes.” The Prophet said, “Go, I have agreed to marry her to you with what you know **of the Qur'an** (as her Mahr).” **'And for those who have no courses (i.e. they are still immature). (65.4) And the 'Iddat for the girl before puberty is three months (in the above Verse). ...'**”

Sahih al-Bukhari, Volume 4, Book 55, Number 623 -

“... Narrated Abu Musa: Allah's Apostle said, “Many amongst men **reached (the level of) perfection but none amongst the women reached this level except Asia**, Pharaoh's wife, and Mary, the daughter of 'Imran. And no doubt, **the superiority of 'Aisha to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals.**” ...”

*Amram and Jochebed, the Qur'an teaches that Mary, the mother of Isa, was the daughter of Amram and Jochebed, and sister to Aaron and Moses.

Sahih Muslim, Chapter 10 Heading -

“... Chapter 10: It is permissible for the father to give the hand of his daughter in marriage even when she is not fully grown up ...”

Sahih Muslim, Book 008, Chapter 10, Number 3309 -

“... **'A'isha (Allah be pleased with her) reported: Allah's Messenger (may peace be upon him) married me when I was six years old, and I was admitted to his house at the age of nine.** She further said: We went to Medina and I had an attack of fever for a month, and my hair had come down to the earlobes. **Umm Ruman (my mother) came to me and I was at that time on a swing along with my playmates. She called me loudly and I went to her and I did not know what she had wanted of me. She took hold of my hand and took me to the door, and I was saying: Ha, ha (as if I was gasping), until the agitation of my heart was over. She took me to a house, where had gathered the women of the Ansar. They all blessed me and wished me good luck and said: May you have share in good. She (my mother) entrusted me to them. They washed my head and embellished me and nothing frightened me. Allah's Messenger, (may peace be upon him) came there in the morning, and I was entrusted to him. ...'**”

Sahih Muslim, Book 008, Chapter 10, Number 3310 -

“... **'A'isha (Allah be pleased with her) reported: Allah's Apostle (may peace be**

upon him) married me when I was six years old, and I was admitted to his house when I was nine years old. ...”

Sahih Muslim, Book 008, Chapter 10, Number 3311 -

“... 'A'isha (Allah be pleased with her) reported that Allah's Apostle (may peace be upon him) married her when she was seven years old, and he was taken to his house as a bride when she was nine, and her dolls were with her; and when he (the Holy Prophet) died she was eighteen years old. ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 1 -

“... Narrated Anas bin Malik: A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, “Where are we from the Prophet as his past and future sins have been forgiven.” Then one of them said, “I will offer the prayer throughout the night forever.” The other said, “I will fast throughout the year and will not break my fast.” The third said, “I will keep away from the women and will not marry forever.” **Allah's Apostle** came to them and **said**, “Are you the same people who said so-and-so? **By Allah, I am more submissive to Allah and more afraid of Him than you**; yet I fast and break my fast, I do sleep and **I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers).**” ...”

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from **'Aisha: The wives of Allah's Apostle were in two groups. One group consisted of 'Aisha, Hafsa, Safiyya and Sauda**; and the other group consisted of Um Salama and the other wives of Allah's Apostle. **The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home.** The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, “He did not say anything to me.” They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, “Talk to him till he gives you a reply.” When it was her turn, she talked to him again. **He then said to her, “Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha.”** On that Um Salama said, “I repent to Allah for hurting you.” Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, “Your wives request to treat them and the daughter of Abu Bakr on equal terms.” Then Fatima conveyed the message to him. The Prophet said, “O my daughter! Don't you love whom I love?” She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, “Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms.” On that she raised her voice and

abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at '**Aisha and said, "She is really the daughter of Abu Bakr."** ..."

[12] Muslim Men can marry up to 4 Women [including that which their right hands possess [i.e. captives and slaves], except Muhammad who could have as many as he wanted [as many as 9, some say more, 11, at one time] on top of those his right hand possessed [some say 30-61]:

Surah 4:3 (al-Hilali-Khan translation) -

“... And if you fear that you shall not be able to deal justly with the orphan-girls then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice. ...”

Surah 4:3 (Pickthall translation) -

“... And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice [to so many] then one [only] or [the captives] that your right hands possess. Thus it is more likely that ye will not do injustice. ...”

Surah 4:3 (Shakir translation) -

“... And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice [between them], then [marry] only one or what your right hands possess; this is more proper, that you may not deviate from the right course. ...”

Surah 4:3 (Yusuf-Ali translation) -

“... If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice. ...”

Tafsir of al-Jalalayn on Surah 4:3 -

“... [4:3] If you fear that you will not act justly, [that] you will [not] be equitable, towards the orphans, and are thus distressed in this matter, then also fear lest you be unjust towards women when you marry them; marry such (mā means man) women as seem good to you, two or three or four, that is, [each man may marry] two, or three, or four, but do not exceed this; but if you fear you will not be equitable, towards them in terms of [their] expenses and [individual] share; then, marry, only one, or, restrict yourself to, **what your right hands own, of slavegirls, since these do not have the same rights as wives**; thus, by that marrying of only four,

or only one, or resorting to **slavegirls**, it is likelier, it is nearer [in outcome], that you will not be unjust, [that] you will [not] be inequitable. ...”

Surah 33:50 (al-Hilali-Khan translation) -

“... O Prophet (Muhammad)! Verily, **We have made lawful to you your wives**, to whom you have paid their Mahr (bridal-money given by the husband to his wife at the time of marriage), **and those (slaves) whom your right hand possess – whom Allah has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammat (paternal aunts) and the daughters of your Khal (maternal uncles) and the daughters of your Khalat (maternal aunts) who migrated (from Makkah [Mecca]) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her – a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess**, in order that there should be no difficulty on you. And Allah is Ever Oft-Forgiving, Most Merciful. ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 53 -

“... Narrated Thabit Al-Banani: **I was with Anas while his daughter was present with him. Anas said, “A woman came to Allah's Apostle and presented herself to him, saying, 'O Allah's Apostle, have you any need for me (i.e. would you like to marry me)?”** Thereupon Anas's daughter said, “What a shameless lady she was! Shame! Shame!” Anas said, “She was better than you; she had a liking for the Prophet so she presented herself for marriage to him.” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 63 -

“... Narrated Sahl bin Sad: While we were sitting in the company of the Prophet a woman came to him and presented herself (for marriage) to him. The Prophet looked at her, lowering his eyes and raising them, but did not give a reply. One of his companions said, “Marry her to me O Allah's Apostle!” The Prophet asked (him), “Have you got anything?” He said, “I have got nothing.” The Prophet said, “Not even an iron ring?” He said, “Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half.” The Prophet; said, “No. **Do you know some of the Quran (by heart)?**” He said, “Yes.” The Prophet said, “Go, I have agreed to marry her to you with what you know **of the Qur'an** (as her Mahr).” **'And for those who have no courses (i.e. they are still immature). (65.4) And the 'Iddat for the girl before puberty is three months (in the above Verse). ...’**”

Sahih al-Bukhari, Volume 1, Book 5, Number 268 -

“... Narrated Qatada: Anas bin Malik said, **“The Prophet used to visit all his wives in a round, during the day and night and they were eleven in number.”** I asked Anas, “Had the Prophet the strength for it?” Anas replied, “We used to say that the Prophet was given the strength of thirty (men).” And Sa'id said on the authority of Qatada that Anas had told him **about nine wives only (not eleven). ...’**”

Sahih al-Bukhari, Volume 7, Book 62, Number 1 -

“... Narrated Anas bin Malik: A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, “Where are we from the Prophet as his past and future sins have been forgiven.” Then one of them said, “I will offer the prayer throughout the night forever.” The other said, “I will fast throughout the year and will not break my fast.” The third said, “I will keep away from the women and will not marry forever.” **Allah's Apostle** came to them and **said**, “Are you the same people who said so-and-so? **By Allah, I am more submissive to Allah and more afraid of Him than you**; yet I fast and break my fast, I do sleep and **I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers).**” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 5 -

“... Narrated 'Ata: We presented ourselves along with Ibn 'Abbas at the funeral procession of Maimuna at a place called Sarif. Ibn 'Abbas said, “This is **the wife of the Prophet** so when you lift her bier, do not Jerk it or shake it much, but walk smoothly because **the Prophet had nine wives and he used to observe the night turns with eight of them, and for one of them there was no night turn.**” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 6 -

“... Narrated Anas: **The Prophet used to go round (have sexual relations with) all his wives in one night, and he had nine wives.** ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 7 -

“... Narrated Said bin Jubair: Ibn 'Abbas asked me, “Are you married?” I replied, “No.” He said, **“Marry, for the best person of this (Muslim) nation (i.e., Muhammad) of all other Muslims, had the largest number of wives.**” ...”

Sahih Muslim, Book 008, Chapter 33, Number 3450 -

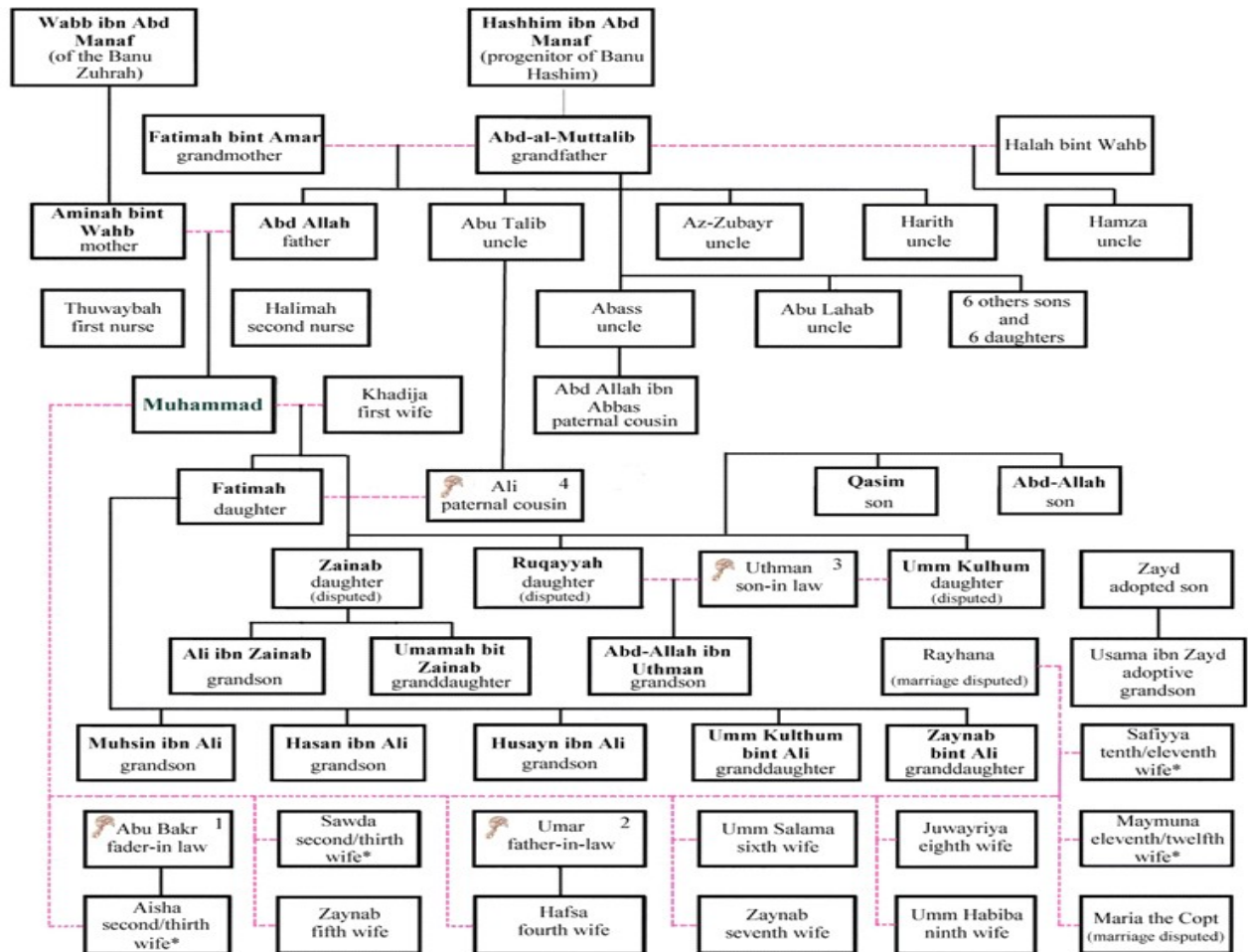
“... **Anas (Allah be pleased with him) reported that Allah's Apostle (may peace be upon him) had nine wives. So when he divided (his stay) with them, the turn of the first wife did not come but on the ninth (day). They (all the wives) used to gather every night in the house of one where he had to come (and stay that night). It was (the night when he had to stay) in the house of 'A'isha (Allah be pleased with her), when Zainab came there.** He (the Holy Prophet) stretched his hand towards her (Zainab), whereupon she ('A'isha) said: It is Zainab. Allah's Apostle (may peace be upon him) withdrew his hand. There was an altercation between the two until their voices became loud (and it was at that time) when Iqama was pronounced for prayer. There happened to come Abu Bakr and he heard their voices and said: Messenger of Allah, (kindly) come for prayer, and throw dust in their moths. So the Prophet (may peace be upon him) went out. 'A'isha said: When Allah's Apostle (may peace be upon him) would finish his prayer there would also come Abu Bakr and he would do as he does (on such occasions, i. e. reprimanding). When Allah's Apostle (may peace be upon him) had

finished his prayer, there came to her Abu Bakr. and spoke to her ('A'isha) in stern words and said: Do you behave like this? ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... “(Allah did not send me to be harsh, but He sent me to teach in a gentle and easy manner. If any of them asks me what your decision was, I will tell her.)” This was also recorded by Muslim, but not Al-Bukhari; An-Nasa'i also recorded it . 'Ikrimah said: “At **that time he was married to nine women, five of them were from Quraysh – 'A'ishah, Hafsah. Umm Habibah, Sawdah and Umm Salamah**, may Allah be pleased with them. **And he was also married to Safiyyah bint Huyay An-Nadariyyah, Maymunah bint Al-Harith Al-Hilaliyyah, Zaynab bint Jahsh Al-Asadiyyah and Juwayriyyah bint Al-Harith Al-Mustalaqiyyah**, may Allah be pleased with all of them. ...”

Family tree of Muhammad



The direct lineage is marked in **bold**

*Indicates that the marriage order is disputed

👤 The Rightly Guided Caliphs or The Righteous Caliphs

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 792-7924 -

“... [Page 792] 918. THE APOSTLES WIVES

They were nine: 'A'isha d. Abu Bakr; Hafsa d. 'Umar; Umm Habiba d. Abu Sufyan; Umm Salama d. Abu Umayya b. al-Mughira; Sauda d. Zama'a b. Qays; Zaynab d. Jahsh b. Ri'ab; Maymuna d. al-Harith b. Haz; Juwayriay d. al-Harith b. Abu Dirar; and Safiya d. Huyay b. Akhtab according to what more than one traditionalist has told me.

He married thirteen women: Khadija d. Khuwaylid, his first wife whom her father Khuwaylid b. Assad, or according to others her brother 'Amr, married to him. The

apostle gave her as dowry twenty she-camels. She bore all the apostles children except Ibrahim. She had been previously married to Abu Hala b. Malik, one of B. Usayyid b. 'Amr b. Tamim, an ally of B. 'Abdu'l-Dar to whom she bore Hind b. Abu Hala and Zaynab. Before that she had been married to 'Utayyiq b. 'Abid b. 'Abdullah b. 'Umar b. Makhzum to whom she bore 'Abdullah and Jariya.

He married 'A'isha in Mecca when she was a child of seven and lived with her in Medina when she was nine or ten. She was the only virgin that he married. He father, Abu Bakr, married her to him and the apostle gave her four hundred dirhams.

He married Sauda d. Zam'a b. Qays b. 'Abdu Shams b. 'Abdu Wudd b. Nasr b. Malik b. Hishl b. 'Amir b. Lu'ayy. Salit b. 'Amr, or according to others Abu Hatib b. 'Amr, married her to him, and the apostle gave her four hundred dirhams.

Ibn Ishaq contradicts this tradition saying that Salit and Abu Hatib were absent in Abyssinia at this time. Before that she had been married to al-Sakran b. 'Amr b. 'Abdu Shams. **[Page 792-793]**

He married Zaynab d. Jahsh b. Ri'ab al-Asadiya. Her brother Abu Ahmad married her to him and the apostle gave her four hundred dirhams. She had been previously married to Zayd b. Haritha, the freed slave of the apostle, and it was about her that God sent down: 'So when Zayd had done as he wished in divorcing her We married her to you.'[1]

He married Umm Salama d. Abu Umayya b. al-Mughira al-Makh-zumiya. Her name was Hind. Her son Salama b. Abu Salama married her to him and the apostle gave her a bed stuffed with palm-leaves, a bowl, a dish, and a handmill. She had been married to Abu Salama b. 'Abdu'l-Asad whose name was 'Abdullah. She had borne him Salama, 'Umar, Zaynab, and Ruqayya.

He married Hafsa d. 'Umar with her father's consent and the apostle gave her four hundred dirhams. She had been married to Khunays b. Hudhafa al-Sahmi.

He married Umm Habiba whose name was Ramla d. Abu Sufyan. Khalid b. Sa'id b. al-Asad married her to him when they were both in Abyssinia and the Negus gave her on behalf of the apostle four hundred dinars. It was he who arranged the marriage for the apostle. She had been married to 'Ubaydullah b. Jahsh al-Asadi.

He married Juwayriya d. al-Harith b. Abu Dirar al-Khuza'iya who was among the captives of B. Mustaliq of Khuza'a. She had fallen to the lot of Thabit b. Qays b. al-Shammas al-Ansari and he wrote a contract of redemption which she brought to the apostle asking his help. He asked her if she would like something better than that, and when she asked what that could be he said, 'Shall I rid you of the contract and marry you myself?' She said, 'Yes,' and so he married her. This tradition was given us by Ziyad b. 'Abdullah al-Bakka'i from Muhammad b. Ishaq from Muhammad b. Ja'far b. al-Zubayr from 'Urwa from 'A'isha.[2]

It is said that when the apostle came back from the raid on B. al-Mustaliq with Juwayriya and was in the midst of the army he gave Juwayriya to one of the Ansar and ordered him to guard her. When the apostle reached Medina her father al-Harith came to

him with his daughter's ransom. When he was in al-'Aqiq he had looked at the camels which he had brought for the ransom and admired two of them greatly, so he hid them in one of the passes of al-'Aqiq. Then he came to the prophet saying, 'Here is my daughter's ransom.' The apostle said: 'But where are the two camels which you hid in al-'Aqiq in such-and-such a pass?' Al-Harith said, 'I testify that there is no God but Allah and that you are the apostle of God, for by God none could have known of that but God most High'; so he became Muslim, as did two of his sons who were with him and some of his people. he sent and fetched the two camels and handed them over to the prophet and his daughter Juwayriyya was given back to him. She became an excellent Muslim. The apostle asked her father to let him marry her and he agreed and the apostle gave her four hundred dirhams. She had been previously married to a cousin of hers called 'Abdullah. It is said that the apostle bought her from Thabit b. Qays, freed her, married her, and gave her four hundred dirhams.

He married Safiyya d. Huyay b. Akhtab who he had captured at Khaybar

[[1] Sura 33:37.

[2] This comment refers to what I.I. reported on W., p. 729]

[Page 793-794]

and chosen for himself. The apostle made a feast of gruel and dates: there was not meat of fat [1]. She had been married to Kinana b. al-Rabi' b. Abu'l-Huqayq.

He married Maymuna d. al-Harith b. Hazn b. Bahir b. HUzam b. Ruwayba b. 'Abdullah b. Hilal b. 'Amr b. Sa'sa'a. Al-'Abbas b. 'Abdu'l-Muttalib married her to him and gave her on the apostle's behalf four hundred dirhams. She had been married to Abu Ruhm b. 'Abdu'l-'Uzza b. Abu Qays b. 'Abdu Wudd b. Nasr b. Malik b. Hishl b. 'Amir b. Lu'ayy. It is said that it was she who gave herself to the prophet because his offer of marriage came to her when she was on her camel. She said, 'The camel and what is on it belongs to God and His apostle.' So God sent down: 'And a believing woman if she gives herself to the prophet.' [2]

It is said that the one who gave herself to the prophet was Zaynab d. Jahsh, or Umm Sharik Ghaziya d. Jabir b. Wahb of B. Munqidh b. 'Amr b. Ma'is b. 'Amir b. Lu'ayy. Others say it was a woman of B. Sama b. Lu'ayy and the apostle postponed the matter.

He married Zaynab d. Khuzayma b. al-Harith b. 'Abdullah b. 'Amr b. 'Abdu Manaf b. Hialal b. 'Amir b. Sa'sa'a who was called the 'Mother of the Poor' because of her kindness to them and her pity for them. Qabisa b. 'Amr al-Hilali married her to him and the apostle gave her four hundred dirhams. She had been married to 'Ubayda b. al-Harith who was her cousin.

The apostle consummated his marriage with eleven women, two of whom died before him, namely Khadija and Zaynab. he died leaving the nine we have mentioned. With two he had no marital relations, namely Asma' d. al-Nu'man, the Kindite woman, whom he married and found to be suffering from leprosy and so returned to her people with a suitable gift; and 'Amra d. Yazid the Kilab woman who was recently an unbeliever. When she came to the apostle she said, 'I seek God's protection against you,' and he

replied that one who did that was inviolable so he sent her back to her people. Others say that the one who said this was a Kindite woman, a cousin of Asma' d. al-Nu'man, and that the apostle summoned her and she said, 'We are a people to whom others come; we come to none!' so he returned her to her people.

There were six Quraysh women among the prophet's wives, namely, Khadija, 'A'isha, Hafsa, Umm Habiba, Umm Salama, and Sauda.[3]

The Arab women and others were seven, namely, Zaynab d. Jahsh, Maymuna, Zaynab d. Khuzayma, Juwayriya, Asm', and 'Amra. The non-Arab woman was Safiya d. Huyay b. Akhtab of B. al-Nadir.

[[1] Presumably because she was a Jewess and would eat only kosher meat.

[2] Sura 33:49

[3] The genealogies which have already been given have been omitted.] ...”

[01] Khadija bint Khuwailid (AD 595 - AD 620, years in marriage to Muhammad), a wife [Hadrat Khadija [tribe Quraish], a wealthy Roman Catholic, whose sister was Hala bint Khuwailid, and whose cousin, the son of Khadija's paternal uncle, was Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, a blind old man, who was a 'christian' convert [likely a practicing gnostic, wherein the gnostic materials in the Qur'an originated], who supposedly read/write the 'scriptures' [gnostic] in Arabic, encouraging 'Muhammad' to receive visions from the 'angel' ['Namus'] calling itself 'Jibril' [Gabriel] in the cave of Hira] -

Sahih al-Bukhari, Volume 7, Book 62, Number 156 -

“... Narrated 'Aisha: I never felt so jealous of any **wife of Allah's Apostle as I did of Khadija** because Allah's Apostle used to remember and praise her too often and because it was revealed to Allah's Apostle that he should give **her (Khadija)** the glad tidings of her having a palace of Qasab in Paradise. ...”

Sahih al-Bukhari, Volume 8, Book 73, Number 33 -

“... Narrated 'Aisha: I never felt so jealous of any woman as I did of **Khadija, though she had died three years before the Prophet married me**, and that was because I heard him mentioning her too often, and because his Lord had ordered him to give her the glad tidings that she would have a palace in Paradise, made of Qasab and because he used to slaughter a sheep and distribute its meat among her friends. ...”

[02] Aishah bint Abu Bakr Siddiq [bin Abu Quhaffa] and Um Sulaim [(AD 620 – AD 632) Aishah also had a brother named 'Abdur Rahman], **a wife** [child bride of 6 years of age, consummated at 9, moonwise] -

Surah 65:4-5 (al-Hilali-Khan translation) -

“... [v.4] And **those of your women** as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three months; **and for those who have no courses [(i.e. they are still**

immature) their 'Iddah (prescribed period) is three months likewise, except in case of death]. And **for those who are pregnant** (whether they are divorced or their husbands are dead) **is until they lay down their burden**; and whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him. [v.5] **That is the Command of Allah**, which He has sent down to you; and whosoever fears Allah and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 65:4 -

“... Allah the Exalted clarifies the waiting period of the woman in menopause. And that is the one whose menstruation has stopped due to her older age. Her 'Iddah is three months instead of the three monthly cycles for those who menstruate, which is based upon the Ayah in (Surat) Al-Baqarah. [see 2:228] **The same for the young, who have not reached the years of menstruation. Their 'Iddah is three months like those in menopause. This is the meaning of His saying; (and for those who have no courses. . .)**”

Tafsir of al-Jalalayn on Surah 65:4 -

“... [65:4] And [as for] those of your women who (read allā’ī or allā’i in both instances) no longer expect to menstruate, if you have any doubts, about their waiting period, their prescribed [waiting] period shall be three months, **and [also for] those who have not yet menstruated, because of their young age, their period shall [also] be three months** — both cases apply to other than those whose spouses have died; for these [latter] their period is prescribed in the verse: they shall wait by themselves for four months and ten [days] [Q. 2:234]. **And those who are pregnant, their term, the conclusion of their prescribed [waiting] period if divorced or if their spouses be dead, shall be when they deliver.** And whoever fears God, He will make matters ease for him, in this world and in the Hereafter. ...”

Tafsir of al-Jalalayn on Surah 2:228 -

“... [2:228] **Divorced women shall wait by themselves, before remarrying, for three periods (qurū’in is the plural of qar’), of purity or menstruation** — these are two different opinions — which begin from the moment of divorce. **This [stipulation] applies to those who have been sexually penetrated but not to those otherwise**, on account of His saying, there shall be no [waiting] period for you to reckon against them [Q. 33:49]. **The waiting period for immature or menopausal women is three months; pregnant women, on the other hand, must wait until they give birth, as stated in the sūrat al-Talāq [Q. 65:4], while slavegirls must wait two months, according to the Sunna.** And it is not lawful for them to hide what God has created in their wombs, of child or menstruation, if they believe in God and the Last Day. Their mates, their spouses, have a better right to restore them, to bring them back, even if they refuse, in such time, that is, during the waiting period, if they desire to set things right, between them, and put pressure on the woman [to return]; the statement is not a

condition for the possibility of return, but an incitement [to set things right] in the case of repealed divorce; the term ahaqq, 'better right to', does not denote any priority, since, in any case, no other person has the right to marry them during their waiting period; women shall have rights, due from their spouses, similar to those, rights, due from them, with justice, as stipulated by the Law, in the way of kind conjugality and not being harmed; but their men have a degree above them, in rights, as in their duty to obey their husbands, because of their [the husbands'] payment of a dowry and their [husbands] being the bread-winners; God is Mighty, in His Kingdom, Wise, in what He has ordained for His creatures. ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 14 -

“... **Narrated 'Aisha:** I said, “O Allah's Apostle! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?” He said, “(I will let my camel graze) of the one of which nothing has been eaten before.” (The sub-narrator added: **'Aisha meant that Allah's Apostle had not married a virgin besides herself.**) ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 15 -

“... **Narrated 'Aisha:** Allah's Apostle said (to me), “You have been shown to me twice in (my) dreams. A man was carrying you in a silken cloth and said to me, 'This is your wife.' I uncovered it; and behold, it was you. I said to myself, 'If this dream is from Allah, He will cause it to come true.'” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 17 -

“... Narrated Jabir bin 'Abdullah: When I got married, Allah's Apostle said to me, “What type of lady have you married?” I replied, “I have married a matron” He said, **“Why, don't you have a liking for the virgins and for fondling them?”** Jabir also said: **Allah's Apostle said, “Why didn't you marry a young girl so that you might play with her and she with you?”** ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 18 -

“... Narrated 'Ursa: **The Prophet asked Abu Bakr for 'Aisha's hand in marriage. Abu Bakr said “But I am your brother.”** The Prophet said, “You are my brother in Allah's religion and His Book, **but she (Aisha) is lawful for me to marry.**” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 64 -

“... Narrated **'Aisha:** that **the Prophet married her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years** (i.e., till his death). ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 65 -

“... Narrated 'Aisha: that **the Prophet married her when she was six years old and he consummated his marriage when she was nine years old**. Hisham said: “I have been informed that 'Aisha remained with the Prophet for nine years (i.e. till his death).” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 88 -

“... Narrated 'Ursa: **The Prophet wrote the (marriage contract) with 'Aisha while she was six years old and consummated his marriage with her while she was nine years old and she remained with him for nine years** (i.e. till his death).’ ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 90 -

“... Narrated **Aisha**: When **the Prophet married me, my mother came to me** and made me enter the house (of the Prophet) and nothing surprised me but the coming of Allah's Apostle to me in the forenoon. ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 67 -

“... Narrated Abu Huraira: The Prophet said, “A matron should not be given in marriage except after consulting her; and **a virgin should not be given in marriage except after her permission.**” The people asked, “O Allah's Apostle! How can we know her permission?” He said, “Her silence (indicates her permission). ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 68 -

“... **Narrated 'Aisha: I said, "O Allah's Apostle! A virgin feels shy." He said, "Her consent is (expressed by) her silence.** ...”

Sahih al-Bukhari, Volume 5, Book 58, Number 234 -

“... **Narrated Aisha: The Prophet engaged me when I was a girl of six (years).** We went to Medina and stayed at the home of Bani-al-Harith bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and **my mother, Um Ruman, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became Allright, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansari women who said, “Best wishes and Allah's Blessing and a good luck.” Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah's Apostle came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age.** ...”

Sahih al-Bukhari, Volume 5, Book 58, Number 236 -

“... Narrated Hisham's father: Khadija died three years before the Prophet departed to Medina. He stayed there for two years or so and then **he married 'Aisha when she was a girl of six years of age, and he consumed that marriage when she was nine years old. ...**”

Sahih al-Bukhari, Volume 5, Book 58, Number 245 -

“... Narrated **'Aisha**: (the wife of the Prophet) I never remembered my parents believing in any religion other than the true religion (i.e. Islam), and **(I don't remember) a single day passing without our being visited by Allah's Apostle in the morning and in the evening. ...**”

Sahih al-Bukhari, Volume 8, Book 73, Number 151 -

“... Narrated **'Aisha: I used to play with the dolls in the presence of the Prophet**, and my girl friends also used to play with me. When Allah's Apostle used to enter (my dwelling place) they used to hide themselves, but the Prophet would call them to join and play with me. **(The playing with the dolls and similar images is forbidden, but it was allowed for 'Aisha at that time, as she was a little girl, not yet reached the age of puberty.) (Fateh-al-Bari page 143, Vol.13) ...**”

Sahih al-Bukhari, Volume 7, Book 62, Number 63 -

“... Narrated Sahl bin Sad: While we were sitting in the company of the Prophet a woman came to him and presented herself (for marriage) to him. The Prophet looked at her, lowering his eyes and raising them, but did not give a reply. One of his companions said, “Marry her to me O Allah's Apostle!” The Prophet asked (him), “Have you got anything?” He said, “I have got nothing.” The Prophet said, “Not even an iron ring?” He said, “Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half.” The Prophet; said, “No. **Do you know some of the Quran** (by heart)?” He said, “Yes.” The Prophet said, “Go, I have agreed to marry her to you with what you know **of the Qur'an** (as her Mahr).” **'And for those who have no courses (i.e. they are still immature). (65.4) And the 'Iddat for the girl before puberty is three months (in the above Verse). ...**”

Sahih al-Bukhari, Volume 4, Book 55, Number 623 -

“... Narrated Abu Musa: Allah's Apostle said, “Many amongst men **reached (the level of) perfection but none amongst the women reached this level except Asia**, Pharaoh's wife, and Mary, the daughter of 'Imran. And no doubt, **the superiority of 'Aisha to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals.**” ...”

*Amram [and Jochebed], the Qur'an teaches that Mary, the mother of Isa, was the daughter of Amram [and Jochebed], and sister to Aaron and Moses.

Sahih Muslim, Chapter 10 Heading -

“... Chapter 10: It is permissible for the father to give the hand of his daughter in marriage even when she is not fully grown up ...”

Sahih Muslim, Book 008, Chapter 10, Number 3309 -

“... **'A'isha (Allah be pleased with her) reported: Allah's Messenger (may peace be upon him) married me when I was six years old, and I was admitted to his house at the age of nine.** She further said: We went to Medina and I had an attack of fever for a month, and my hair had come down to the earlobes. **Umm Ruman (my mother) came to me and I was at that time on a swing along with my playmates. She called me loudly and I went to her and I did not know what she had wanted of me. She took hold of my hand and took me to the door, and I was saying: Ha, ha (as if I was gasping), until the agitation of my heart was over. She took me to a house, where had gathered the women of the Ansar.** They all blessed me and wished me good luck and said: May you have share in good. **She (my mother) entrusted me to them. They washed my head and embellished me and nothing frightened me. Allah's Messenger, (may peace be upon him) came there in the morning, and I was entrusted to him. ...”**

Sahih Muslim, Book 008, Chapter 10, Number 3310 -

“... **'A'isha (Allah be pleased with her) reported: Allah's Apostle (may peace be upon him) married me when I was six years old, and I was admitted to his house when I was nine years old. ...”**

Sahih Muslim, Book 008, Chapter 10, Number 3311 -

“... **'A'isha (Allah be pleased with her) reported that Allah's Apostle (may peace be upon him) married her when she was seven years old, and he was taken to his house as a bride when she was nine, and her dolls were with her; and when he (the Holy Prophet) died she was eighteen years old. ...”**

Sahih al-Bukhari, Volume 7, Book 62, Number 1 -

“... Narrated Anas bin Malik: A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, “Where are we from the Prophet as his past and future sins have been forgiven.” Then one of them said, “I will offer the prayer throughout the night forever.” The other said, “I will fast throughout the year and will not break my fast.” The third said, “I will keep away from the women and will not marry forever.” **Allah's Apostle** came to them and **said**, “Are you the same people who said so-and-so? **By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers).**” ...”

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from **'Aisha: The wives of Allah's Apostle were in two groups. One group consisted of 'Aisha, Hafsa, Safiyya and Sauda;** and the other group consisted of Um Salama and the other wives of Allah's Apostle. **The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home.** The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, “He did not say anything to me.” They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, “Talk to him till he gives you a reply.” When it was her turn, she talked to him again. **He then said to her, “Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha.”** On that Um Salama said, “I repent to Allah for hurting you.” Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, “Your wives request to treat them and the daughter of Abu Bakr on equal terms.” Then Fatima conveyed the message to him. The Prophet said, “O my daughter! Don't you love whom I love?” She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, “Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms.” On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at **'Aisha and said, “She is really the daughter of Abu Bakr.”** ...”

[03] Sauda bint Zam'a (AD 620 – AD 632), a wife -

Sahih al-Bukhari, Volume 1, Book 4, Number 148 -

“... Narrated 'Aisha: **The wives of the Prophet** used to go to Al-Manasi, a vast open place (near Baqia at Medina) to answer the call of nature at night. 'Umar used to say to the Prophet “Let your **wives** be veiled,” but Allah's Apostle did not do so. One night **Sauda bint Zam'a the wife of the Prophet** went out at 'Isha' time and she was a tall lady. 'Umar addressed her and said, “I have recognized you, O **Sauda.**” He said so, as he desired eagerly that the verses of Al-Hijab (the observing of veils by the Muslim women) may be revealed. So Allah revealed the verses of "Al-Hijab" (A complete body cover excluding the eyes). ...”

Sahih al-Bukhari, Volume 2, Book 24, Number 501 -

“... Narrated 'Aisha: **Some of the wives of the Prophet** asked him, "Who

amongst us will be the first to follow you (i.e. die after you)?" He said, "Whoever has the longest hand." So they started measuring their hands with a stick and **Sauda's** hand turned out to be the longest. (When Zainab bint Jahsh died first of all in the caliphate of 'Umar), we came to know that the long hand was a symbol of practicing charity, so she was the first to follow the Prophet and she used to love to practice charity. (**Sauda** died later in the caliphate of Muawiya). ..."

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

"... Narrated 'Urwa from 'Aisha: **The wives of Allah's Apostle were in two groups.** One group consisted of 'Aisha, Hafsa, Safiyya and **Sauda**; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha." On that Um Salama said, "I repent to Allah for hurting you." Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, "Your wives request to treat them and the daughter of Abu Bakr on equal terms." Then Fatima conveyed the message to him. The Prophet said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms." On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, "She is really the daughter of Abu Bakr." ..."

[04] Hafsa bint 'Umar bin al-Khattab (AD 625 – AD 632), a wife -

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

"... Narrated 'Urwa from 'Aisha: **The wives of Allah's Apostle were in two groups.** One group consisted of 'Aisha, **Hafsa**, Safiyya and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home.

The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha." On that Um Salama said, "I repent to Allah for hurting you." Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, "Your wives request to treat them and the daughter of Abu Bakr on equal terms." Then Fatima conveyed the message to him. The Prophet said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms." On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, "She is really the daughter of Abu Bakr." ..."

[05] Zaynab bint Khuzayma [Umm Al-Masakeen] (AD 626 – AD 627) -

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 794 -

"... **He [Muhammad] married Zaynab d. Khuzayma b. al-Harith b. 'Abdullah b. 'Amr b. 'Abdu Manaf b. Hialal b. 'Amir b. Sa'sa'a who was called the 'Mother of the Poor'** because of her kindness to them and her pity for them. Qabisa b. 'Amr al-Hilali married her to him and the apostle gave her four hundred dirhams. She had been married to 'Ubayda b. al-Harith who was her cousin.

The apostle consummated his marriage with eleven women, two of whom died before him, namely Khadija and **Zaynab [d. Khuzayma]**..."

[06] Hind [Um Salama [Umm Salama]] bint Abi Umayya (AD 627 – AD 632), a wife -

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

"... Narrated 'Urwa from 'Aisha: **The wives of Allah's Apostle were in two groups.** One group consisted of 'Aisha, Hafsa, Safiyya and Sauda; and **the other group consisted of Um Salama** and the other wives **of Allah's Apostle.** The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home.

The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha." On that Um Salama said, "I repent to Allah for hurting you." Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, "Your wives request to treat them and the daughter of Abu Bakr on equal terms." Then Fatima conveyed the message to him. The Prophet said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms." On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, "She is really the daughter of Abu Bakr." ..."

[07] Rayhana d. 'Amr b. Khunafa [Jewess of B. 'Amr b. Qurayza] -

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 463-464, 466 paragraphs 689,693 -

"... [page 463 paragraph 689] When Sa'd reached the apostle and the Muslims the apostle told them to get up to greet their leader. The muhajirs of Quraysh thought that [page 463-464 paragraph 689] apostle meant the Ansar, while the latter thought that he meant everyone, so they go up and said, 'O Abu 'Amr, the apostle has entrusted to you the affair of your allies that you may give judgment concerning them.' Sa'd asked, 'Do you covenant by Allah that you accept the judgement I pronounce on them?' They said Yes, and he said, 'And is it incumbent on the one who is here?' (looking) in the direction of the apostle not mentioning him out of respect, and the apostle answered Yes. Sa'd said, 'Then I give judgement that the men should be killed, the property divided, and the women and children taken as captives.'

'Asim b. 'Umar b. Qatada told me from 'Abdu'l-Rahman b. 'Amr b. Sa'd b. Mu'adh from 'Alqama b. Waqqas al-Laythi that the apostle said to Sa'd, 'You have given the judgment of Allah above the seven heavens' (709).

Then they surrendered, and the apostle confined them in Medina in the quarter of d. al-Harith, a woman of B. al-Najjar. Then the apostle went out to the market of Medina (which is still its market today) and dug trenches in it. Then he sent for them and struck

off their heads in those trenches as they were brought out to him in batches. Among them was the enemy of Allah Huyayy b. Akhtab and Ka'b b. Asad their chief. There were 600 or 700 in all, though some put the figure as high as 800 or 900. As they were being taken out in batches to the apostle they asked Ka'b what he thought would be done with them. He replied, 'Will you never understand? Don't you see that the summoner never stops and those who are taken away do not return? By Allah it is death!' This went on until the apostle made an end of them.

Huyayy was brought out wearing a flowered robe (710) in which he had made holes about the size of the finger-tips in every part so that it should not be taken from him as spoil,[1] with his hands bound to his neck by a rope. When he saw the apostle he said, 'By God, I do not blame myself for opposing you, but he who forsakes God will be forsaken.' Then he went to the men and said, 'God's command is right. A book and a decree, and massacre have been written against the Sons of Israel.' Then he sat down and his head was struck off. ...” [page 464 paragraph 689]

[page 466 paragraph 693] “... It was the first booty on which lots were cast and the fifth was taken. According to its precedent and what the apostle did the divisions were made, and it remained the custom for raids.

Then the apostle sent Sa'd b. Zayd al-Ansari brother of b. 'Abdu'l-Ashhal with some of the captive women of B. Qurayza to Najd and he sold them for horses and weapons.

The apostle had chosen **one of their women for himself, Rayhana d. 'Amr b. Khunafa, one of the women of B. 'Amr b. Qurayza, and she remained with him until she died, in his power. The apostle had proposed to marry her and put a veil on her, but she said: 'Nay, leave me in your power, for that will be easier for me and for you.' So he left her. She had shown repugnance towards Islam when she was captured and clung to Judaism. ...”**

[08] Juwayriyya bint al-Harith [husband killed in battle was Mustafa bin Safwan] (AD 628 – AD 632) -

Tafisr of al-Jalalayn on Surah 33:50 -

“... [33:50] **O Prophet! Indeed We have made lawful for you** your wives whom you have given their dowries and what your right hand owns, of those whom **God has given you as spoils of war, from the disbelievers, [whom you have] taken captive, such as** Safiyya and **Juwayriyya**, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you, as opposed to those who did not emigrate, and **any believing woman if she gift herself [in marriage] to the Prophet and if the Prophet desire to take her in marriage, and ask for her hand in marriage without paying [her] a dowry — a privilege for you exclusively, not for the [rest of the] believers** (nikāh, ‘marriage’, when expressed by the term hiba, ‘gift’, denotes [marriage]

without dowry). Indeed We know what We have imposed upon them, namely, the believers, with respect to their wives, in the way of rulings, to the effect that they should not take more than four wives and should only marry with [the consent of] a legal guardian, [the presence of] witnesses and [the payment of] a dowry, and, with respect to, what their right hands own, of slavegirls, in the way of purchase or otherwise, so that the handmaiden be one lawful for her master, such as a slavegirl belonging to the People of the Scripture (kitābiyya), and not a Magian or an idolater, and that she should be ascertained [as not carrying child] with the necessary waiting period (istibrā') before copulation; so that (li-kaylā is semantically connected to what came before [this last statement]) there may be no [unnecessary] restriction for you, [no] constraint in marriage [for you]. And God is Forgiving, of what is difficult to guard against, Merciful, in giving dispensations [allowing for latitude] in this respect. ...”

Sahih Muslim, Book 005, Chapter 47, Number 2349 -

“... **Juwayriya, the wife of the Messenger of Allah** (may peace be upon him) said that Messenger of Allah (may peace be upon him) came to her and said: Is there anything to eat? She said: Messenger of Allah, I swear by God, there is no food with us except a bone of goat which my freed maid-servant was given as sadaqa. Upon this he said: Bring that to me, for it (the sadaqa) has reached its destination. ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 493 paragraph 729 -

“... **The apostle took many captives and they were distributed among the Muslims. One of those taken was Juwayriya d. al-Harith b. Abu Dirar, the apostle's wife.**

Muhammad b. Ja'far b. al-Zubayr from 'Urwa b. al-Zubayr from 'A'isha said: When the apostle distributed the captives of B. al-Mustaliq, Juwayriya fell to the lot of Thabit b. Qays b. al-Shammas, or to a cousin of his, and she gave him a deed for her redemption. She was the most beautiful woman. She captivated every man who saw her. She came to the apostle to ask his help in the matter. As soon as I saw her at the door of my room I took a dislike to her, for I knew that he would see her as I saw her. She went in and told him who she was -- d. of al-Harith b. Abu Dirar, the chief of his people. 'You can see the state to which I have been brought. I have fallen to the lot of Thabit or his cousin and have given him a deed for my ransom and have come to ask your help in the matter.' he said, 'Would you like something better than that? I will discharge your debt and marry you,' and she accepted him.

The news that the apostle had married Juwayriya was blazed abroad and now that B. Mustaliq were the prophet's relations by marriage the men released those they held. When he married her a hundred families were released. I do not know a woman who was a greater blessing to her people than she (739). ...”

[09] Saffiyya bint Huyayy [chief of the Qurayza and al-Nadir] bin Akhtab (AD 628 – AD 632), a [sort of?] wife [Radrat Safiyya, a captured Jewess, whose people were killed (men) and captured (women/children) whose father, and also husband (Kinana b. al-Rabi') was slain (tortured to death), while she was made a 'wife'] -

Tafisr of al-Jalalayn on Surah 33:50 -

“... [33:50] **O Prophet! Indeed We have made lawful for you your wives whom you have given their dowries and what your right hand owns, of those whom God has given you as spoils of war, from the disbelievers, [whom you have] taken captive, such as Safiyya and Juwayriyya**, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you, as opposed to those who did not emigrate, and any believing woman if she gift herself [in marriage] to the Prophet and if the Prophet desire to take her in marriage, and ask for her hand in marriage without paying [her] a dowry — **a privilege for you exclusively, not for the [rest of the] believers** (nikāh, ‘marriage’, when expressed by the term hiba, ‘gift’, denotes [marriage] without dowry). Indeed We know what We have imposed upon them, namely, the believers, with respect to their wives, in the way of rulings, to the effect that they should not take more than four wives and should only marry with [the consent of] a legal guardian, [the presence of] witnesses and [the payment of] a dowry, and, with respect to, what their right hands own, of slavegirls, in the way of purchase or otherwise, so that the handmaiden be one lawful for her master, such as a slavegirl belonging to the People of the Scripture (kitābiyya), and not a Magian or an idolater, and that she should be ascertained [as not carrying child] with the necessary waiting period (istibrā’) before copulation; so that (li-kaylā is semantically connected to what came before [this last statement]) there may be no [unnecessary] restriction for you, [no] constraint in marriage [for you]. And God is Forgiving, of what is difficult to guard against, Merciful, in giving dispensations [allowing for latitude] in this respect. ...”

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from 'Aisha: **The wives of Allah's Apostle were in two groups**. One group consisted of 'Aisha, Hafsa, **Safiyya** and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, “He did not say anything to me.” They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, “Talk to him till he gives you a reply.” When it was her turn, she talked to him again. He then said to her, “Do not hurt me regarding Aisha, as the Divine

Inspirations do not come to me on any of the beds except that of Aisha.” On that Um Salama said, “I repent to Allah for hurting you.” Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, “Your wives request to treat them and the daughter of Abu Bakr on equal terms.” Then Fatima conveyed the message to him. The Prophet said, “O my daughter! Don't you love whom I love?” She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, “Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms.” On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, “She is really the daughter of Abu Bakr.” ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 511,514-515,516-517 paragraphs 758,763,764,765,766 -

“... [page 511 paragraph 758] and left the way to Khaybar open to the apostle.

The apostle seized the property piece by piece and conquered the forts one by one as he came to them. The first to fall was the fort of Na'im; there Mahmud b. Maslama was killed by a millstone which was thrown on him from it; then al-Qamus the fort of B. Abu'l-Huqayq. **The apostle took captives from them among whom was Safiya d. Huyayy b. Akhtab who had been the wife of Kinana b. al-Rabi b. Abu'l-Huqayq, and two cousins of hers. The apostle chose Safiya for himself.**

Dihya b. Khalifa al-Kalbi had asked the apostle for Safiya, and when he chose her for himself he gave him her two cousins. The women of Khaybar were distributed among the Muslims. The Muslims ate the meat of the domestic donkeys and the apostle got up and forbade the people to do a number of things which he enumerated. ...” [page 511 paragraph 758]

[page 514 paragraph 763] “... **When the apostle had conquered al-Qamus the fort of B. Abu'l-Huqayq, Safiya d. Huyayy b. Akhtab was brought to him along with another woman.** [page 514-515 paragraph 763] Bilal who was bringing them led them past the Jews who were slain; and the woman who was with **Safiya** saw them she shrieked and slapped her face and poured dust on her head. When the apostle saw her he said, 'Take this she-devil away from me.' **He gave orders that Safiya was to be put behind him and threw his mantle over her, so that the Muslims knew that he had chosen her for himself.** I have heard that the apostle said to Bilal when he saw this Jewess behaving in that way, 'Had you no compassion, Bilal, when you brought two women past their dead husbands?'...” [page 515 paragraph 763]

[page 515 paragraph 763-764] “... THE REST OF THE AFFAIR OF KHAYBAR

Kinana b. al-Rabi', who had the custody of the treasure of B. al-Nadir, was brought to the apostle who asked him about it. He denied that he knew where it was. A Jew came (T. [1582] was brought) to the apostle and said that he had seen Kinana going round a certain ruin every morning early. When the apostle said to Kinana, 'Do you know that if we find you have it I shall kill you?' he said Yes. The apostle gave orders that the ruin was to be excavated and some of the treasure was found. When he asked him about the rest he refused to produce it, so the apostle gave orders to al-Zubayr b. al-'Awwam, 'Torture him until you extract what he has,' so he kindled a fire with flint and steel on his chest until he was nearly dead. Then the apostle delivered him to Muhammad b. Maslama and he struck off his head, in revenge for his brother Mahmud. ..." [page 516 paragraph 764]

[page 516 paragraph 764-765] "... When the apostle had rested Zaynab d. al-Harith, the wife of Sallam b. Mishkam prepared for him a roast lamb, having first inquired what joint he preferred. When she learned that it was the shoulder she put a lot of poison in it and poisoned the whole lamb. Then she brought it in and placed it before him. He took hold of the shoulder and chewed a morsel of it, but he did not swallow it. Bishr b. al-Bara' b. Ma'rur who was with him took some of it as the apostle had done, but he wallowed it, while the apostle spat it out, saying, 'This bone tells me that it is poisoned.' Then he called for the woman and she confessed, and when he asked her what had induced her to do this she answered: 'You know what you have done to my people. I said to myself, If he is a king I shall ease myself of him and if he is a prophet he will be informed (of what I have done).' So the apostle let her off. Bishr died from what he had eaten.

Marwan b. 'Uthman b. Abu Sa'id b. al-Mu'alla told me: The apostle had said in his illness of which he was to die when Umm Bishr d. al-Bara' came to visit him, 'O Umm Bishr, this is the time in which I feel a deadly pain from what I ate with your brother at Khaybar.' The Muslims considered that the apostle died as a martyr in addition to the prophetic office with which God had honoured him. ..." [page 516 paragraph 765]

[page 516 paragraph 766] "... **When the apostle married Safiya in Khaybar or on the way, she having [page 516-517 paragraph 766] been beautified and combed, and got in a fit state for the apostle by Umm Sulaym d. Milhan mother of Anas b. Malik, the apostle passed the night with her in a tent of his. Abu Ayyub, Khalid b. Zayd brother of B. al-Najjar passed the night girt with his sword, guarding the apostle and going round the tent until in the morning the apostle saw him there and asked him what he meant by his action. He replied, 'I was afraid for you with this woman for you have killed her father, her husband, and her people, and till recently she was in unbelief, so I was afraid for you on her account.'** They allege that the apostle said, 'O God, preserve Abu Ayyub as he spent the night preserving me.' ..." [page 517 paragraph 766]

“... The the inhabitants of Khaibar came out running on the roads. The Prophet (peace and blessings of Allah be upon him) had their warriors killed, their offspring and woman taken as captives. Safiyah was amongst the captives. She first came in the share of Dahya Alkalbi but later on she belonged to the Prophet (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) made her manumission as her Mahr (dowry). ...”

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, pages 134-135 -

[page 134] “... The Messenger of Allah (peace and blessing of Allah be upon him), as Ibn Ishaq narrated, seized the property piece by piece and conquered the forts one by one as he came to them. The first to fall was of Na'im; then Al-Qamus the fort of Banu Al-Huqayq. The Messenger took captives from them among whom was Safiyah, daughter of Huyayy Ibn Aktab [page 134-135] who had been the wife of Kinana Ibn Al-Rabi' Ibn Al-Huqayq, and two cousins of hers. The Messenger of Allah (peace and blessings of Allah be upon him) chose Safiyah for himself ...”

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, pages 136-138 -

[page 136-138] “...The Prophet Marries Safiyah bint Huyayy

Anas (may Allah be pleased him him) reported that the Prophet (peace and blessings of Allah be upon him) offered the Fajr Prayer near Khaibar when it was still dark and then said,

“Allahu-Akbar (Allah is the Greatest)! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned.”

Then the inhabitants of Khaibar came out running on the roads. The Prophet (peace and blessings of Allah be upon him) had their warriors killed, their offspring and woman taken as captives. Safiyah was amongst the captives. She first came in the share of Dahya Alkalbi but later on she belonged to the Prophet (peace and blessings of Allah be upon him) made her manumission as her Mahr.

Anas Ibn Malik also said, “We arrived at Khaibar, and when Allah helped His Messenger to open the fort, the beauty of Safiyah bint Huyayy Ibn Aktab whose husband had been killed while she was a bride, was mentioned to Allah's Messenger (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) selected her for himself, and set out with her, and when we reached a place called Sidd-as-Sahba', [page 136-137] Safiyah became clean from her menses then Allah's Messenger (peace and blessings of Allah be upon him) married her. Hais (i.e., an 'Arabian dish) was prepared on a small leather mat. Then the Prophet (peace and blessings of Allah be upon him) said to me, 'I invite the people around you.' So that was the marriage banquet of

the Prophet (peace and blessings of Allah be upon him) and Safiyah. Then we proceeded towards Madinah, and I saw the Prophet (peace and blessings of Allah be upon him), making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Safiyah to put her foot on, in order to ride (on the camel).”

Anas Ibn Malik said, “The Prophet (peace and blessings of Allah be upon him) stayed with Safiyah bint Huyayy for three days on the way of Khaibar where he consummated his marriage with her. Safiyah was amongst those who were ordered to use a veil.”

In another narration, Anas said that the Prophet (peace and blessings of Allah be upon him) stayed for three nights between Khaibar and Madinah and was married to Safiyah. I invited the Muslim to his marriage banquet and there was neither meat nor bread in that banquet but the Prophet (peace and blessings of Allah be upon him) ordered Bilal to spread the leather mats on which dates, dried yogurt and butter were put. The Muslims said amongst [page 137-138] themselves, “Will she (i.e., Safiyah) be one of the mothers of the believers, i.e., one of the wives of the Prophet (peace and blessings of Allah be upon him), or just(a lady captive) of what his right-hand possesses.” Some of them said, “If the Prophet (peace and blessings of Allah be upon him) makes her observe the veil, then she will be one of the mothers of the believers (i.e., one of the Prophet's wives), and if he does not make her observe the veil, then she will be his lady slave.” So when he departed, he made a place for her behind him (on his mount) and made her observe the veil.” ...”

[10] Ramla [Umm Habiba] bint Abi Sufyan (AD 629 – AD 632) -

Sahih al-Bukhari, Volume 2, Book 23, Number 371 -

“... Narrated Zainab bint Abi Salama: I went to **Um Habiba, the wife of Prophet**, who said, “I heard the Prophets saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for any dead person for more than three days except for her husband, (for whom she should mourn) for four months and ten days.'” Later I went to Zainab bint Jahsh when her brother died; she asked for some scent, and after using it she said, “I am not in need of scent but I heard Allah's Apostle saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, (for whom she should mourn) for four months and ten days.'” ...”

Sahih al-Bukhari, Volume 7, Book 63, Number 251 -

“... Narrated Humaid bin Nafi': Zainab bint Abu Salama told me these three narrations: Zainab said: I went to **Um Habiba, the wife of the Prophet** when her father, Abu- Sufyan bin Herb had died. Um Habiba asked for a perfume which contained yellow scent (Khaluq) or some other scent, and she first perfumed one of the girls with it and then rubbed her cheeks with it and said, “By Allah, I am not in need of perfume, but I have heard Allah's Apostle saying, 'It is not lawful for a lady who believes in Allah and the Last Day to mourn for a dead person for

more than three days unless he is her husband for whom she should mourn for four months and ten days.” Zainab further said: I went to Zainab bint Jahsh when her brother died. She asked for perfume and used some of it and said, “By Allah, I am not in need of perfume, but I have heard Allah's Apostle saying on the pulpit, 'It is not lawful for a lady who believes in Allah and the last day to mourn for more than three days except for her husband for whom she should mourn for four months and ten days.’” Zainab further said, “I heard my mother, Um Salama saying that a woman came to Allah's Apostle and said, “O Allah's Apostle! The husband of my daughter has died and she is suffering from an eye disease, can she apply kohl to her eye?” Allah's Apostle replied, “No,” twice or thrice. (Every time she repeated her question) he said, “No.” Then Allah's Apostle added, “It is just a matter of four months and ten days. In the Pre-Islamic Period of ignorance a widow among you should throw a globe of dung when one year has elapsed.” I said to Zainab, “What does 'throwing a globe of dung when one year had elapsed' mean?” Zainab said, “When a lady was bereaved of her husband, she would live in a wretched small room and put on the worst clothes she had and would not touch any scent till one year had elapsed. Then she would bring an animal, e.g. a donkey, a sheep or a bird and rub her body against it. The animal against which she would rub her body would scarcely survive. Only then she would come out of her room, whereupon she would be given a globe of dung which she would throw away and then she would use the scent she liked or the like.” ...”

Sahih al-Buykhari, Volume 7, Book 62, Number 38 -

“... **Narrated Um Habiba: (daughter of Abu Sufyan) I said, “O Allah's Apostle! Marry my sister. the daughter of Abu Sufyan.” The Prophet said, “Do you like that?” I replied, “Yes, for even now I am not your only wife and I like that my sister should share the good with me.”** The Prophet said, “But that is not lawful for me.” I said, “We have heard that you want to marry the daughter of Abu Salama.” He said, “(You mean) the daughter of Um Salama?” I said, “Yes.” He said, “Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster niece. I and Abu Salama were suckled by Thuwaiba. So you should not present to me your daughters or your sisters (in marriage).” Narrated 'Ursa; Thuwaiba was the freed slave girl of Abu Lahb whom he had manumitted, and then she suckled the Prophet. When Abu Lahb died, one of his relatives saw him in a dream in a very bad state and asked him, “What have you encountered?” Abu Lahb said, “I have not found any rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my manumitting Thuwaiba.” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 42 -

“... Narrated Um Habiba: I said, “O Allah's Apostle! Do you like to have (my sister) the daughter of Abu Sufyan?” The Prophet said, “What shall I do (with her)?” I said, “Marry her.” He said, “Do you like that?” I said, “(Yes), for even now I am not your only wife, so I like that my sister should share you with me.” He said, “She is not lawful for me (to marry).” I said, “We have heard that you want to marry.” He said, “The daughter of Um Salama?” I said, “Yes.” He said,

“Even if she were not my stepdaughter, she should be unlawful for me to marry, for Thuwaiba suckled me and her father (Abu Salama). So you should neither present your daughters, nor your sisters, to me.” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 43 -

“... Narrated Um Habiba: I said, “O Allah's Apostle! Marry my sister, the daughter of Abu Sufyan.” He said, “Do you like that?” I said, “Yes, for even now I am not your only wife; and the most beloved person to share the good with me is my sister.” The Prophet said, “But that is not lawful for me (i.e., to be married to two sisters at a time.)” I said, “O Allah's Apostle! By Allah, we have heard that you want to marry Durra, the daughter of Abu Salama.” He said, “You mean the daughter of Um Salama?” I said, “Yes.” He said, “By Allah ! Even if she were not my stepdaughter, she would not be lawful for me to marry, for she is my foster niece, for Thuwaiba has suckled me and Abu Salama; so you should neither present your daughters, nor your sisters to me.” ...”

Sahih al-Bukhari, Volume 7, Book 64, Number 285 -

“... Narrated Um Habiba: (the wife of the Prophet) I said, “O Allah's Apostle! Will you marry my sister, the daughter of Abu Sufyan.” The Prophet said, “Do you like that?” I said, “Yes, for I am not your only wife, and the person I like most to share the good with me, is my sister.” He said, “That is not lawful for me.” I said, “O Allah's Apostle! We have heard that you want to marry Durra, the daughter of Abu Salama.” He said, “You mean the daughter of Um Salama?” I said, “Yes.” He said, “Even if she were not my step-daughter, she is unlawful for me, for she is my foster niece. Thuwaiba suckled me and Abu Salama. So you should not present to me your daughters and sisters.” Narrated 'Ursa: Thuwaiba had been a slave girl whom Abu Lahab had emancipated. ...”

[11] Maymuna [Barra] bint al-Harith (AD 629 – AD 632) -

Sahih al-Bukhari, Volume 1, Book 3, Number 117 -

“... Narrated Ibn 'Abbas: I stayed overnight in the house of my aunt **Maimuna bint Al-Harith (the wife of the Prophet) while the Prophet was there with her during her night turn.** The Prophet offered the 'Isha' prayer (in the mosque), returned home and after having prayed four Rakat, he slept. Later on he got up at night and then asked whether the boy (or he used a similar word) had slept? Then he got up for the prayer and I stood up by his left side but he made me stand to his right and offered five Rakat followed by two more Rakat. Then he slept and I heard him snoring and then (after a while) he left for the (Fajr) prayer. ...”

Sahih Muslim, Book 016, Chapter 1, Number 4127 -

“... Sulaiman b. Yasar, the freed slave of **Maimuna, the wife of Allah's Apostle** (may peace be upon him), narrated from one of the Ansari Companions of Allah's Messenger (may peace be upon him) that Allah's Messenger (may peace be upon

him) retained (the practice) of Qasama as it was in the pre-Islamic days. ...”

Sahih Muslim, Book 021, Chapter 7, Number 4791 -

“... 'Abdullah b. 'Abbas reported that Khalid b. Walid who is called the Sword of Allah had informed him that he visited **Maimuna, the wife of Allah's Apostle** (may peace be upon him), **in the company of Allah's Messenger** (may peace be upon him), and she was the sister of his mother (that of Khalid) and that of 'Ibn Abbas, and he found with her a roasted lizard which her sister Hufaida the daughter of al-Harith had brought from Najd, and she presented that lizard to Allah's Messenger (may peace be upon him). It was rare that some food was presented to the Holy Prophet (may peace be upon him) and it was not mentioned or named. While Allah's Messenger (may peace be upon him) was about to stretch forth his hand towards the lizard, a woman from amongst the women present there informed the Messenger of Allah (may peace be upon him) what they had presented to him. They said: Messenger of Allah, it is a lizard. Allah's Messenger (may peace be upon him) withdrew his hand, whereupon Khalid b. Walid said: Messenger of Allah, is a lizard forbidden? There upon he said: No, but it is not found in the land of my people, and I feel that I have no liking for it. Khalid said: I then chewed and ate it, and Allah's Messenger (may peace be upon him) was looking at me and he did not forbid (me to eat it). ...”

Sahih Muslim, Book 024, Chapter 19, Number 5252 -

“... Abu Tilha, the Companion of Allah's Messenger (may peace be upon him), reported Allah's Messenger (may peace be upon him) having said: Verily, angels do not enter the house in which there is a picture. Busr reported: Zaid fell ill and we went to inquire after his health and (found) that there was hanging at his door a curtain with a picture on it. I said to 'Ubaidullah Khaulani who had been under the patronage of **Maimuna, the wife of Allah's Apostle** (may peace be upon him): Did not Zaid himself inform us before about (the Holy Prophet's command pertaining to the pictures), whereupon 'Ubaidullah said: Did you not hear when he said: “Except the prints on the cloth?” ...”

[12] Zainab bint Jahsh, a wife [ex-wife to Muhammad's previously adopted son, Zaid bin Haritha, a freed slave of Muhammad's, whom Muhammad upon seeing her in a state of undress one day, ending up causing the divorce of her to his adopted son, and the cancellation of adoption altogether, so that Muhammad could have her to himself] -

Surah 33:4 (al-Hilali-Khan translation) -

“... Allah has not made for any man two hearts inside his body. **Neither has He made your wives whom you declare to be like your mother's backs, your real mothers** [Az-Zihar is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach], **nor has He made your adopted sons your real sons**. That is but your saying with your mouths. But Allah says the truth, and He guides to the (Right) Way. ...”

Tafsir al-Jalalayn on Surah 33:4 -

“... [33:4] God has not placed two hearts inside any man: [this was revealed] in order to refute those disbelievers who said that they each had two hearts with which they could reason better than Muhammad’s single mind; nor has He made your wives whom (read as allā’ī, or allā’) you repudiate by zihār (read tazāhharūna, or tuzāhirūna; the original tā’ [of tazāhharūna] has been assimilated with the zā’) — a man would say to his wife for example, ‘You are for me as [untouchable as] my mother’s back’ — your mothers, in other words, [He has not made you wives] like [your] mothers, so that they are illicit [for conjugality] in that respect, [a practice] which in pre-Islamic times was considered a [valid form of] divorce. An atonement with [necessary] conditions is necessary in such a case, as mentioned in sūrat al-Mujādila [Q. 58:2-3]. Nor has He made those whom you claim as [adopted] sons (ad’iyā’, the plural of da’iyy, which is one claimed as the son of one who is not his [biological] father) your sons, in reality. That is a mere utterance of your mouths, namely, [of] the Jews and the hypocrites. **When the Prophet (s) married Zaynab bt. Jahsh, who had been Zayd b. Hāritha’s wife, the adopted son of the Prophet (s), they said, ‘Muhammad married his son’s wife!’**, and so God proved them liars in this. But God speaks the truth, in this [matter], and He guides to the way, the way of truth. ...”

Surah 33:36-40 (al-Hilali-Khan translation) -

“... [v.36] It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. [v.37] **And (remember) when you said to him (Zaid bin Harithah -- the freed-slave of the Prophet) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad too) have done favour (by manumitting him): "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e. their saying that Muhammad married the divorced of his manumitted slave) whereas Allah had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allah's Command must be fulfilled.** [v.38] There is no blame on the Prophet in that which **Allah has made legal for him**. That has been Allah's Way with those who have passed away of (the Prophet's of) old. And **the Command of Allah is a decree determined.** [v.39] Those who convey the Message of Allah and fear Him, and fear none save Allah. And Sufficient is Allah as a Reckoner. [v.40] **Muhammad is not the father of any of your men**, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything....”

Tafsir of al-Jalalayn on Surah 33:36-40 -

“... [33:36] And it is not [fitting] for any believing man or believing woman, when God and His Messenger have decided on a matter, to have (read takūna or yakūna) a choice in their matter, in contravention of the decision of God and His Messenger. This [verse] was revealed regarding ‘Abd Allāh b. Jahsh and his sister Zaynab, whose hand the Prophet had asked for in marriage, but meaning on behalf of Zayd b. Hāritha. They were loathe to this [proposal] when they found out [that it was on the latter’s behalf], for they had thought that the Prophet (s) wanted to marry her himself. But afterwards they consented because of the [following part of the] verse: And whoever disobeys God and His Messenger has certainly strayed into manifest error. **Thus the Prophet (s) gave her in marriage to Zayd. Then on one occasion he [the Prophet] caught sight of her and felt love for her**, whereafter [when he realised that] Zayd lost his affection for her and so said to the Prophet (s), ‘I want to part with her’. But the Prophet said to him, ‘Retain your wife for yourself’, as God, exalted be He, says: [33:37] And when (idh is dependent because of [an implied preceding] udhkur, ‘mention [when]’) you said to him to whom God had shown favour, by [guiding him to] Islam, and to whom you [too] had shown favour: by manumitting him — this was **Zayd b. Hāritha, who had been a prisoner of war before [the coming of] Islam (in the period of al-jāhiliyya). The Messenger of God (s) purchased him before his call to prophethood, and then manumitted him and adopted him as his son** — ‘Retain your wife for yourself and fear God’, before divorcing her. But you had hidden in your heart what God was to disclose, [what] He was to manifest of your love for her and of [the fact] that **should Zayd part with her you would marry her, and you feared people**, would say, ‘**He has married his son’s wife!**’, though God is worthier that you should fear Him, in all things, so take her in marriage and do not be concerned with what people say. **Zayd subsequently divorced her and her [obligatory] waiting period was completed**. God, exalted be He, says: **So when Zayd had fulfilled whatever need he had of her, We joined her in marriage to you — the Prophet consummated his marriage with her without [the customary] permission [from her legal guardian]** and gratified the Muslims with [a feast of] bread and meat — so that **there may not be any restriction for the believers in respect of the wives of their adopted sons, when the latter have fulfilled whatever wish they have of them**. And God’s commandment, that which He has decreed, is bound to be realised. [33:38] **There is no restriction for the Prophet in what God has ordained, [in what] He has made lawful**, for him: [that is] God’s precedent (sunnata’Llāhi is in the accusative because the operator of the oblique has been removed [from the oblique construction ka-sunnati’Llāhi, ‘as is God’s precedent’) with those who passed away before, of prophets, which is that **there is no restriction for them in this respect, a [special] dispensation for them regarding marriage** — and God’s commandment, what He does, is inexorable destiny [33:39] — [those] who (alladhīna qualifies the previous alladhīna) deliver the Messages of God and fear Him, and fear no one except Him, and therefore they do not fear what people [might] say about that which God has made lawful for them. And God suffices as Reckoner, as keeper of the deeds of His creatures and [as One] to reckon with them. [33:40] **Muhammad is not the father of any man among you: he is not Zayd’s biological father and so it is not unlawful for him to marry his [former] wife Zaynab [after him]**; but, he is, the Messenger of God and the Seal of the Prophets, and so he will not have a

son that is a [fully grown] man to be a prophet after him (a variant reading [for khātim al-nabiyyīna] has khātam al-nabiyyīn, as in the instrument [known as a] 'seal', in other words, their [prophethood] has been sealed by him). And God has knowledge of all things, among these is the fact that there will be no prophet after him, and even when the lord Jesus descends [at the end of days] he will rule according to his [Muhammad's] Law. ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 516 -

“... Narrated Anas: Zaid bin Haritha came to the Prophet complaining about his wife. The Prophet kept on saying (to him), “Be afraid of Allah and keep your wife.” Aisha said, “If Allah's Apostle were to conceal anything (of the Quran he would have concealed this Verse.” Zainab used to boast before the wives of the Prophet and used to say, “You were given in marriage by your families, while I was married (to the Prophet) by Allah from over seven Heavens.” And Thabit recited, “The Verse: – 'But (O Muhammad) you did hide in your heart that which Allah was about to make manifest, you did fear the people,' (33.37) was revealed in connection with Zainab and Zaid bin Haritha.” ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 517 -

“... Narrated Anas bin Malik: The Verse of Al-Hijab (veiling of women) was revealed in connection with Zainab bint Jahsh. (On the day of her marriage with him) the Prophet gave a wedding banquet with bread and meat; and she used to boast before other wives of the Prophet and used to say, “Allah married me to the Prophet in the Heavens.” ...”

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from 'Aisha: **The wives of Allah's Apostle were in two groups.** One group consisted of 'Aisha, Hafsa, Safiyya and Sauda; and **the other group consisted of** Um Salama **and the other wives of Allah's Apostle.** The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, “He did not say anything to me.” They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, “Talk to him till he gives you a reply.” When it was her turn, she talked to him again. He then said to her, “Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha.” On that Um Salama said, “I repent to Allah for hurting you.” Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, “Your wives request to treat them and the daughter of Abu Bakr on equal terms.” Then Fatima conveyed the message to him. The Prophet

said, “O my daughter! Don't you love whom I love?” She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, “Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms.” On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, “She is really the daughter of Abu Bakr.” ...”

[13] Maria [Mariya] the Copt[ic], a slave girl of Muhammad's, whom Muhammad slept with in the bed of his wife Hafsa while she was away and returned to find them together] -

Surah 33:52 (al-Hilali-Khan translation) -

“... It is not lawful for you (to marry other) women **after this**, nor to change them for other wives even though their beauty attracts you, **except those (slaves) whom your right hand possesses**. And Allah is Ever a Watcher over all things. ...”

Tafsir of al-Jalalayn on Surah 33:52 -

“... **[33:52]** Women are not lawful for you (read *lā tahillu*, or *lā yahillu*) beyond that, beyond the nine that have chosen you [as their husband], nor [is it lawful] for you to change (*tabaddala*: one of the two original *tā'* letters [of *tatabaddala*] has been omitted) them for other wives, by divorcing them or some of them and marry in place of those whom you divorce, even though their beauty impress you, **except those whom your right hand owns, of slavegirls, which is [in contrast] lawful for you. In addition to these [slavegirls] the Prophet (s) came to own Māriya [the Copt]**. She bore for him *Ibrāhīm*, who died during his lifetime. And God is Watcher over, Preserver [of], all things. ...”

Surah 66:1-5 (al-Hilali-Khan translation) -

“... **[v.1]** O Prophet! **Why do you forbid (for yourself) that which Allah has allowed to you, seeking to please your wives?** And Allah is Oft-Forgiving, Most Merciful. **[v.2]** Allah has already ordained for you (O men) the absolution from your oaths. And Allah is your Maula (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise. **[v.3]** And (remember) when the Prophet disclosed a matter in confidence to one of his wives (Hafsa), then she told it (to another i.e. 'Aishah). And Allah made it known to him; he informed part thereof and left a part. Then when he told her (Hafsa) thereof, she said: “Who told you this?” He said: “The All-Knower, the All-Aware (Allah) has told me.” **[v.4]** If you two (wives of the Prophet: 'Aishah and Hafsa) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet likes); but if you help one another against him (Muhammad), then verily, Allah is his Maula (Lord, or Master, or Protector), and Jibril (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers. **[v.5]** It may be if he divorced you (all) that his Lord will give him instead of you,

wives better than you -- Muslims (who submit to Allah), believers, obedient (to Allah), turning to Allah in repentance, worshipping Allah sincerely, given to fasting or emigrants (for Allah's sake), previously married and virgins. ...”

Tafsir al-Jalalayn on Surah 66:1-5 -

“... [66:1] O Prophet! **Why do you prohibit what God has made lawful for you, in terms of your Coptic handmaiden Māriya — when he lay with her in the house of Hafsa, who had been away, but who upon returning [and finding out] became upset by the fact that this had taken place in her own house and on her own bed — by saying, ‘She is unlawful for me!’, seeking, by making her unlawful [for you], to please your wives?** And God is Forgiving, Merciful, having forgiven you this prohibition. [66:2] Verily God has prescribed, He has made lawful, for you [when necessary] the absolution of your oaths, to absolve them by expiation, as mentioned in the sūrat al-Mā’ida [Q. 5:89] and **the forbidding of [sexual relations with] a handmaiden counts as an oath, so did the Prophet (s) expiate? Muqātil [b. Sulaymān] said, ‘He set free a slave [in expiation] for his prohibition of Māriya’; whereas al-Hasan [al-Basrī] said, ‘He never expiated, because the Prophet (s) has been forgiven [all errors]’.** And God is your Protector, your Helper, and He is the Knower, the Wise. [66:3] And, mention, when **the Prophet confided to one of his wives, namely, Hafsa, a certain matter, which was his prohibition of Māriya**, telling her: ‘Do not reveal it!’; but when she divulged it, to ‘Ā’isha, reckoning there to be no blame in [doing] such a thing, and God apprised him, He informed him, of it, of what had been divulged, he announced part of it, to Hafsa, and passed over part, out of graciousness on his part. So when he told her about it, she said, ‘Who told you this?’ He said, ‘I was told by the Knower, the Aware’, namely, God. [66:4] If the two of you, namely, Hafsa and ‘Ā’isha, repent to God ... for your hearts were certainly inclined, towards **the prohibition of Māriya**, that is to say, your keeping this secret despite [knowing] the Prophet’s (s) dislike of it, which is itself a sin (the response to the conditional [‘if the two of you repent to God’] has been omitted, to be understood as, ‘it will be accepted of both of you’; the use of [the plural] qulūb, ‘hearts’, instead of [the dual] qalbayn, ‘both [your] hearts’, is on account of the cumbersomeness of putting two duals together in what is effectively the same word); and if you support one another (tazzāharā: the original second tā’ [of tatazāharā] has been assimilated with the zā’; a variant reading has it without [this assimilation, tazāharā]) against him, that is, the Prophet, in what he is averse to, then [know that] God, He (huwa, [a pronoun] for separation) is indeed his Protector, His supporter, and Gabriel, and the righteous among the believers, Abū Bakr and ‘Umar, may God be pleased with both of them (wa-Jibrīlu wa-sālihu’lmu’minīna is a supplement to the [syntactical] locus of the subject of inna [sc. ‘God’]), who will [also] be his supporters, and the angels furthermore, further to the support of God and those mentioned, are his supporters, assistants of his, in supporting him [to prevail] over both of you. [66:5] It may be that, if he divorces you, that is, [if] the Prophet divorces his wives, his Lord will give him in [your] stead (read yubaddilahu or yubdilahu) wives better than you (azwājan khayran minkunna is the predicate of ‘asā, ‘it may be’, the sentence being the response to the conditional) — the replacement [of his wives by God] never took place because

the condition [of his divorcing them] never arose — women submissive [to God], affirming Islam, believing, faithful, obedient, penitent, devout, given to fasting — or given to emigrating [in God's way] — previously married and virgins. ...”

Sahih al-Bukhari, Volume 3, Book 43, Number 648 -

“... Narrated 'Abdullah bin 'Abbas: I had been eager to ask 'Umar about the two ladies from among the wives of the Prophet regarding whom Allah said (in the Qur'an saying): If you two (wives of the Prophet namely Aisha and Hafsa) turn in repentance to Allah your hearts are indeed so inclined (to oppose what the Prophet likes) (66.4), till performed the Hajj along with 'Umar (and on our way back from Hajj) he went aside (to answer the call of nature) and I also went aside along with him carrying a tumbler of water. When he had answered the call of nature and returned. I poured water on his hands from the tumbler and he performed ablution. I said, “O Chief of the believers! 'Who were the two ladies from among the wives of the Prophet to whom Allah said: 'If you two return in repentance (66.4)?” He said, “I am astonished at your question, O Ibn 'Abbas. They were Aisha and Hafsa.” Then 'Umar went on relating the narration and said. “I and an Ansari neighbor of mine from Bani Umaiya bin Zaid who used to live in 'Awali Al-Medina, used to visit the Prophet in turns. He used to go one day, and I another day. When I went I would bring him the news of what had happened that day regarding the instructions and orders and when he went, he used to do the same for me. We, the people of Quraish, used to have authority over women, but when we came to live with the Ansar, we noticed that the Ansari women had the upper hand over their men, so our women started acquiring the habits of the Ansari women. Once I shouted at my wife and she paid me back in my coin and I disliked that she should answer me back. She said, 'Why do you take it ill that I retort upon you? By Allah, the wives of the Prophet retort upon him, and some of them may not speak with him for the whole day till night.' What she said scared me and I said to her, 'Whoever amongst them does so, will be a great loser.' Then I dressed myself and went to Hafsa and asked her, 'Does any of you keep Allah's Apostle angry all the day long till night?' She replied in the affirmative. I said, 'She is a ruined losing person (and will never have success)! Doesn't she fear that Allah may get angry for the anger of Allah's Apostle and thus she will be ruined? Don't ask Allah's Apostle too many things, and don't retort upon him in any case, and don't desert him. Demand from me whatever you like, and don't be tempted to imitate your neighbor (i.e. 'Aisha) in her behavior towards the Prophet), for she (i.e. Aisha) is more beautiful than you, and more beloved to Allah's Apostle. In those days it was rumored that Ghassan, (a tribe living in Sham) was getting prepared their horses to invade us. My companion went (to the Prophet on the day of his turn, went and returned to us at night and knocked at my door violently, asking whether I was sleeping. I was scared (by the hard knocking) and came out to him. He said that a great thing had happened. I asked him: What is it? Have Ghassan come? He replied that it was worse and more serious than that, and added that Allah's Apostle had divorced all his wives. I said, Hafsa is a ruined loser! I expected that would happen some day.' So I dressed myself and offered the Fajr prayer with the Prophet. Then the Prophet entered an upper room and stayed there alone. I went to Hafsa and found her weeping. I asked her, 'Why are you weeping? Didn't I warn you? Have

Allah's Apostle divorced you all?' She replied, 'I don't know. He is there in the upper room.' I then went out and came to the pulpit and found a group of people around it and some of them were weeping. Then I sat with them for some time, but could not endure the situation. So I went to the upper room where the Prophet was and requested to a black slave of his: "Will you get the permission of (Allah's Apostle) for Umar (to enter)?" The slave went in, talked to the Prophet about it and came out saying, 'I mentioned you to him but he did not reply.' So, I went and sat with the people who were sitting by the pulpit, but I could not bear the situation, so I went to the slave again and said: "Will you get he permission for Umar?" He went in and brought the same reply as before. When I was leaving, behold, the slave called me saying, "Allah's Apostle has granted you permission." So, I entered upon the Prophet and saw him lying on a mat without wedding on it, and the mat had left its mark on the body of the Prophet, and he was leaning on a leather pillow stuffed with palm fires. I greeted him and while still standing, I said: "Have you divorced your wives?" He raised his eyes to me and replied in the negative. And then while still standing, I said chatting: "Will you heed what I say, 'O Allah's Apostle! We, the people of Quraish used to have the upper hand over our women (wives), and when we came to the people whose women had the upper hand over them..." 'Umar told the whole story (about his wife). "On that the Prophet smiled." 'Umar further said, "I then said, 'I went to Hafsa and said to her: Do not be tempted to imitate your companion ('Aisha) for she is more beautiful than you and more beloved to the Prophet.' The Prophet smiled again. When I saw him smiling, I sat down and cast a glance at the room, and by Allah, I couldn't see anything of importance but three hides. I said (to Allah's Apostle) "Invoke Allah to make your followers prosperous for the Persians and the Byzantines have been made prosperous and given worldly luxuries, though they do not worship Allah?" The Prophet was leaning then (and on hearing my speech he sat straight) and said, 'O Ibn Al-Khattab! Do you have any doubt (that the Hereafter is better than this world)? These people have been given rewards of their good deeds in this world only.' I asked the Prophet . 'Please ask Allah's forgiveness for me. The Prophet did not go to his wives because of the secret which Hafsa had disclosed to 'Aisha, and he said that he would not go to his wives for one month as he was angry with them when Allah admonished him **(for his oath that he would not approach Maria)**. When twenty-nine days had passed, the Prophet went to Aisha first of all. She said to him, 'You took an oath that you would not come to us for one month, and today only twenty-nine days have passed, as I have been counting them day by day.' The Prophet said, 'The month is also of twenty-nine days.' That month consisted of twenty-nine days. 'Aisha said, 'When the Divine revelation of Choice was revealed, the Prophet started with me, saying to me, 'I am telling you something, but you needn't hurry to give the reply till you can consult your parents.'" 'Aisha knew that her parents would not advise her to part with the Prophet . The Prophet said that Allah had said: – 'O Prophet! Say To your wives; If you desire The life of this world And its glitter, ... then come! I will make a provision for you and set you free In a handsome manner. But if you seek Allah And His Apostle, and The Home of the Hereafter, then Verily, Allah has prepared For the good-doers amongst you A great reward.' (33.28) 'Aisha said, 'Am I to consult my parents about this? I indeed prefer Allah, His Apostle, and the Home of the Hereafter.' After that the Prophet gave the choice to his other wives and they also gave the

same reply as 'Aisha did.' ...”

[14] Layla bint al-Khatim, the shameful woman who came to Muhammad and 'propositioned herself' and ended up with a temporary 'marriage', wife for a while -

History of at-Tabari, Volume IX, page 139 -

“... clapped him on his shoulder. He asked who it was, and she replied, **“I am the daughter of one who competes with the wind. I am Layla bt. Al-Khatim. I have come to offer myself -in marriage] to you, so marry me.”** He replied, **“I accept.”** She went back to her people 925 and said that the Messenger of God had married her. They said: “What a bad thing you have done! You are a self-respecting woman, but the Prophet is a womanizer. 926 Seek an annulment from him.” She went back to the Prophet and asked him to revoke the marriage and he complied with [her request]. 927 [It is reported] without the above chain of authorities that the Prophet married 'Amrah bt. Yazid, 928 a woman of the Manu Ru'as b. Kilab. ...”

Surah 33:50 (al-Hilali-Khan translation) -

“... O Prophet (Muhammad)! Verily, **We have made lawful to you your wives,** to whom you have paid their Mahr (bridal-money given by the husband to his wife at the time of marriage), **and those (slaves) whom your right hand possess – whom Allah has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammat (paternal aunts) and the daughters of your Khal (maternal uncles) and the daughters of your Khalat (maternal aunts) who migrated (from Makkah [Mecca]) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her – a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess,** in order that there should be no difficulty on you. And Allah is Ever Oft-Forgiving, Most Merciful. ...”

Surah 33:51 (al-Hilali-Khan translation) -

“... **You (O Muhammad) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will.** And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again): that is better that they may be comforted and not grieved, and may **all be pleased with what you give them.** Allah knows what is in you hearts. And Allah is Ever All-Knowing, Most Forbearing. ...”

Tafisr of al-Jalalayn on Surah 33:50 -

“... [33:50] **O Prophet! Indeed We have made lawful for you** your wives whom you have given their dowries and what your right hand owns, of those whom God has given you as spoils of war, from the disbelievers, [whom you have] taken captive, such as Safiyya and Juwayriyya, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of

your maternal uncles and the daughters of your maternal aunts who emigrated with you, as opposed to those who did not emigrate, and **any believing woman if she gift herself [in marriage] to the Prophet and if the Prophet desire to take her in marriage, and ask for her hand in marriage without paying [her] a dowry — a privilege for you exclusively, not for the [rest of the] believers** (nikāh, ‘marriage’, when expressed by the term hiba, ‘gift’, denotes [marriage] without dowry). Indeed We know what We have imposed upon them, namely, the believers, with respect to their wives, in the way of rulings, to the effect that they should not take more than four wives and should only marry with [the consent of] a legal guardian, [the presence of] witnesses and [the payment of] a dowry, and, with respect to, what their right hands own, of slavegirls, in the way of purchase or otherwise, so that the handmaiden be one lawful for her master, such as a slavegirl belonging to the People of the Scripture (kitābiyya), and not a Magian or an idolater, and that she should be ascertained [as not carrying child] with the necessary waiting period (istibrā’) before copulation; so that (li-kaylā is semantically connected to what came before [this last statement]) there may be no [unnecessary] restriction for you, [no] constraint in marriage [for you]. And God is Forgiving, of what is difficult to guard against, Merciful, in giving dispensations [allowing for latitude] in this respect. ...”

Tafsir of al-Jalalayn on Surah 33:50 -

“... [33:51] **You may put off (read turji’ or turjī), you may postpone [consorting with], whomever of them you wish, namely, of your wives, from their turn [for intimacy], and consort, embrace [in conjugality], whomever you wish, of them, and come unto her, and as for whomever you may desire of those whom you have set aside, from their share, you would not be at fault, to desire her and consort with her [again].** He was given the choice in this respect after it had been obligatory for him to give each wife her [equal] share [of conjugality]. That, freedom of choice, makes it likelier that they will be comforted and not grieve, and that **they will be satisfied with what you give them**, of what has been mentioned of your freedom to choose [whom to consort with], **every one of them** (kulluhunna emphasises the subject of [the verb] yardayna, ‘they will be satisfied’) **will be well-pleased with what you give her.** And God knows what is in your hearts, with respect to [your] women and [your] **preferring some [to others]. We have given you the freedom to choose [from among them] in order to make it easier for you to have what you desire.** And God is Knower, of His creatures, Forbearing, in refraining from punishing them. ...”

Sahih al-Bukhari, Volume 8, Book 73, Number 144 -

“... Narrated Thabit: that he heard Anas saying, “A woman came to the Prophet offering herself to him in marriage, saying, “Have you got any interest in me (i.e. would you like to marry me?)” Anas's daughter said, “How shameless that woman was!” On that Anas said, “She is better than you for, she presented herself to Allah's Apostle (for marriage).” ...”

Sahih Muslim, Book 008, Chapter 34, Number 3453 -

“... 'A'isha (Allah be pleased with her) reported: I felt jealous of the women who offered themselves to Allah's Messenger (may peace be upon him) and said: Then when Allah, the Exalted and Glorious, revealed this: “You may defer any one of them you wish, and take to yourself any you wish; and if you desire any you have set aside (no sin is chargeable to you)” (xxxiii. 51), I ('A'isha.) said: It seems to me that your Lord hastens to satisfy your desire. ...”

Sahih Muslim, Book 008, Chapter 34, Number 3454 -

“... Hisham reported on the authority of his father that 'A'isha (Allah be pleased with her) used to say: Does the woman not feel shy of offering herself to a man? Then Allah the Exalted and Glorious revealed this verse: “You may defer any of them you wish and take to yourself any you wish.” I ('A'isha said): It seems to me that your Lord hastens to satisfy your desire. ...”

[13] Muhammad married the wife [Zainab bint Jahsh] of his own adopted son [Zaid bin Haritha, a freed slave], forcing them to divorce by 'sudden' revelation:

Surah 33:4 (al-Hilali-Khan translation) -

“... Allah has not made for any man two hearts inside his body. **Neither has He made your wives whom you declare to be like your mother's backs, your real mothers** [Az-Zihar is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach], **nor has He made your adopted sons your real sons.** That is but your saying with your mouths. But Allah says the truth, and He guides to the (Right) Way. ...”

Tafsir al-Jalalayn on Surah 33:4 -

“... [33:4] God has not placed two hearts inside any man: [this was revealed] in order to refute those disbelievers who said that they each had two hearts with which they could reason better than Muhammad's single mind; nor has He made your wives whom (read as allā'ī, or allā') you repudiate by zihār (read tazzahharūna, or tuzāhirūna; the original tā' [of tatazāharūna] has been assimilated with the zā') — a man would say to his wife for example, ‘You are for me as [untouchable as] my mother's back’ — your mothers, in other words, [He has not made you wives] like [your] mothers, so that they are illicit [for conjugality] in that respect, [a practice] which in pre-Islamic times was considered a [valid form of] divorce. An atonement with [necessary] conditions is necessary in such a case, as mentioned in sūrat al-Mujādila [Q. 58:2-3]. Nor has He made those whom you claim as [adopted] sons (ad'iyā', the plural of da'iyy, which is one claimed as the son of one who is not his [biological] father) your sons, in reality. That is a mere utterance of your mouths, namely, [of] the Jews and the hypocrites. **When the Prophet (s) married Zaynab bt. Jahsh, who had been Zayd b. Hāritha's wife, the adopted son of the Prophet (s), they said, ‘Muhammad married his son's wife!’,** and so God proved them liars in this. But God speaks the truth, in this [matter], and He guides to the way, the way of truth. ...”

Surah 33:36-40 (al-Hilali-Khan translation) -

“... [v.36] It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. [v.37] **And (remember) when you said to him (Zaid bin Harithah -- the freed-slave of the Prophet) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad too) have done favour (by manumitting him): "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e. their saying that Muhammad married the divorced of his manumitted slave) whereas Allah had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allah's Command must be fulfilled.** [v.38] There is no blame on the Prophet in that which **Allah has made legal for him.** That has been Allah's Way with those who have passed away of (the Prophet's of) old. And **the Command of Allah is a decree determined.** [v.39] Those who convey the Message of Allah and fear Him, and fear none save Allah. And Sufficient is Allah as a Reckoner. [v.40] **Muhammad is not the father of any of your men**, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything....”

Tafsir of al-Jalalayn on Surah 33:36-40 -

“... [33:36] And it is not [fitting] for any believing man or believing woman, when God and His Messenger have decided on a matter, to have (read takūna or yakūna) a choice in their matter, in contravention of the decision of God and His Messenger. This [verse] was revealed regarding ‘Abd Allāh b. Jahsh and his sister Zaynab, whose hand the Prophet had asked for in marriage, but meaning on behalf of Zayd b. Hāritha. They were loathe to this [proposal] when they found out [that it was on the latter’s behalf], for they had thought that the Prophet (s) wanted to marry her himself. But afterwards they consented because of the [following part of the] verse: And whoever disobeys God and His Messenger has certainly strayed into manifest error. **Thus the Prophet (s) gave her in marriage to Zayd. Then on one occasion he [the Prophet] caught sight of her and felt love for her**, whereafter [when he realised that] Zayd lost his affection for her and so said to the Prophet (s), ‘I want to part with her’. But the Prophet said to him, ‘Retain your wife for yourself’, as God, exalted be He, says: [33:37] And when (idh is dependent because of [an implied preceding] udhkur, ‘mention [when]’) you said to him to whom God had shown favour, by [guiding him to] Islam, and to whom you [too] had shown favour: by manumitting him — this was **Zayd b. Hāritha, who had been a prisoner of war before [the coming of] Islam (in the period of al-jāhiliyya). The Messenger of God (s) purchased him before his call to prophethood, and then manumitted him and adopted him as his son** — ‘Retain your wife for yourself and fear God’, before divorcing her. But you had hidden in your heart what God was to disclose, [what] He was to manifest of your love for her and of [the fact] that **should Zayd part with her you would marry her, and you feared people**, would say, ‘**He has married his son’s wife!**’, though God is worthier that you should fear Him, in all things, so take her in marriage and do not be concerned with what people say. **Zayd**

subsequently divorced her and her [obligatory] waiting period was completed. God, exalted be He, says: **So when Zayd had fulfilled whatever need he had of her, We joined her in marriage to you — the Prophet consummated his marriage with her without [the customary] permission [from her legal guardian]** and gratified the Muslims with [a feast of] bread and meat — so that **there may not be any restriction for the believers in respect of the wives of their adopted sons, when the latter have fulfilled whatever wish they have of them.** And God's commandment, that which He has decreed, is bound to be realised. **[33:38] There is no restriction for the Prophet in what God has ordained, [in what] He has made lawful,** for him: [that is] God's precedent (sunnata'Llāhi is in the accusative because the operator of the oblique has been removed [from the oblique construction ka-sunnati'Llāhi, 'as is God's precedent') with those who passed away before, of prophets, which is that **there is no restriction for them in this respect, a [special] dispensation for them regarding marriage** — and God's commandment, what He does, is inexorable destiny **[33:39]** — [those] who (alladhīna qualifies the previous alladhīna) deliver the Messages of God and fear Him, and fear no one except Him, and therefore they do not fear what people [might] say about that which God has made lawful for them. And God suffices as Reckoner, as keeper of the deeds of His creatures and [as One] to reckon with them. **[33:40] Muhammad is not the father of any man among you: he is not Zayd's biological father and so it is not unlawful for him to marry his [former] wife Zaynab [after him];** but, he is, the Messenger of God and the Seal of the Prophets, and so he will not have a son that is a [fully grown] man to be a prophet after him (a variant reading [for khātim al-nabiyyīna] has khātam al-nabiyyīn, as in the instrument [known as a] 'seal', in other words, their [prophethood] has been sealed by him). And God has knowledge of all things, among these is the fact that there will be no prophet after him, and even when the lord Jesus descends [at the end of days] he will rule according to his [Muhammad's] Law. ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 516 -

“... Narrated Anas: Zaid bin Haritha came to the Prophet complaining about his wife. The Prophet kept on saying (to him), “Be afraid of Allah and keep your wife.” Aisha said, “If Allah's Apostle were to conceal anything (of the Quran he would have concealed this Verse.” Zainab used to boast before the wives of the Prophet and used to say, “You were given in marriage by your families, while I was married (to the Prophet) by Allah from over seven Heavens.” And Thabit recited, “The Verse: – 'But (O Muhammad) you did hide in your heart that which Allah was about to make manifest, you did fear the people,' (33.37) was revealed in connection with Zainab and Zaid bin Haritha.” ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 517 -

“... Narrated Anas bin Malik: The Verse of Al-Hijab (veiling of women) was revealed in connection with Zainab bint Jahsh. (On the day of her marriage with him) the Prophet gave a wedding banquet with bread and meat; and she used to boast before other wives of the Prophet and used to say, “Allah married me to the Prophet in the Heavens.” ...”

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from 'Aisha: The wives of Allah's Apostle were in two groups. One group consisted of 'Aisha, Hafsa, Safiyya and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, “He did not say anything to me.” They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, “Talk to him till he gives you a reply.” When it was her turn, she talked to him again. He then said to her, “Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha.” On that Um Salama said, “I repent to Allah for hurting you.” Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, “Your wives request to treat them and the daughter of Abu Bakr on equal terms.” Then Fatima conveyed the message to him. The Prophet said, “O my daughter! Don't you love whom I love?” She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, “Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms.” On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, “She is really the daughter of Abu Bakr.” ...”

The Testimony of Jesus says:

The Home Missionary, September 1, 1892, “Ye Are My Witnesses” -

“... The Saviour has said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" He says again, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." **Mohammedanism has its converts in many lands, and its advocates deny the divinity of Christ. Shall this faith be propagated, and the advocates of truth fail to manifest intense zeal to overthrow the error, and teach men of the pre-existence of the only Saviour of the world? O how we need men who will search and believe the word of God, who will present Jesus to the world in his divine and human nature, declaring with power and in demonstration of the Spirit, that "there is none other name under heaven given among men, whereby we must be saved."** O how we need believers who will now present Christ in life and character, who will hold him up before the world as the brightness of the Father's glory, proclaiming that God is love! {HM, September 1, 1892 par. 4} ...”

[14] Muhammad gave the example of beating his favourite wife [A'isha], which caused her pain:

Surah 4:34 (Pickthall translation) -

“... **Men are in charge of women, because Allah hath made the one of them to excel the other**, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded. **As for those from whom ye fear rebellion**, admonish them and banish them to beds apart, and **scourge them**. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great. ...”

Surah 4:34 (Shakir translation) -

“... 34. Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; **and [as to] those on whose part you fear desertion**, admonish them, and leave them alone in the sleeping-places and **beat them**; then if they obey you, do not seek a way against them; surely Allah is High, Great. ...”

Sahih Muslim, Book 004, Chapter 203, Number 2127 -

“... Muhammad b. Qais said (to the people): Should I not narrate to you (a hadith of the Holy Prophet) on my authority and on the authority of my mother? We thought that he meant the mother who had given him birth. **He (Muhammad b. Qais) then reported that it was 'A'isha who had narrated this: Should I not narrate to you about myself and about the Messenger of Allah** (may peace be upon him)? We said: Yes. **She said: When it was my turn for Allah's Messenger (may peace be upon him) to spend the night with me**, he turned his side, put on his mantle and took off his shoes and placed them near his feet, and spread the corner of his shawl on his bed and then lay down till he thought that I had gone to sleep. He took hold of his mantle slowly and put on the shoes slowly, and opened the door and went out and then closed it lightly. I covered my head, put on my veil and tightened my waist wrapper, and then went out following his steps till he reached Baqi'. He stood there and he stood for a long time. He then lifted his hands three times, and then returned and I also returned. He hastened his steps and I also hastened my steps. He ran and I too ran. He came (to the house) and I also came (to the house). I, however, preceded him and I entered (the house), and as I lay down in the bed, he (the Holy Prophet) entered the (house), and said: **Why is it, O 'A'isha, that you are out of breath? I said: There is nothing. He said: Tell me or the Subtle and the Aware would inform me. I said: Messenger of Allah, may my father and mother be ransom for you, and then I told him (the whole story).** He said: Was it the darkness (of your shadow) that I saw in front of me? I said: Yes. **He struck me on the chest which caused me pain**, and then said: **Did you think that Allah and His Apostle would deal unjustly with you?** She said: Whatsoever the people conceal, Allah will know it. He said: Gabriel came to me when you saw me. He called me and he concealed it from you. I responded to his call, but I too concealed it from you (for he did not come to you), as you were not fully dressed. I thought that you had gone to sleep, and I did not like to awaken you, fearing that you may be frightened. He (Gabriel) said: Your Lord has commanded you to go to the inhabitants of Baqi' (to those lying in the graves) and beg pardon for them. I said: Messenger of Allah, how should I pray for them (How should I

beg forgiveness for them)? He said: Say, Peace be upon the inhabitants of this city (graveyard) from among the Believers and the Muslims, and may Allah have mercy on those who have gone ahead of us, and those who come later on, and we shall, God willing, join you. ...”

[15] Muhammad cannot save:

Sahih al-Bukhari, Volume 4, Book 51, Number 16 -

“... Narrated **Abu Huraira: When Allah revealed the Verse: “Warn your nearest kinsmen,” Allah's Apostle got up and said**, “O people of Quraish (or said similar words)! Buy (i.e. save) yourselves (from the Hellfire) as **I cannot save you from Allah's Punishment**; O Bani Abd Manaf! I cannot save you from Allah's Punishment, O Safiya, the Aunt of Allah's Apostle! **I cannot save you from Allah's Punishment**; O Fatima bint Muhammad! Ask me anything from my wealth, but **I cannot save you from Allah's Punishment**.” ...”

[16] Muhammad is to be raised to a position higher than 'Isa, even than that of everyone else in Islamic Paradise:

Qur'an, Al-Hilali-Khan translation, Appendix I, Glossary, page 874 -

“... **Maqam-Mahmud: The highest place in Paradise, which will be granted to Prophet Muhammad and none else. (see Hadith No. 242, Vol. 6, Sahih al-Bukhari. ...**”

Sahih al-Bukhari, Volume 6, Book 60, Number 242 -

“... Narrated Ibn Umar: On the Day of Resurrection the people will fall on their knees and every nation will follow their prophet and they will say, “O so-and-so! Intercede (for us with Allah), “till (the right) intercession is given to the Prophet (Muhammad) and that will be the day when **Allah will raise him into a station of praise and glory (i.e. Al-Maqam -al-Mahmud).**” ...”

Who and What killed Muhammad?

[01] In order to be a true Muslim, it is written for them:

Surah 33:36 (al-Hilali-Khan translation) -

“... It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. ...”

Surah 4:65 (al-Hilali-Khan translation) -

“... But no, by your Lord, they can have no Faith, until they make you (O Muhammad)

judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ...”

[02] Who killed Muhammad and why? What does the Qur'an and Hadith, etc say?

Surah 69:44-51 (al-Hilali-Khan translation) -

“... [v.44] **And if he (Muhammad) had forged a false saying concerning Us (Allah),** [v.45] **We surely would have seized him by his right hand (or with power and might),** [v.46] **And then We certainly would have cut off his life artery (aorta),** [v.47] **And none of you could have withheld Us from (punishing) him.** [v.48] And verily, this (Qur'an) is a Reminder for the Muttaqun (the pious. See V.2:2). [v.49] And verily, We know that there are some among you that belie (this Qur'an). (Tafsir At-Tabari) [v.50] And indeed it (this Qur'an) will be an anguish for the disbelievers (on the Day of Resurrection). [v.51] **And verily, it (this Qur'an) is an absolute truth with certainty.** ...”

Surah 69:44-51 (Pickthall translation) -

“... [v.44] **And if he had invented false sayings concerning Us,** [v.45] **We assuredly had taken him by the right hand** [v.46] **And then severed his life-artery,** [v.47] **And not one of you could have held Us off from him.** [v.48] And lo! it is a warrant unto those who ward off [evil]. [v.49] And lo! We know that some among you will deny [it]. [v.50] And lo! it is indeed an anguish for the disbelievers. [v.51] **And lo! it is absolute truth.** ...”

Surah 69:44-51 (Shakir translation) -

“... [v.44] **And if he had fabricated against Us some of the sayings,** [v.45] **We would certainly have seized him by the right hand,** [v.46] **Then We would certainly have cut off his aorta.** [v.47] **And not one of you could have withheld Us from him.** [v.48] And most surely it is a reminder for those who guard [against evil]. [v.49] And most surely We know that some of you are rejecters. [v.50] And most surely it is a great grief to the unbelievers. [v.51] **And most surely it is the true certainty** ...”

Surah 69:44-51 (Yusuf-Ali translation) -

“... [v.44] **And if the messenger were to invent any sayings in Our name,** [v.45] **We should certainly seize him by his right hand,** (5669) [v.46] **And We should certainly then cut off the artery of his heart:** (5670) [v.47] **Nor could any of you with him (5671) (from Our wrath).** [v.48] But verily this is a Message for the Allah-fearing. [v.49] And We certainly know that there are amongst you those that reject (it). [v.50] But truly (Revelation) is a cause of sorrow (5672) for the Unbelievers. [v.51] **But verily it is Truth (5673) of assured certainty.** ...”

“... **(5669)** - The right hand is the hand of power and action. Anyone who is seized by his right hand is prevented from acting as he wishes or carrying out his purpose. **The argument is that if an imposter were to arise, he would soon be found out. He could not carry out his fraud indefinitely. ...**

(5670) - This would effectually stop the function of his life. ...”

Surah 69:44-46 (Dawood translation) -

“... Had he invented lies concerning Us, We would have seized him by the right hand and severed his heart's vein. ...”

This was a Meccan Surah, which means it was around and recited for years.

Considering one of the greatest Commentators on the Qur'an, Jalalayn:

Tafsir al-Jalalayn on Surah 69:44-51 -

“... [69:44] **And had he, namely, the Prophet (s), fabricated any lies against Us, by communicating from Us that which We have not said, [69:45] We would have assuredly seized him, We would have exacted vengeance [against him], as punishment, by the Right Hand, by [Our] strength and power; [69:46] then We would have assuredly severed his life-artery, the aorta of the heart, a vein that connects with it, and which if severed results in that person's death, [69:47] and not one of you** (ahadin is the subject of mā, min being extra, used to emphasise the negation; minkum is a circumstantial qualifier referring to ahadin) **could have defended him** (hājizīna is the predicate of [the preceding] mā, and it is used in the plural because ahad, when employed in a negatory context, denotes a plural sense; the [suffix] pronoun in **'anhu refers to the Prophet**), **in other words, there is none to prevent Us from punishing him. [69:48] And assuredly it, that is, the Qur'ān, is a reminder for the God-fearing. [69:49] And assuredly We know that some of you, O people, are deniers, of the Qur'ān, and [some of you are] believers [in it]. [69:50] And assuredly it, that is, the Qur'ān, is a [cause of] anguish for the disbelievers, when they see the reward of those who affirmed its truth and the punishment of those who denied it. [69:51] And assuredly it, that is, the Qur'ān, is the certain truth. ...”**

[03] Muhammad was poisoned by a Jewish woman [Zaynab Bint al-Harith], whose family Muhammad had recently murdered at the battle of Khaybar, as given by the Sahih Hadith:

Sahih al-Bukhari. Volume 3, Book 47, Number 786 -

“... Narrated Anas bin Malik: **A Jewess brought a poisoned (cooked) sheep for the Prophet who ate from it.** She was brought to the Prophet and he was asked, "Shall we kill her?" He said, "No." I continued to see the effect of the poison on the palate of the mouth of Allah's Apostle. ...”

Sahih al-Bukhari, Volume 4, Book 53, Number 394 -

“... Narrated Abu Huraira: **When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophets as a gift (by the Jews).** The Prophet ordered, “Let all the Jews who have been here, be assembled before me.” The Jews were collected and the Prophet said (to them), “I am going to ask you a question. Will you tell the truth?” They said, “Yes.” The Prophet asked, “Who is your father?” They replied, “So-and-so.” He said, “You have told a lie; your father is so-and-so.” They said, “You are right.” He said, “Will you now tell me the truth, if I ask you about something?” They replied, “Yes, O AbuAl-Qasim; and if we should tell a lie, you can realize our lie as you have done regarding our father.” On that he asked, “Who are the people of the (Hell) Fire?” They said, “We shall remain in the (Hell) Fire for a short period, and after that you will replace us.” The Prophet said, “You may be cursed and humiliated in it! By Allah, we shall never replace you in it.” Then he asked, “Will you now tell me the truth if I ask you a question?” They said, “Yes, O Ab Li-Al-Qasim.” **He asked, “Have you poisoned this sheep?” They said, “Yes.” He asked, “What made you do so?” They said, “We wanted to know if you were a liar in which case we would get rid of you, and if you are a prophet then the poison would not harm you.” ...**”

Sahih al-Bukhari, Volume 7, Book 71, Number 669 -

“... Narrated Abu Huraira: **When Khaibar was conquered, Allah's Apostle was presented with a poisoned (roasted) sheep.** Allah's Apostle said, “Collect for me all the Jews present in this area.” (When they were gathered) Allah's Apostle said to them, “I am going to ask you about something; will you tell me the truth?” They replied, “Yes, O Abal-Qasim!” Allah's Apostle said to them, “Who is your father?” They said, “Our father is so-and-so.” Allah's Apostle said, “You have told a lie. for your father is so-and-so,” They said, “No doubt, you have said the truth and done the correct thing.” He again said to them, “If I ask you about something; will you tell me the truth?” They replied, “Yes, O Abal-Qasim! And if we should tell a lie you will know it as you have known it regarding our father,” Allah's Apostle then asked, “Who are the people of the (Hell) Fire?” They replied, “We will remain in the (Hell) Fire for a while and then you (Muslims) will replace us in it” Allah's Apostle said to them. “You will abide in it with ignominy. By Allah, we shall never replace you in it at all.” Then he asked them again, “If I ask you something, will you tell me the truth?” They replied, “Yes.” He asked, **“Have you put the poison in this roasted sheep?” They replied, “Yes,” He asked, “What made you do that?” They replied, “We intended to learn if you were a liar in which case we would be relieved from you, and if you were a prophet then it would not harm you.” ...**”

Sahih Muslim, Book 026, Chapter 17, Number 5430 -

“... Anas reported that **a Jewess came to Allah's Messenger (may peace be upon him) with poisoned mutton and he took of that what had been brought to him (Allah's Messenger). (When the effect of this poison were felt by him) he called for her and asked her about that, whereupon she said: I had determined to kill you. Thereupon he said: Allah will never give you the power to do it. He (the narrator) said that they (the Companion's of the Holy Prophet) said: Should we not kill her? Thereupon he said: No. He (Anas) said: I felt (the affects of this poison) on the uvula of Allah's Messenger. ...**”

Sahih Muslim, Book 026, Chapter 17, Number 5431 -

“... Anas b. Malik reported that **a Jewess brought poisoned meat and then served it to Allah's Messenger** (may peace be upon him) ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 515-516 paragraphs 764-765 -

[page 515 paragraph 764] “... *The apostle besieged the people of Khaybar in their two forts al-Watih and al-Sulalim until when they could hold out no longer they asked him to let them go, and spare their lives, and he did so. Now the apostle had taken possession of all their property -- al-Shaqq, Nata, and al-Katiba and all their forts -- except what appertained to these two.* When the people of Fadak heard of what had happened they sent to the apostle asking him to let them go and to spare their lives and they would leave him their property, and he did so. The one who acted as intermediary was Muhayyisa b. Mas'ud, brother of B. Haritha. [1] When the people of Khaybar surrendered on these conditions they asked the apostle to employ them on the property with half share in the produce, saying, 'We know more about it than you and we are better farmers.' The apostle agreed to this arrangement on the condition that 'if we wish to expel you we will expel you.' He made a similar arrangement with the men of Fadak. So Khaybar became **[page 515-516 paragraph 764-765]**

* ...* Cf. Baladhuri, p. 25. He quotes 'Abdullah b. Abu Bakr as I.I.'s authority.
[1] Cf. Bal. 29 f.

[page 516 paragraph 764-765] “... the prey of the Muslims, while Fadak was the personal property of the apostle because they had not driven horses or camels against it. [1]

When the apostle had rested Zaynab d. al-Harith, the wife of Sallam b. Mishkam prepared for him a roast lamb, having first inquired what joint he preferred. When she learned that it was the shoulder she put a lot of poison in it and poisoned the whole lamb. Then she brought it in and placed it before him. he took hold of the shoulder and chewed a morsel of it, but he did not swallow it. Bishr b. al-Bara' b. Ma'rur who was with him took some of it as the apostle had done, but he swallowed it, while the apostle spat it out, saying, 'This bone tells me that it is poisoned.' Then he called for the woman and she confessed, and when he asked her what had induced her to do this she answered: 'You know what you have done to my people. I said to myself, If he is a king I shall ease myself of him and if he is a prophet he will be informed (of what I have done).' So the apostle let her off. Bishr died from what he had eaten.

Marwan b. 'Uthman b. Abu Sa'id b. al-Mu'alla told me: The apostle had said in his illness of which he was to die when Umm Bishr d. al-Bara' came to visit him, 'O Umm Bishr, this is the time in which I feel a deadly pain from what I ate with you brother at Khaybar.' The Muslims considered that the apostle died as a martyr in addition to the prophetic office with which God had honoured him.

Having finished with Khaybar, the apostle went to Wadi'l-Qura and besieged its people

for some nights, then he left to return to Medina. ...

... [1] Cf. Surah 17:66, i.e. captured it by force of arms.” [page 516 paragraph 765]

Ibn Sa'd, page 252 -

“... The Apostle of Allah sent for **Zaynab Bint al-Harith and said to her: What induced you to do what you have done? She replied: You have done to my people what you have done. You have killed my father, my uncle, and my husband, so I said to myself: If you are a prophet, the foreleg will inform you; and others have said: If you are a king, we will get rid of you. ...**”

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, page 144 -

“... A Poisoned Sheep Gifted to the Messenger

At Khaibar, the Jews cooked a sheep containing poison and presented it to the Prophet (peace and blessings of Allah be upon him).

In his Sahih, Al-Bukhari narrated Abu Hurairah's saying: When Khaibar was conquered, a (cooked) sheep containing poison was given as a present to Allah's Messenger (peace and blessings of Allah be upon him).

[T. 'Aishah (may Allah be pleased with her) said, “The Prophet (peace and blessings of Allah be upon him) **in his ailment in which he died**, used to say,

'O 'Aishah! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my aorta is being cut from that poison.’” ...”

[04] Apparently Qasim [Muhammad] forgot to eat his recommended [7] 'Ajwa dates that day [as well on the day he was greatly affected by a spell of sorcery which made him dream he was having intimate relations with his child-bride wife Aishah], see Sahih al-Bukhari and Sahih Muslim -

Sahih al-Bukhari, Volume 7, Book 71, Number 663 -

“... Narrated Saud: **The Prophet said, “If somebody takes some 'Ajwa dates every morning, he will not be effected by poison or magic on that day till night.”** (Another narrator said **seven** dates). ...”

Sahih al-Bukhari, Volume 7, Book 71, Number 664 -

“... Narrated Saud: I heard Allah's Apostle saying, “If Somebody takes **seven** 'Ajwa dates in the morning, neither magic nor poison will hurt him that day.” ...”

Sahih Muslim, Book 023, Chapter 25, Number 5081 -

“... 'Amir b. Sa'd b. Abu Waqqas reported Allah's Messenger (may peace be upon him) as saying: He who ate seven 'ajwa' dates in the morning, poison and magic will not harm

him on that day. ...”

[05] Apparently Qasim also forgot his own Qur'anic verses in prayer to his Allah:

Surah 113:1-2 (al-Hilali-Khan translation) -

“... [v.1] Say “I seek refuge with (Allah), the Lord of the daybreak, [v.2] “From the evil of what He has created, ...”

Tafsir of al-Jalalayn on Surah 113:1-2 -

“... [113:1] Say: ‘I seek refuge in the Lord of the Daybreak, the morning, [113:2] from the evil of what He has created, of obligated animate beings **and non-obligated ones and from all inanimates, such as poison and so on**; ...”

[06] Apparently even his personal angel 'Jibril' didn't see fit to warn Muhammad, and Qasim's Allah remained silent, and even his [and his top military people's] common sense seemed to have failed him, in receiving a 'gift' of food from a conquered people, ultimately which brought about his long, laborious, slow and painful death.

[07] Muhammad would have loved to have been martyred [died fighting] and come back alive to do it again and again, but instead was poisoned and suffered for a long time:

Sahih al-Bukhari, Volume 1, Book 2, Number 35 -

“... Narrated Abu Huraira: The Prophet said, “The person who participates in (Holy battles) in Allah's cause and nothing compels him to do so except belief in Allah and His Apostles, will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr). Had I not found it difficult for my followers, then I would not remain behind any sariya going for Jihad and I would have loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause.” ...”

Sahih al-Bukhari, Volume 4, Book 52, Number 54 -

“... Narrated Abu Huraira: The Prophet said, "By Him in Whose Hands my life is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sariya' (army-unit) setting out in Allah's Cause. By Him in Whose Hands my life is! I would love to be martyred in Allah's Cause and then get resurrected and then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred. ...”

Sahih al-Bukhari, Volume 9, Book 90, Number 332 -

“... Narrated Abu Huraira: I heard Allah's Apostle saying, “By Him in Whose Hands my life is! Were it not for some men who dislike to be left behind and for whom I do not have means of conveyance, I would not stay away (from any Holy Battle). I would love to be martyred in Allah's Cause and come to life and then get, martyred and then come to

life and then get martyred and then get resurrected and then get martyred.” ...”

Sahih al-Bukhari, Volume 9, Book 90, Number 333 -

“... Narrated Al-A'rai: Abu Huraira said, Allah's Apostle said, “By Him in Whose Hand my life is, I would love to fight in Allah's Cause and then get martyred and then resurrected (come to life) and then get martyred and then resurrected (come to life) and then get martyred, and then resurrected (come to life) and then get martyred and then resurrected (come to life).” Abu Huraira used to repeat those words three times and I testify to it with Allah's Oath. ...”

Scripture [KJB] says:

Mat 26:52 Then said Jesus unto him, **Put up again thy sword into his place: for all they that take the sword shall perish with the sword.**

Gal 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Hos 8:7 “... sown the wind, and they shall reap the whirlwind ...”

Sunan Abu Dawud, Volume 5, Book 38, Chapter 6, Number 4513 -

“... 4513. It was narrated from 'Abdur-Razzaq: “Ma'mar informed us, from Az-Zuhri, from the son of Ka'b bin Malik, from his father, that Umm Mubashshir said to the Prophet, during his final illness: 'O Messenger of Allah, what do you think is the cause of your illness? **I cannot think of anything that caused my son's illness except the poisoned sheep that he ate with you at Khaibar.'** The Prophet said: '**And I do not think there is anything wrong with me except that, but now it has cut off my aorta.**'” (Sahih) ...”

Sunan Abu Dawud, Volume 5, Book 38, Chapter 6, Number 4512 -

“... 4512. Wahb bin Baqiyyah narrated to us, from Khalid, from Muhammad bin 'Amr, from Abu Salamah, from Abu Hurairah, who said: “The Messenger of Allah used to accept gifts but he did not eat (that which was given in) charity.” And Wahb bin Baqiyyah narrated to us, elsewhere, from Khalid, from Muhammad bin 'Amr, that Abu Salamah – and he did not mention Abu Hurairah – said: “The Messenger of Allah used to accept gifts, but he did not eat (that which was given in) charity.” And he added: “A Jewish woman in Khaibar gave him a roasted sheep that she had poisoned, and the Messenger of Allah ate from it, as did the people. he said: 'Lift up your hands (meaning, stop eating), for it has told me that it is poisoned.' Bishr bin Al-Bara' bin Ma'rur Al-Ansari died (of that poison), and he sent word to the Jewish woman asking: 'What made you do what you did?' She said: 'If you were a Prophet it would not harm you, and if you were a king the people would have been rid of you.' **The Messenger of Allah ordered that she be killed, then he said during his final illness: 'I continued to feel pain because of the morsel that I ate at Khaibar, but now it has cut off my aorta.'**” (Hasan) ...”

Ibn Sa'd, pages 252-253 -

“... The Apostle of Allah took the foreleg, a piece of which he put into his mouth. Bishr Ibn al-Bara took another bone and put it into his mouth. When the Apostle of Allah ate one morsel of it Bishr ate his and other people also ate from it. Then the Apostle of Allah said: Hold back your hands! Because this foreleg has informed me that it is poisoned. Thereupon Bishr said: By Him Who hath made you great! I discovered it from the morsel I took. Nothing prevented me from spitting it out, but the idea that I did not like to make your food unrelishing. When you had eaten what was in your mouth, I did not like to save my life after yours, and I also thought you would not have eaten it if there was something wrong. Bishr did not rise from his seat but his color changed to that of taylsan (a green cloth) ...”

At-Tabari, page 124 -

“... The Messenger of God said during the illness from which he died – the mother of Bishr b. al-Bara had come in to visit him – “Umm Bishr, at this very moment I feel my aorta being severed because of the food I ate with your son at Khaybar. ...”

Sunan Ibn Majah, Volume 2, Book 6, Chapter 64, Number 1622 -

“... 1622. 'Aishah said: “I never saw anyone suffer more pain than the Messenger of Allah.” (Sahih) ...”

Sahih al-Bukhari, Volume 1, Book 4, Number 197 -

“... Narrated 'Aisha: “When the ailment of the Prophet became aggravated and his disease became severe, he asked his wives to permit him to be nursed (treated) in my house. So they gave him the permission. Then the Prophet came (to my house) with the support of two men, and his legs were dragging on the ground, between 'Abbas, and another man.” 'Ubaid-Ullah (the sub narrator) said, “I informed 'Abdullah bin 'Abbas of what 'Aisha said. Ibn 'Abbas said: 'Do you know who was the other man?' I replied in the negative. Ibn 'Abbas said, 'He was 'Ali (bin Abi Talib).” 'Aisha further said, “When the Prophet came to my house and his sickness became aggravated he ordered us to pour seven skins full of water on him, so that he might give some advice to the people. So he was seated in a Mikhdab (brass tub) belonging to Hafsa, the wife of the Prophet. Then, all of us started pouring water on him from the water skins till he beckoned to us to stop and that we have done (what he wanted us to do). After that he went out to the people.” ...”

Muhammad said [basically] that if he was a false prophet, Allah would cut his aorta. Well?

[08] The Testimony of Jesus:

The Testimony of Jesus says:

The Home Missionary, September 1, 1892, “Ye Are My Witnesses” -

“... The Saviour has said, "He that believeth on the Son hath everlasting life: and

he that believeth not the Son shall not see life; but the wrath of God abideth on him" He says again, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." **Mohammedanism has its converts in many lands, and its advocates deny the divinity of Christ. Shall this faith be propagated, and the advocates of truth fail to manifest intense zeal to overthrow the error, and teach men of the pre-existence of the only Saviour of the world? O how we need men who will search and believe the word of God, who will present Jesus to the world in his divine and human nature, declaring with power and in demonstration of the Spirit, that "there is none other name under heaven given among men, whereby we must be saved."** O how we need believers who will now present Christ in life and character, who will hold him up before the world as the brightness of the Father's glory, proclaiming that God is love! {HM, September 1, 1892 par. 4} ...”

Muhammad in his own hellfire:

Jami at-Tirmidhi, Volume 6, Glossary; page 584-585 -

“... [page 584] **Jahannam: Most commonly understood to mean Hell described as a place of torment, sorrow, and remorse.** Islam teaches that God does not wish [page 584-585] to send anyone to Hell, yet justice demands that righteous people be rewarded and those who insist on evil living without repentance and on denial of God be punished. In fact, it is one of the levels of Hell. **There are seven levels of Hell-fire:** 1. Jahim—the **shallowest** level of Hell. It is reserved for those who believed in Allah and His Messenger, but who ignored His commands. 2. Jahannam—a **deeper** level where the idol-worshippers are to be sent on the Day of Judgment. 3. Sa'ir—is reserved for the worshippers of fire. 4. Saqar—this is where those who did not believe in Allah will be sent on the Day of Judgment. **5. Ladha—will be the home of the Jews. 6. Hawiyah—will be the abode of the Christians.** 7. Hutamah—the deepest level of Hell-fire. This is where the religious hypocrites will spend eternity. The worst of Allah's creation are the Munafiqin (hypocrites), whether they be of mankind or jinn, for they outwardly appear to accept, but inwardly reject Allah and His Messenger. A dweller of Hell is called a Jahannami. ...”

[01] In order to be a true Muslim, it is written for them:

Surah 33:36 (al-Hilali-Khan translation) -

“... It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. ...”

Surah 4:65 (al-Hilali-Khan translation) -

“... But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ...”

[02] In the hellfire:

Surah 19:66-72 (al-Hilali-Khan translation) -

“... [v.66] And man (the disbeliever) says: “When I am dead, shall I then be raised up alive?” [v.67] Does not man remember that We created him before, while he was nothing? [v.68] So by your Lord, surely, We shall gather them together, and (also) the Shayatin (devils) (with them), then We shall bring them round Hell on their knees. [v.69] Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allah). [v.70] Then verily, We know best those who are most worthy of being burnt therein. [v.71] There is **not one of you but will pass over it (Hell): this is with your Lord**; a Decree which must be accomplished. [2] [v.72] **Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the Zalimun (polytheists and wrongdoers) therein (humbled) to their knees (in Hell).**

[2] (V.19:71) See the footnote (C) of (V.68:42). ...”

Surah 19:71-72 (Yusuf-Ali translation) -

“... [v.71] Not one of you, but will **(2518)** pass over it: this is, with they Lord, a Decree which must be accomplished. [v.72] But We shall save those who guarded against evil, and We shgall leave the wrong-doers therein, (humbled) to their knees. ...”

***Yusuf-Ai translation notes on Surah 19:71 - “... 2518. ... (1) The general interpretation is that every soul must pass through or by or over the Fire. Those who have had Taqwa (see n. 26 to 2:2) will be saved by Allah's Mercy, while unrepentant sinners will suffer the torments in ignominy. ... (3) Some refer this verse to the Bridge over Hell, the Bridge Sirat, over which all must pass to their final Destiny. This Bridge is not mentioned in the Qur'an (R). ...”**

[03] The faith equal to the weight of a grain of mustard seed to be taken out from Hell:

Muslims, even Muhammad himself, according to the Qur'an, must enter Hell, and be delivered from it, as the Qur'an Surah 19:66-72 reveals.

Sahih al-Bukhari, Volume 1, Book 2, Number 21 -

“... Narrated Abu Said Al-Khudri: The Prophet said, “When the people of Paradise will enter Paradise and **the people of Hell will go to Hell, Allah will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. So they will be taken out but (by then) they will be blackened (charred).** Then they will be put in the river of Haya' (rain) or Hayat (life) (the Narrator is in doubt as to which is the right term), and they will revive like a grain that grows near the bank of a flood channel. Don't you see that it comes out yellow and twisted?” ...”

Sahih al-Bukhari, Volume 1, Book 2, Number 42 -

“... Narrated Anas: **The Prophet said**, “Whoever said “None has the right to be worshipped but Allah” and has in his heart good (faith) equal to the weight of a barley grain **will be taken out of Hell**. And whoever said: “None has the right to be worshipped but Allah” and has in his heart good (faith) equal to the weight of a wheat grain **will be taken out of Hell**. And whoever said, “None has the right to be worshipped but Allah” and has in his heart good (faith) equal to the weight of an atom **will be taken out of Hell**.” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 569 -

“... Narrated Abu Said Al-Khudri: I heard Allah's Apostles when his uncle, Abu Talib had been mentioned in his presence, saying, “May be **my intercession** will help him (Abu Talib) **on the Day of Resurrection so that he may be put in a shallow place in the Fire, with fire reaching his ankles and causing his brain to boil**.” ...”

Sahih Al-Bukhari, Volume 1, Book 12, Number 770 -

“... **Narrated Abu Huraira:** The people said, “O **Allah's Apostle!** Shall we see our Lord **on the Day of Resurrection?**” **He replied**, “Do you have any doubt in seeing the full moon on a clear (not cloudy) night?” They replied, “No, O Allah's Apostle!” He said, “Do you have any doubt in seeing the sun when there are no clouds?” They replied in the negative. He said, “You will see Allah (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allah will come to them and say, 'I am Your Lord.' They will say, 'We shall **stay in this place till** our Lord comes to us and when our Lord will come, we will recognize Him. Then Allah will come to them again and say, 'I am your Lord.' They will say, '**You are our Lord.**' **Allah will call them, and As-Sirat (a bridge) will be laid across Hell and I (Muhammad) shall be the first amongst the Apostles to cross it with my followers.** Nobody except the Apostles will then be able to speak and they will be saying then, 'O Allah! Save us. O Allah Save us.' **There will be hooks like the thorns of Sa'dan in Hell.** Have you seen the thorns of Sa'dan?” The people said, “Yes.” He said, “These hooks will be like the thorns of Sa'dan but nobody except Allah knows their greatness in size and these will entangle the people according to their deeds; **some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till when Allah intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him alone. The angels will take them out by recognizing them from the traces of prostrations, for Allah has forbidden the (Hell) fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of flowing water. Then when Allah had finished from the Judgments amongst his creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter paradise.** He will be facing Hell, and will say, 'O Allah! Turn my face from the fire as its wind has dried me and its steam has burnt me.' Allah will ask him, “Will you ask for anything more in case this favor is granted to you?” He will say,

“No by Your (Honor) Power!” And he will give to his Lord (Allah) what he will of the pledges and the covenants. Allah will then turn his face from the Fire. When he will face Paradise and will see its charm, he will remain quiet as long as Allah will. He then will say, 'O my Lord! Let me go to the gate of Paradise.' Allah will ask him, 'Didn't you give pledges and make covenants (to the effect) that you would not ask for anything more than what you requested at first?' He will say, 'O my Lord! Do not make me the most wretched, amongst Your creatures.' Allah will say, 'If this request is granted, will you then ask for anything else?' He will say, 'No! By Your Power! I shall not ask for anything else.' Then he will give to his Lord what He will of the pledges and the covenants. Allah will then let him go to the gate of Paradise. On reaching then and seeing its life, charm, and pleasure, he will remain quiet as long as Allah wills and then will say, 'O my Lord ! Let me enter Paradise.' Allah will say, May Allah be merciful unto you, O son of Adam! How treacherous you are! Haven't you made covenants and given pledges that you will not ask for anything more than what you have been given?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' So Allah will laugh and allow him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires have been fulfilled . Then Allah will say, 'Request more of such and such things.' Allah will remind him and when all his desires and wishes; have been fulfilled, Allah will say “All this is granted to you and a similar amount besides.” Abu Said Al-Khudri, said to Abu Huraira, 'Allah's Apostle said, “Allah said, 'That is for you and ten times more like it.”' Abu Huraira said, “I do not remember from Allah's Apostle except (his saying), 'All this is granted to you and a similar amount besides.” Abu Sahd said, “I heard him saying, 'That is for you and ten times more the like of it.” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 577 -

“... **Narrated Abu Huraira:** Some people said, "O **Allah's Apostle!** Shall we see our Lord on the Day of Resurrection?" **He said,** “Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?” They replied, “No, Allah's Apostle.” He said, “Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?” They replied, “No, O Allah's Apostle!” He said, “So you will see Him (your Lord) on the Day of Resurrection similarly Allah will gather all the people and say, 'Whoever used to worship anything should follow that thing. 'So, he who used to worship the sun, will follow it, and he who used to worship the moon will follow it, and he who used to worship false deities will follow them; and **then only this nation (i.e., Muslims) will remain, including their hypocrites. Allah will come to them in a shape other than they know and will say, 'I am your Lord.'** They will say, 'We seek refuge with Allah from you. This is our place; (we will not follow you) till our Lord comes to us, and when our Lord comes to us, we will recognize Him. Then Allah will come to them in a shape they know and will say, “I am your Lord.’ They will say, '(No doubt) You are our Lord,’ and they will follow Him. Then a bridge will be laid over the (Hell) Fire.” Allah's Apostle added, “I will be the first to cross it. And the invocation of the Apostles on that Day, will be 'Allahukka Sallim, Sallim (O Allah, save us, save us!),' and over that bridge there will be hooks Similar to the thorns of As Sa'dan (a thorny tree). Didn't you see the thorns of As-Sa'dan?” The companions said, “Yes, O Allah's Apostle.” He added, “So the hooks over that bridge will be like the thorns of As-Sa-dan except that their greatness in size is only known to Allah. These hooks will snatch the people according to their deeds. Some people will be ruined because of their evil deeds, and some will be cut into pieces

and fall down in Hell, but will be saved afterwards, when Allah has finished the judgments among His slaves, and intends to take out of the Fire whoever He wishes to take out from among those who used to testify that none had the right to be worshipped but Allah. We will order the angels to take them out and the angels will know them by the mark of the traces of prostration (on their foreheads) for Allah banned the fire to consume the traces of prostration on the body of Adam's son. So they will take them out, and by then they would have burnt (as coal), and then water, called Maul Hayat (water of life) will be poured on them, and they will spring out like a seed springs out on the bank of a rainwater stream, and there will remain one man who will be facing the (Hell) Fire and will say, 'O Lord! It's (Hell's) vapor has Poisoned and smoked me and its flame has burnt me; please turn my face away from the Fire.' He will keep on invoking Allah till Allah says, 'Perhaps, if I give you what you want), you will ask for another thing?' The man will say, 'No, by Your Power, I will not ask You for anything else.' Then Allah will turn his face away from the Fire. The man will say after that, 'O Lord, bring me near the gate of Paradise.' Allah will say (to him), 'Didn't you promise not to ask for anything else? Woe to you, O son of Adam ! How treacherous you are!' The man will keep on invoking Allah till Allah will say, 'But if I give you that, you may ask me for something else.' The man will say, 'No, by Your Power. I will not ask for anything else.' He will give Allah his covenant and promise not to ask for anything else after that. So Allah will bring him near to the gate of Paradise, and when he sees what is in it, he will remain silent as long as Allah will, and then he will say, 'O Lord! Let me enter Paradise.' Allah will say, 'Didn't you promise that you would not ask Me for anything other than that? Woe to you, O son of Adam ! How treacherous you are!' On that, the man will say, 'O Lord! Do not make me the most wretched of Your creation,' and will keep on invoking Allah till Allah will smile and when Allah will smile because of him, then He will allow him to enter Paradise, and when he will enter Paradise, he will be addressed, 'Wish from so-and-so.' He will wish till all his wishes will be fulfilled, then Allah will say, All this (i.e. what you have wished for) and as much again therewith are for you.” Abu Huraira added: That man will be the last of the people of Paradise to enter (Paradise). Narrated 'Ata (while Abu Huraira was narrating): **Abu Said was sitting in the company of Abu Huraira and he did not deny anything of his narration till he reached his saying:** “All this and as much again therewith are for you.” Then Abu Sa'id said, “I heard Allah's Apostle saying, 'This is for you and ten times as much.’” Abu Huraira said, “In my memory it is 'as much again therewith.’” ...”

Sahih Muslim, Book 001, Chapter 81, Number 0349 -

“... Abu Haraira reported: The people said to the Messenger of Allah (may peace be upon him): Messenger of Allah, shall we see our Lord **on the Day of Resurrection**? The Messenger of Allah (may peace be upon him) said: Do you feel any trouble in seeing the moon on the night when it is full? They said: Messenger of Allah, no. He (the Messenger) further said: Do you feel any trouble in seeing the sun, when there is no cloud over it? They said: Messenger of Allah. no. He (the Holy Prophet) said: Verily you would see Him like this (as you see the sun and the moon). God will gather people on the Day of Resurrection and say: Let every people follow what they worshipped. Those who worshipped the sun would follow the sun, and those who worshipped the moon would follow the moon, and those who worshipped the devils would follow the devils. **This Ummah (of Islam) alone would be left behind and there would be hypocrites**

too amongst it. Allah would then come to them in a form other than His own Form, recognisable to them, and would say: I am your Lord. They would say: We take refuge with Allah from thee. **We will stay here till** our Lord comes to us. and when our Lord would come we would recognise Him. **Subsequently Allah would come to them in His own Form, recognisable to them, and say: I am your Lord. They would say: Thou art our Lord. And they would follow Him, and a bridge would be set over the Hell; and I (the Holy Prophet) and my Ummah would be the first to pass over it;** and none but the messengers would speak on that day, and the prayer of the messengers on that day would be: O Allah! grant safety, grant safety. **In Hell, there would be long spits like the thorns of Sa'dan** He (the Holy Prophet) said: Have you seen Sa'dan? They replied: Yes, Messenger of Allah. He said: **Verily those (hooks) would be like the thorns of Sa'dan, but no one knows their size except Allah. These would seize people for their misdeeds. Some of them would escape for their (good) deeds, and some would be rewarded for their deeds till they get salvation. When Allah would finish judging His bondsmen and because of His mercy decide to take out of Hell such people as He pleases. He would command the angels to bring out those who had not associated anything with Allah; to whom Allah decided to show mercy. those who would say: There is no god but Allah. They (the angels) would recognise them in the Fire by the marks of prostration, for Hellfire will devour everything (limb) of the sons of Adam except the marks of prostration. Allah has forbidden the fire to consume the marks of prostration. They will be taken out of the Fire having been burnt, and the water of life would be poured over them, and they will sprout as seed does In the silt carried by flood. Then Allah would finish judging amongst His bondsmen; but a man who will be the last to enter Paradise will remain facing Hell** and will say: O my Lord I turn my face away from Hell, for its air has poisoned me and its blaze has burnt me. He will then call to Allah as long as Allah would wish that he should call to Him. Then Allah, Blessed and Exalted, would say: If I did that, perhaps you would ask for more than that. He would say: I would not ask You more than this, and he would give his Lord covenants and agreements as Allah wished, and so He would turn his face away from the Fire When he turns towards the Paradise and sees it, he will remain silent as long as Allah wishes him to remain so. He will then say: O my Lord I bring me forward to the gate of the Paradise. Allah would say to him: Did you not give covenants and agreements that you would not ask for anything besides what I had given you. Woe to thee! O son of Adam, how treacherous you are! He would say: O my Lord! and would continue calling to Allah till He would say to him: If I grant you that, perhaps you will ask for more. He will reply: No, by Thy greatness, and he will give His Lord promises and covenants as Allah had wished. He would then bring him to the gate of the Paradise, and when he would stand at the gate of the Paradise, it would lay open before him. and he would see the bounty and the joy that there is in it. He would remain quiet as long as Allah would desire him to remain silent. He would then say: O my Lord, admit me to Paradise. Allah, Blessed and Exalted, would say: Did you not give covenants and agreements that you would not ask for anything more than what I had granted you? Woe to you! son of Adam, how treacherous you are! And he would say: O my Lord, I do not wish to be the most miserable of Thy creatures. He would continue calling upon Allah till Allah, Blessed and Exalted, would laugh. When Allah would laugh at him, He would say: Enter the Paradise. When he would enter, Allah would say: State your wish. He would express his wishes till Allah would remind him (the desire of) such and such (things). When his desires would be exhausted Allah would say: That is for thee and, besides it, the like of it also. 'Ata' b. Yazid said: Abu Sa'id al-Khudri was

with Abu Huraira and he did not reject anything from the hadith narrated by him, but when Abu Huraira narrated: "Allah said to that man; and its like along with it," Abu Sa'id said: "Ten like it along with it," O Abu Huraira. Abu Huraira said: "I do not remember except the words: 'That is for you and a similar one along with it.'" Abu Sa'id said: I bear witness to the fact that I remembered from the Messenger of Allah (may peace be upon him) his words: "That is for thee and ten like it." Abu Huraira said: "That man was the last of those deserving of Paradise to enter Paradise." ..."

Sahih Muslim, Book 001, Chapter 81, Number 0352 -

"... Abu Sa'id al-Khudri reported: Some people during the lifetime of the Messenger of Allah (may peace be upon him) said: Messenger of Allah! shall **we see our Lord on the Day of Resurrection**? The Messenger of Allah (may peace be upon him) said: Yes, and added: Do you feel any trouble in seeing the sun at noon with no cloud over it, and do you feel trouble in seeing the moon (open) in the full moonlit night with no cloud over it? They said: No, Messenger of Allah! He (the Holy Prophet) said: You will not feel any trouble in seeing Allah on the Day of Resurrection any more than you do in seeing any one of them. When the Day of Resurrection comes a Mu'adhdhin (a proclaimer) would proclaim: Let every people follow what they used to worship. Then all who worshipped idols and stones besides Allah would fall into the Fire, till only the righteous and the vicious and some of the people of the Book who worshipped Allah are left. Then the Jews would be summoned, and it would be said to them: What did you worship? They will say: We worshipped 'Uzair, son of Allah. It would be said to them: You tell a lie; Allah had never had a spouse or a son. What do you want now? They would say: We feel thirsty, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to drink water? Then they would be pushed towards the Fire (and they would find to their great dismay that) it was but a mirage (and the raging flames of fire) would be consuming one another, and they would fall into the Fire. Then the Christians would be summoned and it would be said to them: What did you worship? They would say: We worshipped Jesus, son of Allah. It would be said to them: You tell a lie; Allah did not take for Himself either a spouse or a son. Then it would be said to them: What do you want? They would say: Thirsty we are, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to get water? But they would be pushed and gathered together towards the Hell, which was like a mirage to them, and the flames would consume one another. They would fall into the Fire, till no one is left except he who worshipped Allah, be he pious or sinful. The Lord of the Universe, Glorified and Exalted, would come to them in a form recognisable to them and say; What are you looking for? Every people follow that which they worshipped. They would say: Our Lord, we kept ourselves separate from the people in the world, though we felt great need of them; we, however, did not associate ourselves with them. He would say: I am your Lord. They would say: We take refuge with Allah from thee and do not associate anything with Allah. They would repeat it twice or thrice, till some of them would be about to return. It would be said: Is there any sign between you and Him by which you will recognise Him? They would say: Yes, and the things would be laid bare. Those who used to prostrate themselves before God of their own accord would be permitted by God to prostrate themselves. But there would remain none who used to prostrate out of fear (of people) and ostentation but Allah would make his back as one piece, and whenever he would attempt to prostrate he would fall on his back. Then they would raise their heads and **He would assume the Form in**

which they had seen Him the first time and would say: I am your Lord. They would say: Thou art our Lord. Then the bridge would be set up over the Hell and intercession would be allowed and they will say: O God, keep safe, keep safe. It was asked: Messenger of Allah, what is this bridge? He said: The void in which one is likely to slip. There would be hooks, tongs, spits like the thorn that is found in Najd and is known as Sa'dan. The believers would then pass over within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell till the believers will find rescue from the Fire. By One in Whose hand is my life, there will be none among you more eager to claim a right than the believers on the Day of Resurrection for (saying their) brethren in the Fire who would say: O our Lord, they were fasting along with us, and praying and performing pilgrimage. It will be said to them: Take out those whom you recognise. Then their persons would be forbidden to the Fire; and they would take out a large number of people who had been overtaken by Fire up to the middle of the shank or up to the knees. They would then say: O our Lord I not one of those about whom Thou didst give us command remains in it. He will then say: Go back and bring out those in whose hearts you find good of the weight of a dinar Then they will take out a large number of people. Then they would say: O our Lord! we have not left anyone about whom You commanded us. He will then say: Go back and bring out those in whose hearts you find as much as half a dinar of good. Then they will take out a large number of people, and would say: O our Lord! not one of those about whom Thou commanded us we have left in it. Then He would say: Go back and in whose heart you find good to the weight of a particle bring him out. They would bring out a large number of people, and would then say: O our Lord, now we have not left anyone in it (Hell) having any good in him. Abu Sa'id Khudri said: "If you don't testify me in this hadith, then recite if you like: 'Surely Allah wrongs not the weight of an atom; and if it is a good deed. He multiplies it and gives from Himself a great reward'" (al-Qur'an, iv. 40). Then Allah, Exalted and Great, would say: The angels have interceded, the apostles have interceded and the believers have interceded, and no one remains (to grant pardon) but the Most Merciful of the mercifuls. He will then take a handful from Fire and bring out from it people who never did any good and who had been turned into charcoal, and will cast them into a river called the river of life, on the outskirts of Paradise. They will come out as a seed comes cut from the silt carried by flood. You see it near the stone or near the tree. That which is exposed to the sun is yellowish or greenish and which is under the shade is white. They said: Messenger of Allah!, it seems as if you had been tending a flock in the jungle. He (the Holy Prophet) said: They will come forth like pearls with seals on their necks. The inhabitants of Paradise would recognise them (and say): Those are who have been set free by the Compassionate One. Who has admitted them into Paradise without any (good) deed that they did or any good that they sent in advance Then He would say: Enter the Paradise; whatever you see in it is yours. They would say: O Lord, Thou hast bestowed upon us (favours) which Thou didst not bestow upon anyone else in the world. He would say: There is with Me (a favour) for you better than this. They would say: O our Lord! which thing is better than this? He would say: It is My pleasure. I will never be angry with you after this. ..."

[04] Why do Muslims pray for Muhammad's peace [i.e. 'peace and blessings of Allah be upon him', etc], if he made it to Paradise???

Is not he their intercessor as shown above? See also Qur'an Surah 4:64:

Surah 4:64 (al-Hilali-Khan translation) -

“... We sent no Messenger, but to be obeyed by Allah's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad) and begged Allah's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allah All-Forgiving (One Who forgives and accepts repentance), Most Merciful. ...”

The Qur'an teaches a semi-Purgatorial Hell-fire for some and an eternal tormenting of immortalized sinners for others, both of which are of Roman Catholicism, which is not surprising since Islam's origins are in the Roman Catholic sources [Khadija, and Waraqua], gnostic materials and pagan sources, all of which are in direct and stark contrast to the teaching of the Scripture [KJB].

Did you notice where the followers of Muhammad [“this nation”, and Qasim [Muhammad] himself are in the Sahih Hadith and Qur'an? They are in “Hell”, waiting to cross a “bridge” (As-Sirat) and be taken out of it at the “Day of Resurrection”.

Tafsir of al-Qurtubi; Glossary, page 780 -

“... Sirat: the narrow bridge which spans the Fire and must be crossed to enter the Garden. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to catch people as they cross it. ...”

[05] Muhammad, will be the first to cross:

Read again Muhammad's recorded words in those Sahih Hadith's:

Sahih Al-Bukhari, Volume 1, Book 12, Number 770 -

“... Then Allah will come to them again and say, 'I am your Lord.' They will say, '**You are our Lord.**' Allah will call them, and As-Sirat (a bridge) will be laid across Hell and **I (Muhammad) shall be the first amongst the Apostles to cross it with my followers.** ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 577 -

“... They will say, '(No doubt) You are our Lord,' and they will follow Him. Then a bridge will be laid over the (Hell) Fire.” Allah's Apostle added, “**I will be the first to cross it. And the invocation of the Apostles on that Day, will be 'Allahukka Sallim, Sallim (O Allah, save us, save us!),' and over that bridge there will be hooks Similar to the thorns of As Sa'dan (a thorny tree).** ...”

Notice carefully, that this is speaking about the devout and faithful of Muhammad, including Muhammad himself:

Sahih al-Bukhari, Volume 8, Book 76, Number 577 -

“... Some people will be ruined because of their evil deeds, and some will be cut into pieces and fall down **in Hell**, but will be **saved afterwards**, when Allah has finished the judgments **among His slaves**, and intends to **take out of the Fire** whoever He wishes to take out **from among those who used to testify that none had the right to be worshipped but Allah**. ...”

[06] Muhammad's many sins:

Also notice that Qasim [Muhammad] speaks of the peoples “evil deeds”, and then consider what he said of himself:

Sahih al-Bukhari, Volume 1, Book 12, Number 760 -

“... **Narrated 'Aisha: The Prophet used to say in his bowing and prostrations**, “Subhanaka-Allahumma Rabbana wa-bihamdika Allahumma-ighfirli.” (I honor Allah from all what (unsuitable things) is ascribed to Him. O Allah Our Lord! And all the praises are for You. O Allah! **Forgive me**).” ...”

Sahih al-Bukhari, Volume 1, Book 12, Number 781 -

“... **Narrated 'Aisha: The Prophet used to say frequently in his bowing and prostrations** “Subhanaka-Allahumma Rabbana Wabihamdika, Allahumma Ighfir-li” (I honor Allah from all what (unsuitable things) is ascribed to Him, O Allah! Our Lord! All praises are for You. O Allah! **Forgive me**). **In this way he was acting on what was explained to him in the Holy Qur'an**. ...”

Sahih al-Bukhari, Volume 2, Book 21, Number 221 -

“... **Narrated Ibn Abbas: When the Prophet got up at night to offer the Tahajjud prayer, he used to say:** Allahumma lakalhamd. Anta qaiyimus-samawati wal-ard wa man fihinna. Walakal-hamd, Laka mulkus-samawati wal-ard wa man fihinna. Walakal-hamd, anta nurus-samawati wal-ard. Walakalhamd, anta-l-haq wa wa'duka-l-haq, wa liqa'uka Haq, wa qualuka Haq, wal-jannatu Han wan-naru Haq wannabiyuna Haq. Wa Muhammadun, sallal-lahu'alaihi wasallam, Haq, was-sa'atu Haq. Allahumma aslamtu Laka wabika amantu, wa 'Alaika tawakkaltu, wa ilaika anabtu wa bika khasamtu, wa ilaika hakamtu faghfir li ma qaddamtu wama akh-khartu wama as-rartu wama'a lantu, anta-l-muqaddim wa antal-mu akh-khir, la ilaha illa anta (or la ilaha ghairuka). (O Allah! All the praises are for you, You are the Holder of the Heavens and the Earth, And whatever is in them. All the praises are for You; You have the possession of the Heavens and the Earth And whatever is in them. All the praises are for You; You are the Light of the Heavens and the Earth And all the praises are for You; You are the King of the Heavens and the Earth; And all the praises are for You; You are the Truth and Your Promise is the truth, And to meet You is true, Your Word is the truth And Paradise is true And Hell is true And all the Prophets (Peace be upon them) are true; And Muhammad is true, And the Day of Resurrection is true. O Allah ! I surrender (my will) to You; I believe in You and depend on You. **And repent to You**, And with Your help I argue (with my opponents, the non-believers) And I take You as a judge (to judge between us). **Please forgive me my previous And future sins; And whatever I concealed or**

revealed And You are the One who make (some people) forward And (some) backward. There is none to be worshipped but you . Sufyan said that 'Abdul Karim Abu Umaiya added to the above, 'Wala haula Wala quwata illa billah' (There is neither might nor power except with Allah). ...”

Sahih al-Bukhari, Volume 8, Book 75, Number 319 -

“... **Narrated Abu Huraira:** I heard Allah's Apostle saying. “By Allah! **I ask for forgiveness from Allah** and turn to Him in repentance **more than seventy times a day.**” ...”

Sahih Muslim, Book 004, Chapter 118, Number 1691 -

“... Ibn Abbas reported that **when the Messenger of Allah** (may peace be upon him) **got up during the night to pray, he used to say: O Allah**, to Thee be the praise Thou art the light of the heavens and the earth. To Thee be the praise; Thou art the Supporter of the heavens and the earth. To Thee be the praise; Thou art the Lord of the heavens and the earth and whatever is therein. Thou art the Truth; Thy promise is True, the meeting with Thee is True. Paradise is true, Hell is true, the Hour is true. O Allah, I submit to Thee; affirm my faith in Thee; repose my trust in Thee, and **I return to Thee for repentance**; by Thy help I have disputed; and to Thee I have come for decision, **so forgive me my earlier and later sins, the sins that I committed in secret and openly.** Thou art my God. There is no god but Thee. ...”

Sahih Muslim, Book 004, Chapter 118, Number 1695 -

“... 'Ali b. Abu Talib reported that **when the Messenger of Allah** (may peace be upon him) **got up at night for prayer he would say:** I turn my face in complete devotion to One Who is the Originator of the heaven and the earth and I am not of the polytheists. Verily my prayer, my sacrifice, my living and my dying are for Allah, the Lord of the worlds; There is no partner with Him and this is what I have been commanded (to profess and believe) and I am of the believers. O Allah, Thou art the King, there is no god but Thee, Thou art my Lord, and I am Thy bondman. **I wronged myself and make a confession of my Sin. Forgive all my sins, for no one forgives the sins but Thee,** and guide me in the best of conduct for none but Thee guideth anyone (in) good conduct. **Remove sins from me, for none else but Thou can remove sins from me.** Here I am at Thy service, and Grace is to Thee and the whole of good is in Thine hand, and one cannot get near to Thee through evil. My (power as well as existence) is due to Thee (Thine grace) and I turn to Thee (for supplication). Thou art blessed and Thou art exalted. **I seek forgiveness from Thee and turn to Thee in repentance: and when he would bow, he would say: O Allah, it is for Thee that I bowed.** I affirm my faith in Thee and I submit to Thee, and submit humbly before Thee my hearing, my eyesight, my marrow, my bone, my sinew; and when he would raise his head, he would say: O Allah, our Lord, praise is due to Thee, (the praise) with which is filled the heavens and the earth, and with which is filled that (space) which exists between them, and filled with anything that Thou desireth afterward. And when he prostrated himself, he (the Holy Prophet) would say: O Allah, it is to Thee that I prostrate myself and it is in Thee that I affirm my faith, and I submit to Thee. My face is submitted before One Who created it, and shaped it, and opened his faculties of hearing and seeing. Blessed is Allah,

the best of Creators; and he would then say between Tashahhud and the pronouncing of salutation: **Forgive me of the earlier and later open and secret (sins) and that where I made transgression and that Thou knowest better than I.** Thou art **the First and the Last**. There is no god, but Thee. ...”

Sahih Muslim, Book 035, Chapter 17, Number 6563 -

“... Abu Musa Ash'ari reported on the authority of his father that **Allah's Apostle** (may peace be upon him) **used to supplicate** in these words: “**O Allah, forgive me my faults, my ignorance, my immoderation in my concerns.** And Thou art better aware (of my affairs) than myself. **O Allah, grant me forgiveness (of the faults which I committed) seriously or otherwise (and which I committed inadvertently and deliberately. All these (failings) are in me. O Allah, grant me forgiveness from the fault which I did in haste or deferred, which I committed in privacy or in public** and Thou art better aware of (them) than myself. Thou art **the First and the Last** and over all things Thou art Omnipotent.” ...”

[07] When and Where are the faithful Muslims?

Consider, that the passages refer to the “Day of Resurrection”, being the “Time of the End” and that “this nation” [Muslims] would be in a certain “place”, which we find called “Hell” until that day, as burned bodies, skeletal remains, wherein a “bridge” is made that some may cross from their “place” and come “out” of it.

Sahih Al-Bukhari, Volume 1, Book 12, Number 770 -

“... So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. ...”

Read the Qur'an's Surah 19:71-72, again, this time along with the Tafsir of al-Jalalayn:

Surah 19:71-72 (al-Hilali-Khan translation) -

“... [v.71] There is **not one of you but will pass over it (Hell):** this is with **your Lord**; a Decree which must be accomplished. [2] [v.72] **Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the Zalimun (polytheists and wrongdoers) therein (humbled) to their knees (in Hell).**

[2] (V.19:71) See the footnote (C) of (V.68:42). ...”

Tafsir of al-Jalalayn on Surah 19:71 -

“... [19:71] There is not one of you but shall come to it, that is, [but] **shall enter Hell.** That is an inevitability [already] decreed by your Lord, [something which] He made inevitable and [which] He decreed; He will not waive it. [19:72] **Then We will deliver** (read nunajjī or nunjī) **those who were wary**, of [committing] idolatry or disbelief, [We will deliver them] **from it, and leave those who did wrong**, by way of idolatry and disbelief, crouching **therein**, on their knees. ...”

Notice the future tenses of the words, “then” [arabic, 'thumma', a chronological order], “will” and “shall”. The passages then read in a structural eventual chronological order, i.e. [1] Hell, [2] Then “save those [‘Ummah’ [peoples of the] ‘Muslims’ ‘out of the fire’] who used to fear Allah and were dutiful to him” ...

Sahih Al-Bukhari, Volume 1, Book 12, Number 770 -

“... some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till when Allah intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him alone. The angels will take them out by recognizing them from the traces of prostrations, for Allah has forbidden the (Hell) fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of flowing water. Then when Allah had finished from the Judgments amongst his creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter paradise. ...”

Sahih Muslim, Book 001, Chapter 81, Number 0352 -

“... It was asked: Messenger of Allah, what is this bridge? He said: The void in which one is likely to slip. There would be hooks, tongs, spits like the thorn that is found in Najd and is known as Sa'dan. The believers would then pass over within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell till the believers will find rescue from the Fire. By One in Whose hand is my life, there will be none among you more eager to claim a right than the believers on the Day of Resurrection for (saying their) brethren in the Fire who would say: O our Lord, they were fasting along with us, and praying and performing pilgrimage. It will be said to them: Take out those whom you recognise. Then their persons would be forbidden to the Fire; and they would take out a large number of people who had been overtaken by Fire up to the middle of the shank or up to the knees. They would then say: O our Lord I not one of those about whom Thou didst give us command remains in it. He will then say: Go back and bring out those in whose hearts you find good of the weight of a dinar. Then they will take out a large number of people. Then they would say: O our Lord! we have not left anyone about whom You commanded us. He will then say: Go back and bring out those in whose hearts you find as much as half a dinar of good. Then they will take out a large number of people, and would say: O our Lord! not one of those about whom Thou commanded us we have left in it. Then He would say: Go back and in whose heart you find good to the weight of a particle bring him out. They would bring out a large number of people, and would then say: O our Lord, now we have not left anyone in it (Hell) having any good in him. Abu Sa'id Khudri said: “If you don't testify me in this hadith, then recite if you like: 'Surely Allah wrongs not the weight of an atom; and if it is a good deed. He multiplies it and gives from Himself a great reward'” (al-Qur'an, iv. 40). Then

Allah, Exalted and Great, would say: The angels have interceded, the apostles have interceded and the believers have interceded, and no one remains (to grant pardon) but the Most Merciful of the mercifuls. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... The Summary of Al-Fatihah ... **Al-Fatihah directs the believers** to invoke Allah to guide them to the straight path, which is the true religion, and to help them remain on that path in this life, and **to pass over the actual Sirat (bridge over hell that everyone must pass over) on the Day of Judgment. ...”**

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... The Believers will be taken to Paradise Here Allah tells us about the blessed believers, who will be taken to Paradise in groups, one group after another, starting with the best of them: those who are closest to Allah, then the most righteous, then the next best and the next best . Each group will be with others like them, Prophets with Prophets, the true believers with their peers, **the martyrs** with their counterparts, the scholars with their colleagues, every group composed of people of the same kind. (till when they reach it,) means, when they arrive at the gates of Paradise, **after passing over the Sirat, where they will be detained on a bridge between Paradise and Hell, and any injustices that existed between them in this world will be settled until they have all been purified from sin through this trial.** Then permission will be granted for them to enter Paradise. It was recorded in the Hadith about the Trumpet that when the believers reach the gates of Paradise, they will consult one another as to who should ask permission for them to enter. They will ask Adam, then Nuh, then Ibrahim, then Musa, then 'Isa, **then Muhammad** (may blessings and peace be upon them all). **This is akin to what will happen in the arena of judgement, when they will ask for someone to intercede for them with Allah when He comes to pass judgement.** This is to show the noble position of Muhammad above the rest of mankind in all situations. In Sahih Muslim, it is reported that Anas, may Allah be pleased with him, said, “The Messenger of Allah said: (I will be the first intercessor in Paradise.) According to the wording of Muslim: (I will be the first one to knock at the gates of Paradise.) ...”

[08] A handful from Fire and bring out from it people who never did any good and who had been turned into charcoal:

There are even some wicked [“people who never did any good and who had been turned into charcoal”] allowed out of the fire, for no other reason than that of whim of Muhammad's Allah, bypassing all justice whatsoever.

Sahih Muslim, Book 001, Chapter 81, Number 0352 -

“... He will then take a handful from Fire and bring out from it people who never did any good and who had been turned into charcoal, and will cast them into a river called the river of life, on the outskirts of Paradise. They will come out as a seed comes out from the silt carried by flood. ...”

[09] Everyone shall enter it:

*“... Imam Ahmad narrated that Sulaiman Ibn Harb narrated that Khalid Ibn Sulaiman narrated that Kathir Ibn Ziad Al- Barsani narrated that Abu Sumaya said, “We differed about the meaning of ‘Passing through it’ (wari-duha). For some of us said that no believer will enter hell and others said all (people) shall enter it and then Allah will save those who have done righteousness. Then I met Jabir Ibn Abdallah and I informed him that we differed about the meaning of, ‘Pass through it,’ and he replied that, “**Everyone shall enter it.**” (Tafsir by Ibn Kathir on Surah 19:71, Translated from Arabic)*

Another **Tafsir** by **Ibn Kathir** on **Surah 19:71** shows that Muslims who deny this “*inevitable decree*” of Allah are liars:

*Narrated by Abdel Razak, narrated by Ibn Ayena narrated by Amru who told us that he heard **Ibn Abbas** feud with Nafi Ibn Al-Azraq regarding **the meaning of, ‘Entering (Al-wurood).**’ He said it meant ‘**Entering (Hell),**’ but Nafi disagreed. Thus **Ibn Abbas** read (**Surah 21:98**) “‘Verily ye, and the gods that ye worship besides Allah, are but fuel for Hell! To it will ye surely will **enter (Wardan),**’ and asked did they **enter** or not? He also read (**Surah 11:98**) ‘He will go before his people on the Day of Judgment, and lead them (Awrada-hum) into the fire: but woeful indeed will be the place (Wird) to which they are led (Al-mawrud)!’ Did they enter or not? As for you and I, we will enter it but let us see if we will exit from it and I don’t see Allah taking you out of it because you lie (regarding its meaning).” Nafi then laughed.*

*Narrated by Ibn Jarir, narrated by Atta who stated that Abu Rashid Al-Harury, who is called Nafi Ibn Al-Azraq, said, “They (the believers) will not hear hell’s roar.” So **Ibn Abbas** responded, “Woe to you! Are you insane? What of Allah’s verse (**Surah 11:98**) ‘He will go before his people on the Day of Judgment, and lead them (Awrada-hum) into the fire,’ and also the verse (**Surah 19:86**) ‘And We shall drive the sinners to hell being lead (Wirdan)’? And also the verse (**Surah 19:71**) ‘**Not one of you but will pass (Waridu-ha) through it?**’ By Allah, the supplication of those who lived previously used to be, ‘O Allah take me out of hell fire peacefully and allow me to enter paradise victorious.’” (Tafsir by Ibn Kathir on Surah 19:71, Translated from Arabic) Source: Ministry of Islamic Affairs, Saudi Arabia.*

***Ibn Abbas** (618 C.E.–687 C.E.) was a paternal cousin of the Prophet Muhammad. He is revered by Muslims for his knowledge on Islam. He was an expert in **Tafsir** (exegesis of the Qur’an), as well as an authority on Islamic Sunnah. He knew exactly how Islamic terms are understood and applied. And according to him, all Muslims, including Muhammad, will enter into **Hell.** ...”*

Sahih al-Bukhari, Volume 1, Book 2, Number 42 -

*“... Narrated Anas: **The Prophet said**, “Whoever said “None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a barley grain **will be taken out of Hell.** And whoever said: “None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a wheat grain **will be taken out of Hell.** And whoever said, “None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of an atom **will be taken out of Hell.**” ...”*

Sahih al-Bukhari, Volume 1, Book 12, Number 770 -

“... Narrated Abu Huraira: The people said, “O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?” He replied, “Do you have any doubt in seeing the full moon on a clear (not cloudy) night?” They replied, “No, O Allah's Apostle!” He said, “Do you have any doubt in seeing the sun when there are no clouds?” They replied in the negative. He said, “You will see Allah (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allah will come to them and say, 'I am Your Lord.' They will say, 'We shall stay in this place till our Lord comes to us and when our Lord will come, we will recognize Him. Then Allah will come to them again and say, 'I am your Lord.' They will say, 'You are our Lord.' **Allah will call them, and As-Sirat (a bridge) will be laid across Hell and I (Muhammad) shall be the first amongst the Apostles to cross it with my followers.** Nobody except the Apostles will then be able to speak and they will be saying then, 'O Allah! Save us. O Allah Save us.'

There will be hooks like the thorns of Sa'dan in Hell. Have you seen the thorns of Sa'dan?” The people said, “Yes.” He said, “These hooks will be like the thorns of Sa'dan but nobody except Allah knows their greatness in size and these will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till when Allah intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him alone. The angels will take them out by recognizing them from the traces of prostrations, for Allah has forbidden the (Hell) fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of flowing water. Then when Allah had finished from the Judgments amongst his creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter paradise. He will be facing Hell, and will say, 'O Allah! Turn my face from the fire as its wind has dried me and its steam has burnt me.' Allah will ask him, “Will you ask for anything more in case this favor is granted to you?” He will say, “No by Your (Honor) Power!” And he will give to his Lord (Allah) what he will of the pledges and the covenants. Allah will then turn his face from the Fire. When he will face Paradise and will see its charm, he will remain quiet as long as Allah will. He then will say, 'O my Lord! Let me go to the gate of Paradise.' Allah will ask him, 'Didn't you give pledges and make covenants (to the effect) that you would not ask for anything more than what you requested at first?' He will say, 'O my Lord! Do not make me the most wretched, amongst Your creatures.' Allah will say, 'If this request is granted, will you then ask for anything else?' He will say, 'No! By Your Power! I shall not ask for anything else.' Then he will give to his Lord what He will of the pledges and the covenants. Allah will then let him go to the gate of Paradise. On reaching then and seeing its life, charm, and pleasure, he will remain quiet as long as Allah wills and then will say, 'O my Lord ! Let me enter Paradise.' Allah will say, May Allah be merciful unto you, O son of Adam! How treacherous you are! Haven't you made covenants and given pledges that you will not ask for anything more that what you have been given?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' So Allah will laugh and allow him to enter Paradise and will ask him to

request as much as he likes. He will do so till all his desires have been fulfilled . Then Allah will say, 'Request more of such and such things.' Allah will remind him and when all his desires and wishes; have been fulfilled, Allah will say "All this is granted to you and a similar amount besides." Abu Said Al-Khudri, said to Abu Huraira, 'Allah's Apostle said, "Allah said, 'That is for you and ten times more like it.' “Abu Huraira said, "I do not remember from Allah's Apostle except (his saying), 'All this is granted to you and a similar amount besides.” Abu Sahd said, “I heard him saying, 'That is for you and ten times more the like of it.” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 563 -

“... Narrated Hammad from 'Amr from Jabir: The Prophet said, “**Some people will come out of the Fire through intercession looking like The Thaarir.**” I asked 'Amr, “What is the Thaarir?” He said, Ad Daghabis, and at that time he was toothless. Hammad added: I said to 'Amr bin Dinar, “O Abu Muhammad! Did you hear Jabir bin 'Abdullah saying, '**I heard the Prophet saying: 'Some people will come out of the Fire through intercession?’ He said, “Yes.” ...”**

Sahih al-Bukhari, Volume 8, Book 76, Number 564 -

“... Narrated Anas bin Malik: **The Prophet said, “Some people will come out of the Fire after they have received a touch of the Fire, changing their color, and they will enter Paradise, and the people of Paradise will name them 'Al-Jahannamiyin' the (Hell) Fire people.” ...”**

Sahih al-Bukhari, Volume 8, Book 76, Number 565 -

“... Narrated Abu Said Al-Khudri: Allah's Apostle said, “When the people of Paradise have entered Paradise, and **the people of the Fire have entered the Fire, Allah will say. 'Take out (of the Fire) whoever has got faith equal to a mustard seed in his heart.' They will come out, and by that time they would have burnt and became like coal, and then they will be thrown into the river of Al-Hayyat (life)** and they will spring up just as a seed grows on the bank of a rainwater stream.” The Prophet said, “Don't you see that the germinating seed comes out yellow and twisted?” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 575 -

“... Narrated 'Abdullah: **The Prophet said, “I know the person who will be the last to come out of the (Hell) Fire, and the last to enter Paradise. He will be a man who will come out of the (Hell) Fire crawling, and Allah will say to him, 'Go and enter Paradise.'** He will go to it, but he will imagine that it had been filled, and then he will return and say, 'O Lord, I have found it full.' Allah will say, 'Go and enter Paradise, and you will have what equals the world and ten times as much (or, you will have as much as ten times the like of the world).' On that, the man will say, 'Do you mock at me (or laugh at me) though You are the King?’” I saw Allah's Apostle (while saying that) smiling that his premolar teeth became visible. It is said that will be the lowest in degree amongst the people of Paradise. ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 577 -

“... Narrated Abu Huraira: Some people said, “O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?” He said, “Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?” They replied, “No, Allah's Apostle.” He said, “Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?” They replied, “No, O Allah's Apostle!” He said, “So you will see Him (your Lord) on the Day of Resurrection similarly Allah will gather all the people and say, 'Whoever used to worship anything should follow that thing. 'So, he who used to worship the sun, will follow it, and he who used to worship the moon will follow it, and he who used to worship false deities will follow them; and then only this nation (i.e., Muslims) will remain, including their hypocrites. Allah will come to them in a shape other than they know and will say, 'I am your Lord.' They will say, 'We seek refuge with Allah from you. This is our place; (we will not follow you) till our Lord comes to us, and when our Lord comes to us, we will recognize Him.

Then Allah will come to them in a shape they know and will say, “I am your Lord.” They will say, “(No doubt) You are our Lord,” and they will follow Him. **Then a bridge will be laid over the (Hell) Fire.” Allah's Apostle added, “I will be the first to cross it.** And the invocation of the Apostles on that Day, will be ‘Allahukka Sallim, Sallim (O Allah, save us, save us!),’ **and over that bridge there will be hooks Similar to the thorns of As Sa'dan (a thorny tree). Didn't you see the thorns of As-Sa'dan?” The companions said, “Yes, O Allah's Apostle.” He added, “So the hooks over that bridge will be like the thorns of As-Sa-dan except that their greatness in size is only known to Allah. These hooks will snatch the people according to their deeds. Some people will be ruined because of their evil deeds, and some will be cut into pieces and fall down in Hell, but will be saved afterwards,** when Allah has finished the judgments among His slaves, and **intends to take out of the Fire whoever He wishes to take out from among those who used to testify that none had the right to be worshipped but Allah. We will order the angels to take them out and the angels will know them by the mark of the traces of prostration (on their foreheads) for Allah banned the fire to consume the traces of prostration on the body of Adam's son. So they will take them out, and by then they would have burnt (as coal), and then water, called Maul Hayat (water of life) will be poured on them, and they will spring out like a seed springs out on the bank of a rainwater stream, and there will remain one man who will be facing the (Hell) Fire** and will say, ‘O Lord! It's (Hell's) vapor has Poisoned and smoked me and its flame has burnt me; please turn my face away from the Fire.’ He will keep on invoking Allah till Allah says, ‘Perhaps, if I give you what you want), you will ask for another thing?’ The man will say, ‘No, by Your Power, I will not ask You for anything else.’

Then Allah will turn his face away from the Fire. The man will say after that, ‘O Lord, bring me near the gate of Paradise.’ Allah will say (to him), ‘Didn't you promise not to ask for anything else? Woe to you, O son of Adam ! How treacherous you are!’ The man will keep on invoking Allah till Allah will say, ‘But if I give you that, you may ask me for something else.’ The man will say, ‘No, by Your Power. I will not ask for anything else.’ He will give Allah his covenant and promise not to ask for anything else after that. So Allah will bring him near to the gate of Paradise, and when he sees what is in it, he will remain silent as long as Allah will, and then he will say, ‘O Lord! Let me enter Paradise.’ Allah will say, ‘Didn't you promise that you would not ask Me for anything

other than that? Woe to you, O son of Adam ! How treacherous you are!' On that, the man will say, 'O Lord! Do not make me the most wretched of Your creation,' and will keep on invoking Allah till Allah will smile and when Allah will smile because of him, then He will allow him to enter Paradise, and when he will enter Paradise, he will be addressed, 'Wish from so-and-so.' He will wish till all his wishes will be fulfilled, then Allah will say, All this (i.e. what you have wished for) and as much again therewith are for you.”

“Abu Huraira added: **That man will be the last of the people of Paradise to enter (Paradise).** Narrated 'Ata (while Abu Huraira was narrating): Abu Said was sitting in the company of Abu Huraira and he did not deny anything of his narration till he reached his saying: “All this and as much again therewith are for you.” Then Abu Sa'id said, “I heard Allah's Apostle saying, 'This is for you and ten times as much.'” Abu Huraira said, “In my memory it is 'as much again therewith.’” ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 602 -

“... Narrated 'Abdullah: **Allah's Apostle said, “The person who will be the last one to enter Paradise and the last to come out of Hell (Fire) will be a man who will come out crawling, and his Lord will say to him, 'Enter Paradise.'** He will reply, 'O Lord, Paradise is full.' Allah will give him the same order thrice, and each time the man will give Him the same reply, i.e., 'Paradise is full.' Thereupon Allah will say (to him), 'Ten times of the world is for you.’” ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 607 -

“... Narrated Anas: **Allah's Apostle said, “The believers will be assembled on the Day of Resurrection and they will say, 'Let us look for someone to intercede for us with our Lord so that He may relieve us from this place of ours.'** So they will go to Adam and say, 'You are Adam, the father of mankind, and Allah created you with His Own Hands and ordered the Angels to prostrate before you, and He taught you the names of all things; so please intercede for us with our Lord so that He may relieve us.' Adam will say, to them, 'I am not fit for that,' and then he will mention to them his mistake which he has committed.’” ...”

Sahih Muslim, Book 001, Chapter 83, Number 0368 -

“... Jabir reported that he had heard with his ears the Apostle (may peace be upon him) saying: **Allah will bring out people from the Fire and admit them into Paradise.** ...”

Sahih Muslim, Book 001, Chapter 83, Number 0369 -

“... Hammad b. Zaid, reported: I said to 'Amr b. Dinar: Did you hear Jabir b. 'Abdullah narrating **from the Messenger of Allah (may peace be upon him) that Allah would bring out people from the Fire through intercession. He said: Yes.** ...”

Sahih Muslim, Book 001, Chapter 83, Number 0370 -

“... Jabir b. 'Abdullah reported: **The Messenger of Allah (may peace be upon him)**

said: Verily people would be brought out from the Fire, and they would be burnt except the exterior (surfaces, fronts) of their faces; and they would enter Paradise. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0372 -

“... It is narrated on the authority of Anas b. Malik that **the Messenger of Allah (may peace be upon him) said: Four persons would be brought out from the Fire and would be presented to Allah. One of them would turn (towards the He))) and say: O my Lord, when Thou hast brought me out from it, do not throw me back into it, and Allah would rescue him from it. ...”**

[10] Service, from the Fear of the fire:

How many Muslims are attempting to serve a god, from fear of an eternal torment and endless suffering in fire and tortures that would never end, rather than serving the True Jehovah God, from the motive of love, for His so great sacrifice.

Afraid of the fire, every night, all because of the lie of Satan through Muhammad, and yet not truly sorrowful over their sins against a loving Jehovah Father God, who had forgiven them in Jehovah Emmanuel Christ Jesus ...

Surah 3:85 (al-Hilali-Khan translation) -

“... And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. ...”

Surah 3:88 (al-Hilali-Khan translation) -

“... They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while). ...”

Sahih al-Bukhari, Volume 2, Book 21, Number 222 -

“... Narrated Salim's father: In the life-time of the Prophet whosoever saw a dream would narrate it to Allah's Apostle. I had a wish of seeing a dream to narrate it to Allah's Apostle (p.b.u.h) I was a grown up boy and used to sleep in the Mosque **in the life-time of the Prophet. I saw in the dream that two angels caught hold of me and took me to the Fire which was built all round like a built well and had two poles in it and the people in it were known to me.** I started saying, “I seek refuge with Allah from the Fire.” Then I met another angel who told me not to be afraid. I narrated the dream to Hafsa who told it to Allah's Apostle. The Prophet said, “Abdullah is a good man. I wish he prayed Tahajjud.” **After that 'Abdullah (i.e. Salim's father) used to sleep but a little at night. ...”**

[11] Muhammad claims to be the intercessor, even though his sins were multitude:

Muslims think they will need Muhammad as their intercessor in the day of their resurrection and in the fires of Hell, but the Scriptures [KJB] teach, that Jesus is interceding now, so that none will ever

perish in the flame.

Muhammad is the Intercessor in the [Muslim] Judgment (because they are in Hell, and need the intercession to be taken out of it), and only for Muslims, but according to the Scriptures, Jesus is the only intercessor, for all mankind now -

Surah 33:43-44 (al-Hilali-Khan translation) -

“... [v.43] Have they taken (others) as intercessors besides Allah? Say: “Even if they have power over nothing whatever and have no intelligence?” [v.44] Say: “To Allah belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back.” ...”

Tafsir of al-Jalalayn on Surah 39:44 -

“... [39:44] Say: ‘All intercession belongs [solely] to God, that is to say, He has exclusive control over it, and so **none can intercede except with His permission**. To Him belongs the kingdom of the heavens and the earth; then to Him you will be brought back’. ...”

Surah 20:109 (al-Hilali-Khan translation) -

“... On that day no intercession shall avail, except the one for whom the Most Gracious (Allah) has given permission and whose word is acceptable to Him. ...”

Tafsir of al-Jalalayn on Surah 20:109 -

“... [20:109] **On that day intercession will not profit, anyone, except [intercession] from him whom the Compassionate One permits, that he intercede for such [a person], and whose word He approves, that is to say, because such [an intercessor] will say, ‘there is no god but God’ (lā ilāha illā’Llāh). ...”**

Sahih al-Bukhari, Volume 1, Book 3, Number 98 -

“... Narrated Abu Huraira: I said: “O Allah's Apostle! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?” Allah's Apostle said: O Abu Huraira! “I have thought that none will ask me about it before you as I know your longing for the (learning of) Hadiths. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart “None has the right to be worshipped but Allah.” And 'Umar bin 'Abdul 'Aziz wrote to Abu Bakr bin Hazm, “Look for the knowledge of Hadith and get it written, as I am afraid that religious knowledge will vanish and the religious learned men will pass away (die). Do not accept anything save the Hadiths of the Prophet. Circulate knowledge and teach the ignorant, for knowledge does not vanish except when it is kept secretly (to oneself).” ...”

Sahih al-Bukhari, Volume 1, Book 7, Number 331 -

“... Narrated Jabir bin 'Abdullah: The Prophet said, “I have been given five things

which were not given to any one else before me.

1. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.
2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due.
3. The booty has been made Halal (lawful) for me yet it was not lawful for anyone else before me.

4. I have been given the right of intercession (on the Day of Resurrection).

5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.” ...”

Sahih al-Bukhari, Volume 1, Book 11, Number 588 -

“... Narrated Jabir bin 'Abdullah: Allah's Apostle said, “Whoever after listening to the Adhan says, 'Allahumma Rabba hadhihi-d-da' watit-tammami was-salatil qa'imati, ati Muhammadan al-wasilata wal-fadilata, wab' athhu maqaman mahmudan-il-ladhi wa' adtahu (O Allah! Lord of this perfect call (of not ascribing partners to You) and of the regular prayer which is going to be established! Kindly **give Muhammad the right of intercession and superiority and send him (on the Day of Judgment)** to the best and the highest place in Paradise which You promised him)', **then intercession for me will be permitted for him on the Day of Resurrection).**” ...”

Sahih al-Bukhari, Volume 2, Book 24, Number 485 -

“... Narrated Abu Huraira: **The Prophet said, “(On the Day of Resurrection)** camels will come to their owner in the best state of health they have ever had (in the world), and if he had not paid their Zakat (in the world) then they would tread him with their feet; and similarly, sheep will come to their owner in the best state of health they have ever had in the world, and if he had not paid their Zakat, then they would tread him with their hooves and would butt him with their horns.” The Prophet added, “One of their rights is that they should be milked while water is kept in front of them.” The Prophet added, “I do not want anyone **of you to come to me on the Day of Resurrection**, carrying over his neck a sheep that will be bleating. Such a person will (then) say, '**O Muhammad! (please intercede for me,)** I will say to him, 'I can't help you, for I conveyed Allah's Message to you.' Similarly, I do not want anyone of you to come to me carrying over his neck a camel that will be grunting. Such a person (then) will say “**O Muhammad! (please intercede for me).**” I will say to him, “I can't help you for I conveyed Allah's message to you.” ...”

Sahih al-Bukhari, Volume 2, Book 24, Number 553 -

“... Narrated 'Abdullah bin 'Umar: The Prophet said, “A man keeps on asking others for something till he comes on the Day of Resurrection without any piece of flesh on his

face.” The Prophet added, “On the Day of Resurrection, the Sun will come near (to, the people) to such an extent that the sweat will reach up to the middle of the ears, so, when all the people are in that state, they will ask Adam for help, and then Moses, and then Muhammad (p.b.u.h).” The sub-narrator added, **“Muhammad will intercede with Allah to judge amongst the people. He will proceed on till he will hold the ring of the door (of Paradise) and then Allah will exalt him to Maqam Mahmud (the privilege of intercession, etc.). And all the people of the gathering will send their praises to Allah.” ...**”

Sahih al-Bukhari, Volume 4, Book 52, Number 307 -

“... Narrated Abu Huraira: The Prophet got up amongst us and mentioned Al Ghulul, emphasized its magnitude and declared that it was a great sin saying, “Don't commit Ghulul for I should not like to see anyone amongst you **on the Day of Ressurrection**, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: **'O Allah's Apostle! Intercede with Allah for me,'** and I will reply, 'I can't help you, for I have conveyed Allah's Message to you Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, **'O Allah's Apostle! Intercede with Allah for me,** and I will say, 'I can't help you for I have conveyed Allah's Message to you,' or one carrying over his neck gold and silver and saying, **'O Allah's Apostle! Intercede with Allah for me,'** and I will say, 'I can't help you for I have conveyed Allah's Message to you,' or one carrying clothes that will be fluttering, and the man will say, **'O Allah's Apostle! Intercede with Allah for me.'** And I will say, 'I can't help you, for I have conveyed Allah's Message to you.’ ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 556 -

“... Narrated Abu Huraira: We were **in the company of the Prophet** at a banquet and a cooked (mutton) forearm was set before him, and he used to like it. He ate a morsel of it and said, **“I will be the chief of all the people on the Day of Resurrection.** Do you know how Allah will gather all the first and the last (people) in one level place where an observer will be able to see (all) of them and they will be able to hear the announcer, and the sun will come near to them. Some People will say: Don't you see, in what condition you are and the state to which you have reached? Why don't you look for a person who can intercede for you with your Lord? Some people will say: Appeal to your father, Adam.' They will go to him and say: 'O Adam! You are the father of all mankind, and Allah created you with His Own Hands, and ordered the angels to prostrate for you, and made you live in Paradise. Will you not intercede for us with your Lord? Don't you see in what (miserable) state we are, and to what condition we have reached?' On that Adam will reply, 'My Lord is so angry as He has never been before and will never be in the future; (besides), He forbade me (to eat from) the tree, but I disobeyed (Him), (I am worried about) myself! Myself! Go to somebody else; go to Noah.' They will go to Noah and say; 'O Noah! You are the first amongst the messengers of Allah to the people of the earth, and Allah named you a thankful slave. Don't you see in what a (miserable) state we are and to what condition we have reached? Will you not intercede for us with your Lord? Noah will reply: 'Today my Lord has become so angry as he had never been before and will never be in the future Myself! Myself! **Go to the Prophet (Muhammad). The people will come to me, and I will prostrate myself underneath**

Allah's Throne. Then I will be addressed: 'O Muhammad! Raise your head; intercede, for your intercession will be accepted, and ask (for anything), for you will be given.' ...”

Sahih al-Bukhari, Volume 8, Book 75, Number 317e -

“... Narrated Abu Huraira: **Allah's Apostle said**, “For every prophet there is one (special invocation (that will not be rejected) with which he appeals (to Allah), and **I want to keep such an invocation for interceding for my followers in the Hereafter.**” ...”

Sahih al-Bukhari, Volume 8, Book 75, Number 317o -

“... Narrated Anas: that **the Prophet said**, “For every prophet there is an invocation that surely will be responded by Allah,” (or said), “For every prophet there was an invocation with which he appealed to Allah, and his invocation was accepted (in his lifetime), but **I kept my (this special) invocation to intercede for my followers on the Day of Resurrection.**” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 570 -

“... Narrated Anas: Allah's Apostle said, “Allah will gather all the people on the Day of Resurrection and they will say, 'Let us request someone to intercede for us with our Lord so that He may relieve us from this place of ours.' Then they will go to Adam and say, 'You are the one whom Allah created with His Own Hands, and breathed in you of His soul, and ordered the angels to prostrate to you; so please intercede for us with our Lord.' Adam will reply, 'I am not fit for this undertaking, and will remember his sin, and will say, 'Go to Noah, the first Apostle sent by Allah' They will go to him and he will say, 'I am not fit for this undertaking', and will remember his sin and say, 'Go to Abraham whom Allah took as a Khalil. They will go to him (and request similarly). He will reply, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to Moses to whom Allah spoke directly.' They will go to Moses and he will say, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to Jesus.' They will go to him, and he will say, 'I am not fit for this undertaking, **go to Muhammad as Allah has forgiven his past and future sins.**' They will come to me and I will ask my Lord's permission, and when I see Him, I will fall down in prostration to Him, and He will leave me in that state as long as (He) Allah will, and then I will be addressed. 'Raise up your head (O Muhammad)! Ask, and your request will be granted, and say, and your saying will be listened to; intercede, and your intercession will be accepted.' Then I will raise my head, and I will glorify and praise my Lord with a saying(i.e. invocation) He will teach me, and then I will intercede, Allah will fix a limit for me (i.e., certain type of people for whom I may intercede), and I will take them out of the (Hell) Fire and let them enter Paradise. Then I will come back (to Allah) and fall in prostration, and will do the same for the third and fourth times till no-one remains in the (Hell) Fire except those whom the Qur'an has imprisoned therein.” (The sub-narrator, Qatada used to say at that point, “...those upon whom eternity (in Hell) has been imposed.”) (See Hadith No. 3, Vol 6). ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 571 -

“... Narrated 'Imran bin Husain: **The Prophet said, “Some people will be taken out of the Fire through the intercession of Muhammad they will enter Paradise and will be called Al-Jahannamiyin (the Hell Fire people).” ...**”

Sahih al-Bukhari, Volume 8, Book 76, Number 574 -

“... Narrated Abu Huraira: I said, **“O Allah's Apostle!** Who will be the luckiest person who will gain **your intercession** on the Day of Resurrection?” The Prophet said, “O Abu Huraira! I have thought that none will ask me about this Hadith before you, as I know your longing for the (learning of) Hadiths. The luckiest person who will have **my intercession** on the Day of Resurrection will be the one who said, 'None has the right to be worshipped but Allah,' sincerely from the bottom of his heart.” ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 507 -

“... Narrated Anas: The Prophet said, “Allah will gather the believers on the Day of Resurrection in the same way (as they are gathered in this life), and they will say, 'Let us ask **someone to intercede for us** with our Lord that He may relieve us from this place of ours.' Then they will go to Adam and say, 'O Adam! Don't you see the people (people's condition)? Allah created you with His Own Hands and ordered His angels to prostrate before you, and taught you the names of all the things. Please intercede for us with our Lord so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this undertaking' and mention to them the mistakes he had committed, and add, “But you'd better go to Noah as he was the first Apostle sent by Allah to the people of the Earth.' They will go to Noah who will reply, 'I am not fit for this undertaking,' and mention the mistake which he made, and add, 'But you'd better go to Abraham, Khalil Ar-Rahman.' They will go to Abraham who will reply, 'I am not fit for this undertaking,' and mention to them the mistakes he made, and add, 'But you'd better go to Moses, a slave whom Allah gave the Torah and to whom He spoke directly' They will go to Moses who will reply, 'I am not fit for this undertaking,' and mention to them the mistakes he made, and add, 'You'd better go to Jesus, Allah's slave and His Apostle and His Word (Be: And it was) and a soul created by Him.' They will go to Jesus who will say, 'I am not fit for this undertaking, **but you'd better go to Muhammad whose sins of the past and the future had been forgiven (by Allah).**' So they will come to me and I will ask the permission of my Lord, and I will be permitted (to present myself) before Him. When I see my Lord, I will fall down in (prostration) before Him and He will leave me (in prostration) as long as He wishes, and then it will be said to me, 'O Muhammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then raise my head and praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit whom I will admit into Paradise. I will come back again, and when I see my Lord (again), I will fall down in prostration before Him, and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Muhammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain

kind of people) and will fix a limit to whom I will admit into Paradise, I will return again, and when I see my Lord, I will fall down (in prostration) and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Muhammad! Raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit to whom I will admit into Paradise. I will come back and say, 'O my Lord! None remains in Hell (Fire) but those whom Qur'an has imprisoned therein and for whom eternity in Hell (Fire) has become inevitable.'" The Prophet added, "There will come out of Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of a barley grain. Then there will come out of Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of a wheat grain. Then there will come out of Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of an atom (or a smallest ant)." ..."

Sahih al-Bukhari, Volume 9, Book 93, Number 532s -

"... Narrated Abu Sa'id Al-Khudri: We said, "O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the companions of the cross will go with their cross, and the idolators (will go) with their idols, and the companions of every god (false deities) (will go) with their god, till there remain those who used to worship Allah, both the obedient ones and the mischievous ones, and some of the people of the Scripture. Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, "What did you use to worship?" They will reply, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son. What: do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead). When there remain only those who used to worship Allah (Alone), both the obedient ones and the mischievous ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We parted with them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming, 'Let every nation follow what they used to worship,' and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak: to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say, 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be

rigid like one piece of a wood (and they will not be able to prostrate). Then the bridge will be laid across Hell.” We, the companions of the Prophet said, “O Allah's Apostle! What is the bridge?” He said, “It is a slippery (bridge) on which there are clamps and (Hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa'dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge).” The Prophet said, “You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) Dinar.' Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one half Dinar.' They will take out whomever they will recognize and return, and then Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant), and so they will take out all those whom they will recognize.” Abu Sa'id said: If you do not believe me then read the Holy Verse: – 'Surely! Allah wrongs not even of the weight of an atom (or a smallest ant) but if there is any good (done) He doubles it.' (4.40) The Prophet added, “Then the prophets and Angels and the believers will intercede, and (last of all) the Almighty (Allah) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the water of life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Beneficent. He has admitted them into Paradise without them having done any good deeds and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.'” ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 532v -

“... Narrated Anas: The Prophet said, “The believers will be kept (waiting) on the Day of Resurrection so long that they will become worried and say, “Let us ask **somebody to intercede for us** with our Lord so that He may relieve us from our place. Then they will go to Adam and say, 'You are Adam, the father of the people. Allah created you with His Own Hand and made you reside in His Paradise and ordered His angels to prostrate before you, and taught you the names of all things will you intercede for us with your Lord so that He may relieve us from this place of ours? Adam will say, 'I am not fit for this undertaking.' He will mention his mistakes he had committed, i.e., his eating off the tree though he had been forbidden to do so. He will add, 'Go to Noah, the first prophet

sent by Allah to the people of the Earth.' The people will go to Noah who will say, 'I am not fit for this undertaking' He will mention his mistake which he had done, i.e., his asking his Lord without knowledge.' He will say (to them), 'Go to Abraham, Khalil Ar-Rahman.' They will go to Abraham who will say, 'I am not fit for this undertaking. He would mention three words by which he told a lie, and say (to them). 'Go to Moses, a slave whom Allah gave the Torah and spoke to, directly and brought near Him, for conversation.' They will go to Moses who will say, 'I am not fit for this undertaking. He will mention his mistake he made, i.e., killing a person, and will say (to them), 'Go to Jesus, Allah's slave and His Apostle, and a soul created by Him and His Word.' (Be: And it was.) They will go to Jesus who will say, 'I am not fit for this undertaking but **you'd better go to Muhammad the slave whose past and future sins have been forgiven by Allah.**' So they will come to me, and I will ask my Lord's permission to enter His House and then I will be permitted. When I see Him I will fall down in prostration before Him, and He will leave me (in prostration) as long as He will, and then He will say, 'O Muhammad, lift up your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask (for anything) for it will be granted:' Then I will raise my head and glorify my Lord with certain praises which He has taught me. Allah will put a limit for me (to intercede for a certain type of people) I will take them out and make them enter Paradise.” (Qatada said: I heard Anas saying that), the Prophet said, “I will go out and take them out of Hell (Fire) and let them enter Paradise, and then I will return and ask my Lord for permission to enter His House and I will be permitted. When I will see Him I will fall down in prostration before Him and He will leave me in prostration as long as He will let me (in that state), and then He will say, 'O Muhammad, raise your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, your request will be granted.’” The Prophet added, “So I will raise my head and glorify and praise Him as He has taught me. Then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise.” (Qatada added: I heard Anas saying that) the Prophet said, 'I will go out and take them out of Hell (Fire) and let them enter Paradise, and I will return for the third time and will ask my Lord for permission to enter His house, and I will be allowed to enter. When I see Him, I will fall down in prostration before Him, and will remain in prostration as long as He will, and then He will say, 'Raise your head, O Muhammad, and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, for your request will be granted.' So I will raise my head and praise Allah as He has taught me and then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise.” (Qatada said: I heard Anas saying that) the Prophet said, “So I will go out and take them out of Hell (Fire) and let them enter Paradise, till none will remain in the Fire except those whom Quran will imprison (i.e., those who are destined for eternal life in the fire).” The narrator then recited the Verse:-- “It may be that your Lord will raise you to a Station of Praise and Glory.’ (17.79) The narrator added: This is the Station of Praise and Glory which Allah has promised to your Prophet. ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 600 -

“... Narrated Anas: I heard **the Prophet saying**, "On the Day of Resurrection **I will intercede** and say, “O my Lord! Admit into Paradise (even) those who have faith equal

to a mustard seed in their hearts.” Such people will enter Paradise, and then I will say, “O (Allah) admit into Paradise (even) those who have the least amount of faith in their hearts.” Anas then said: As if I were just now looking at the fingers of Allah's Apostle. ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 601 -

“... Narrated Ma'bad bin Hilal Al'Anzi: We, i.e., some people from Basra gathered and went to Anas bin Malik, and we went in company with Thabit Al-Bunnani so that he might ask him about the Hadith of Intercession on our behalf. Behold, Anas was in his palace, and our arrival coincided with his Duha prayer. We asked permission to enter and he admitted us while he was sitting on his bed. We said to Thabit, “Do not ask him about anything else first but the Hadith of Intercession.” He said, “O Abu Hamza! There are your brethren from Basra coming to ask you about the Hadith of Intercession.” Anas then said, “Muhammad talked to us saying, 'On the Day of Resurrection the people will surge with each other like waves, and then they will come to Adam and say, 'Please intercede for us with your Lord.' He will say, 'I am not fit for that but you'd better go to Abraham as he is the Khalil of the Beneficent.' They will go to Abraham and he will say, 'I am not fit for that, but you'd better go to Moses as he is the one to whom Allah spoke directly.' So they will go to Moses and he will say, 'I am not fit for that, but you'd better go to Jesus as he is a soul created by Allah and His Word.' (Be: And it was) they will go to Jesus and he will say, 'I am not fit for that, but **you'd better go to Muhammad.'**

They would come to me and I would say, 'I am for that.' Then I will ask for my Lord's permission, and it will be given, and then He will inspire me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down, prostrate before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for your will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' And then it will be said, 'Go and take out of Hell (Fire) all those who have faith in their hearts, equal to the weight of a barley grain.' I will go and do so and return to praise Him with the same praises, and fall down (prostrate) before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' It will be said, 'Go and take out of it all those who have faith in their hearts equal to the weight of a small ant or a mustard seed.' I will go and do so and return to praise Him with the same praises, and fall down in prostration before Him. It will be said, 'O, Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers!' Then He will say, 'Go and take out (all those) in whose hearts there is faith even to the lightest, lightest mustard seed. (Take them) out of the Fire.' I will go and do so.'”

When we left Anas, I said to some of my companions, “Let's pass by Al-Hasan who is hiding himself in the house of Abi Khalifa and request him to tell us what Anas bin Malik has told us.” So we went to him and we greeted him and he admitted us. We said to him, “O Abu Said! We came to you from your brother Anas Bin Malik and he related to us a Hadith about the intercession the like of which I have never heard.” He said, “What is that?” Then we told him of the Hadith and said, “He stopped at this point (of the Hadith).” He said, “What then?” We said, “He did not add anything to that.” He said,

Anas related the Hadith to me twenty years ago when he was a young fellow. I don't know whether he forgot or if he did not like to let you depend on what he might have said." We said, "O Abu Said ! Let us know that." He smiled and said, "Man was created hasty. I did not mention that, but that I wanted to inform you of it. **Anas told me the same as he told you and said that the Prophet added, 'I then return for a fourth time and praise Him similarly and prostrate before Him me the same as he 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request): and intercede, for your intercession will be accepted .' I will say, 'O Lord, allow me to intercede for whoever said, 'None has the right to be worshiped except Allah.' Then Allah will say, 'By my Power, and my Majesty, and by My Supremacy, and by My Greatness, I will take out of Hell (Fire) whoever said: 'None has the right to be worshipped except Allah.'"** ..."

Sahih Muslim, Book 001, Chapter 81, Number 0352 -

"... Abu Sa'id al-Khudri reported: Some people during the lifetime of the Messenger of Allah (may peace be upon him) said: Messenger of Allah! shall we see our Lord on the Day of Resurrection? The Messenger of Allah (may peace be upon him) said: Yes, and added: Do you feel any trouble in seeing the sun at noon with no cloud over it, and do you feel trouble in seeing the moon (open) in the full moonlit night with no cloud over it? They said: No, Messenger of Allah! He (the Holy Prophet) said: You will not feel any trouble in seeing Allah on the Day of Resurrection any more than you do in seeing any one of them. When the Day of Resurrection comes a Mu'adhdhin (a proclaimer) would proclaim: Let every people follow what they used to worship. Then all who worshipped idols and stones besides Allah would fall into the Fire, till only the righteous and the vicious and some of the people of the Book who worshipped Allah are left. Then the Jews would be summoned, and it would be said to them: What did you worship? They will say: We worshipped 'Uzair, son of Allah. It would be said to them: You tell a lie; Allah had never had a spouse or a son. What do you want now? They would say: We feel thirsty, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to drink water? Then they would be pushed towards the Fire (and they would find to their great dismay that) it was but a mirage (and the raging flames of fire) would be consuming one another, and they would fall into the Fire. Then the Christians would be summoned and it would be said to them: What did you worship? They would say: We worshipped Jesus, son of Allah. It would be said to them: You tell a lie; Allah did not take for Himself either a spouse or a son. Then it would be said to them: What do you want? They would say: Thirsty we are, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to get water? But they would be pushed and gathered together towards the Hell, which was like a mirage to them, and the flames would consume one another. They would fall into the Fire, till no one is left except he who worshipped Allah, be he pious or sinful. The Lord of the Universe, Glorified and Exalted, would come to them in a form recognisable to them and say; What are you looking for? Every people follow that which they worshipped. They would say: Our Lord, we kept ourselves separate from the people in the world, though we felt great need of them; we, however, did not associate ourselves with them. He would say: I am your Lord. They would say: We take refuge with Allah from thee and do not associate anything with Allah. They would repeat it twice or thrice, till some of them would be about to return. It would be said: Is there any sign between you and Him by which you will recognise Him? They would say: Yes. and

the things would be laid bare. Those who used to prostrate themselves before God of their own accord would be permitted by God to prostrate themselves. But there would remain none who used to prostrate out of fear (of people) and ostentation but Allah would make his back as one piece, and whenever he would attempt to prostrate he would fall on his back. Then they would raise their heads and He would assume the Form in which they had seen Him the first time and would say: I am your Lord. They would say: Thou art our Lord. Then the bridge would be set up over the Hell and intercession would be allowed and they will say: O God, keep safe, keep safe. It was asked: Messenger of Allah, what is this bridge? He said: The void in which one is likely to slip. There would be hooks, tongs, spits like the thorn that is found in Najd and is known as Sa'dan. The believers would then pass over within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell till the believers will find rescue from the Fire. By One in Whose hand is my life, there will be none among you more eager to claim a right than the believers on the Day of Resurrection for (saying their) brethren in the Fire who would say: O our Lord, they were fasting along with us, and praying and performing pilgrimage. It will be said to them: Take out those whom you recognise. Then their persons would be forbidden to the Fire; and they would take out a large number of people who had been overtaken by Fire up to the middle of the shank or up to the knees. They would then say: O our Lord I not one of those about whom Thou didst give us command remains in it. He will then say: Go back and bring out those in whose hearts you find good of the weight of a dinar Then they will take out a large number of people. Then they would say: O our Lord! we have not left anyone about whom You commanded us. He will then say: Go back and bring out those in whose hearts you find as much as half a dinar of good. Then they will take out a large number of people, and would say: O our Lord! not one of those about whom Thou commanded us we have left in it. Then He would say: Go back and in whose heart you find good to the weight of a particle bring him out. They would bring out a large number of people, and would then say: O our Lord, now we have not left anyone in it (Hell) having any good in him. Abu Sa'id Khudri said: If you don't testify me in this hadith, then recite if you like: "Surely Allah wrongs not the weight of an atom; and if it is a good deed. He multiplies it and gives from Himself a great reward" (al-Qur'an, iv. 40). Then Allah, Exalted and Great, would say: The angels have interceded, the apostles have interceded and the believers have interceded, and no one remains (to grant pardon) but the Most Merciful of the mercifuls. He will then take a handful from Fire and bring out from it people who never did any good and who had been turned into charcoal, and will cast them into a river called the river of life, on the outskirts of Paradise. They will come out as a seed comes cut from the silt carried by flood. You see it near the stone or near the tree. That which is exposed to the sun is yellowish or greenish and which is under the shade is white. They said: Messenger of Allah! it seems as if you had been tending a flock in the jungle. He (the Holy Prophet) said: They will come forth like pearls with seals on their necks. The inhabitants of Paradise would recognise them (and say): Those are who have been set free by the Compassionate One. Who has admitted them into Paradise without any (good) deed that they did or any good that they sent in advance Then He would say: Enter the Paradise; whatever you see in it is yours. They would say: O Lord, Thou hast bestowed upon us (favours) which Thou didst not bestow upon anyone else in the world. He would say: There is with Me (a favour) for you better than this. They would say: O our Lord! which thing is better than this? He would say: It is My pleasure. I will never be angry with you after this. ..."

Sahih Muslim, Book 001, Chapter 82, Number 0361 -

“... Ibn Mas'ud reported: Verily the Messenger of Allah said: The last to enter Paradise would be a man who would walk once and stumble once and be burnt by the Fire once. Then when he gets beyond it, he will turn to it and say: Blessed is He Who has saved me from thee. Allah has given me something He has not given to any one of those in earlier or later times. Then a tree would be raised up for him and he will say: O my Lord I bring me near this tree so that I may take shelter in its shade and drink of its water. Allah, the Exalted and Great, would say: O son of Adam, if I grant you this, you will ask Me for something else. He would say: No. my Lord. And he would promise Him that he would not ask for anything else. His Lord would excuse him because He sees what he cannot help desiring; so He would bring him near it, and he would take shelter in its shade and drink of its water. Afterwards a tree more beautiful than the first would be raised up before him and he would say: O my Lord! Bring me near this tree in order that I may drink of its water and take shelter in its shade and I shall not ask Thee for anything else. He (Allah) would say: O son of Adam, if I bring you near it you may ask me for something else. He would promise Him that he would not ask for anything else. His Lord will excuse him because He would see something he cannot help desiring. So He would bring him near it and he would enjoy its shade and drink its water. Then a tree would be raised up for him at the gate of the Paradise, more beautiful than the first two. He would say: O my Lord! bring me near this (tree) so that I may enjoy its shade and drink from its water. I shall not ask Thee for anything else. He (Allah) would say: O son of Adam! did you not promise Me that you would not ask Me anything else? He would say: Yes, my Lord, but I shall not ask Thee for anything else. His Lord would excuse him for He sees something the temptation of which he could not resist. He (Allah) would bring him near to it, and when He would bring him near it he would hear the voices of the inhabitants of the Paradise. He would say: O my Lord! admit me to it. He (Allah) would say: O son of Adam, what will bring an end to your requests to Me? Will it please you if I give you the whole world and a like one along with it? He will say: O my Lord! art Thou mocking at me, though Thou art the Lord of the worlds? Ibn Mas'ud laughed and asked (the hearers): Why don't you ask me what I am laughing at. They (then) said: Why do you laugh? He said: It is in this way that the Messenger of Allah (may peace be upon him) laughed. They (the companions of the Holy Prophet) asked: Why do you laugh. Messenger of Allah? He said: On account of the laugh of the Lord of the universe, when he desires of Paradise) said Thou mocking at me though Thou art the Lord of the worlds? He would say: I am not mocking at you, but I have power to do whatever I will. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0367 -

“... It is reported on the authority of Abu Zubair that he heard from Jabir b 'Abdullah, who was asked about the arrival (of people on the Day of Resurrection). He said. We would come on the Day of Resurrection like this, like this, and see, carefully. that which concerns “elevated people”. He (the narrator) said: Then the people would be summoned along with their idols whom they worshipped, one after another. Then our Lord would come to us and say: Whom are you waiting for? They would say: We are waiting for our Lord. He would say: I am your Lord. They would say: (We are not sure) till we gaze at Thee, and He would manifest Himself to them smilingly, and would go along with them

and they would follow Him; and every person, whether a hypocrite or a believer, would be endowed with a light, and there would be spikes and hooks on the bridge of the Hell, which would catch hold of those whom Allah willed. Then the light of the hypocrites would be extinguished, and the believers would secure salvation. and the first group to achieve it would comprise seventy thousand men who would have the brightness of full moon on their faces, and they would not be called to account. Then the people immediately following them would have their faces as the brightest stars in the heaven. This is how (the groups would follow one after another). Then the stage of intercession would come, and they (who are permitted to intercede) would intercede, till he who had declared: “There is no god but Allah” and had in his heart virtue of the weight of a barley grain would come out of the Fire. They would be then brought in the courtyard of Paradise and the inhabitants of Paradise would begin to sprinkle water over them till they would sprout like the sprouting of a thing in flood water, and their burns would disappear. They would ask their Lord till they would be granted (the bounties) of the world and with it ten more besides it. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0371 -

“... Yazid al-Faqir said: This view of the Khwarij (i. e. those who commit major sins and would be eternally doomed to Hell) had obsessed me, and we set out in a large group intending to perform the hajj and then going to the people (for the propagation of the views of the Khwarij). He (the narrator) said: We happened to pass by Medina and found there Jabir b. 'Abdullah sitting near a column narrating to the people (the ahadith of) the Holy Prophet (may peace be upon him). When he mentioned the inhabitants of Hell, I said: O companion of the Messenger of Allah what is this that thou narratest, whereas Allah sayeth: “Verily whomsoever Thou shalt commit to the Fire, Thou indeed humillateth him” (al-Qur'an, iii. 192) ; and “All those who endeavoured to get out of that would be thrown back into it” (al-Qur'an, xxxi i. 20)? So what is it that you say? He said: Have you read the Qur'an? I said: Yes. He said: **Have you heard about' the (exalted) position of Muhammad (may peace be upon him), i. e. to which Allah would raise, him? I said: Yes. He said: Verily the position of Muhammad (may peace be upon him) is that of great glory and that is by which Allah would bring out whomsoever He would wish to bring out.** He then described the Path (the Bridge) and the passing of the people over it, and said: I am afraid I may not have remembered (other things) but this much is still in my memory that people would come out of the Hell after having gone into it, and he said: They would come out of it as if they were the wood of the ebony tree. He (the narrator said: They would enter a river, one of the rivers of Paradise, and would bathe in it, and then come out as if they were (white like) paper. We then turned back and said: Woe be upon you! How can this old man tell a lie against the Messenger of Allah (may peace be upon him)? We turned back (from the views of the Khwarij), and by God every one of us abandoned this (band of Khwarij) except one man. A similar statement has been made by Abu Nu'aim. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0373 -

“... Anas b Malik reported: The Messenger of Allah (may peace be upon him) said: Allah would gather people on the Day of Resurrection and they would be concerned about it, and Ibn Ubaid said. They would get a Divine inspiration about it, and would say: If we could seek intercession with our Lord, we may be relieved from this predicament of

ours. He (the Holy Prophet) said: They would come to Adam and say, Thou art Adam, the father of mankind. Allah created thee with His own hand and breathed unto thee of His Spirit and commanded the angels and they prostrated before thee. So intercede for us with thy Lords, that He may relieve us from this position of ours. He would say: I am not in a position to do this, and would recall his error, and would fight shy of his Lord on account of that; go to Noah the first messenger (after me) sent by Allah. He (the Holy Prophet) said: So they would come to Noah (peace be upon him). He would say: I am not in a position to do that for you, and recall his fault which he had committed, and would fight shy of his Lord on account of that, (and would say): You better go to Ibrahim (peace be upon him) whom Allah took for a friend. They would come to Ibrahim (peace be upon him) and he would say: I am not in a position to do that for you, and would recall his fault that he had committed and would, therefore, fight shy of his Lord on that account (and would say): You better go to Moses (peace be upon him) with whom Allah conversed and conferred Torah upon him. He (the Holy Prophet) said: So they would come to Moses (peace be upon him) He would say: I am not in a position to do that for you, and would recall his fault that he had committed and would fight shy of his Lord on account of that (and would say): You better go to Jesus, the Spirit of Allah and His word He would say: I am not in a position to do that for you; **you better go to Muhammad (may peace be upon him), a servant whose former and later sins have been forgiven. He (the narrator) said: The Messenger or Allah (may peace be upon him) observed: So they would come to me and I would ask the permission of my Lord and it would be granted to me, and when I would see Him, I would fall down in prostration, and He (Allah) would leave me thus as long as He would wish, and then it would be said: O Muhammad, raise your head, say and you would be heard; ask and it would be granted; intercede and intercession would be accepted. Then I would raise my head and extol my Lord with the praise which my Lord would teach me. I shall then intercede, but a limit would be set for me I would bring them out from the Fire and make them enter Paradise (according to the limit). I shall return then and fall down in prostration and Allah would leave me (in that position) as long as He would wish to leave me it would be said: Rise, O Muhammad, say and you would be heard; ask and it would be conferred; intercede and intercession would be granted. I would raise my head and extol my Lord with praise that He would teach me. I would then intercede and a limit would be set for me. I would bring them out of the Fire (of Hell) and make them enter Paradise. He (the narrator) said: I do not remember whether he (the Holy Prophet) said at the third time or at the fourth time: O my Lord, none has been left in the Fire, but this restrained by the Holy Qur'an, i.e. those who were eternally doomed. Ibn Ubaid said in a narration: Qatada observed: whose everlasting stay was imperative". ..."**

Sahih Muslim, Book 001, Chapter 83, Number 0374 -

“... Anas reported: The Messenger of Allah (may peace be upon him) said: The believers would gather on the Day of Resurrection, and they would be concerned about it, or would be made mindful of it (i.e. the trouble for it), (and the remaining part of the hadith would be narrated) like the one transmitted by Abu Uwana, and he said in the hadith: Then I would come for the fourth time, or I would return the fourth time, and would say: O my Lord, no one has been left but he whom the Holy Qur'an has restrained. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0375 -

“... Anas b. Malik reported: The Prophet of Allah (may peace be, upon him) said: Allah will gather the believers on the Day of Resurrection and they would be made mindful of it; and the rest (of the hadith) is like the one narrated above; and then he mentioned the fourth time: And I (the Holy Prophet) would say: O my Lord, no one is left in the Fire except he whom the Qur'an has restrained, i e. eternally doomed. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0376 -

“... Anas b. Malik reported: Verily the Apostle (may peace be upon him) said: He who professed: There is no god but Allah, would be brought out of the Fire even though he has in his heart virtue equal to the weight of a barley grain. Then he who professed: There is no god but Allah, would come out of the Fire, even though he has in his heart virtue equal to the weight of a wheat grain. He would then bring out from the Fire he who professed: There is no god but Allah, even though he has in his heart virtue equal to the weight of an atom. Ibn Minhal has made an addition (of these words) in his narration: Yazid said: I met Shu'ba and narrated to him this hadith. Shu'ba said: Qatada transmitted to us this hadith from Anas b. Malik who heard it from the Apostle of Allah (may peace be upon him) with this alteration that he substituted the word Zurra (grain) in place of Zarra (atom). Yazid said: Abu Bistam has made a change in it. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0377 -

“... Ma'bad b. Hilal al 'Anazi reported: We went to Anas b. Malik through Thabit and reached there (his house) while he was offering the forenoon prayer. Thabit sought permission for us and we entered, and he seated Thabit with him on his bedstead. He (Thabit) said to him (Anas b. Malik): O Abu Hamza (kunya of Anas b. Malik), your brothers from among the inhabitants of Basra ask you to narrate to them the hadith of intercession. He said: Muhammad (may peace be upon him) narrated to us: When it would be the Day of Resurrection, some of the people would rush to one another in bewilderment. They would come to Adam and say: Intercede (with your Lord) for your progeny. He would say: I am not fit to do this, but go to Ibrabim (peace be upon him) for he is the Friend of Allah. They would come to Ibrahim, but he would say: I am not fit to do this, but go to Moses, for he is Allah's Interlocutor. They would come to Moses, but he would say: I am not fit to do this, but you should go to Jesus, for he is the Spirit of Allah and His word. They would come to Jesus, and he would say, I am not fit to do this; **you better go to Muhammad (may peace be upon him). They would come to me, and I would say: I am in a position to do that, I would go and ask the permission of my Lord and it would be granted to me. I would then stand before Him and would extol Him with praises which I am not able to do now, but with which Allah would inspire me, then I would fall in prostration and it would be said to me: O Muhammad, raise thy head, and say and it would be listened to; ask and it would be granted, intercede and it would be accepted. I shall say: My Lord, my people, my people It would be said: Go, and bring forth from it (Hell) him who has in his heart faith equal to the weight of a wheat grain or a barley seed. I would go and do that; then I would return to my Lord and extol Him with those praises (taught to me by Allah), then I would fall in prostration. It would be said to me: O**

Muhammad, raise your head, and say and it would be heard; ask and it would be granted; intercede and intercession would be accepted. So I would say: My people, my people. It would be said to me: Go and take out from it (Hell) him who has in his heart faith equal to the weight of a mustard seed. I would go and do that. I would again return to my Lord and extol Him with those praises. I would then fall in prostration. It would be said to me: O Muhammad, raise our head: say, and you would be listened to; ask and it would be granted; intercede and intercession would be accepted. I would say: My Lord, my people, my people. It would be said to me: Go, and bring out of the Fire him who has in his heart as much faith as the smallest, smallest, smallest grain of mustard seed. I would go and do that. This is the hadith which Anas narrated to us. We went out of his (house) and when we reached the upper part of Jabban (graveyard) we said: Would that we meet Hasan and salute him and he was hiding in the house of Abu Khalifa. He (Ma'bad b. Hilal, the narrator) said: We went to him and greeted him and we said: O Abu Sa'id, we come from your brother Abu Hamza (kunya of Anas), and we have never heard a hadith like this relating to intercession, which he has narrated to us. He said: Narrate it, we narrated the hadith. He said: Narrate it (still further). We said: He did not (narrate it) before us more than this. He said: He (Anas) had narrated it to us twenty years back, when he was strong and healthy. He has in fact missed something. I cannot make out whether the old man has forgotten or he has (intentionally) avoided to narrate it to you lest you should rely (absolutely) upon it (and abandon doing good deeds). We said to him: Relate that to us, and he laughed and said: There is haste in the nature of man. I did not make mention of it to you but for the fact that I wanted to narrate that to you (and added that the Holy Prophet said): I would then return to my Lord for the fourth time and extol Him with these praises. I would then fall in prostration. It would be said to me: O Muhammad, raise your head: say and it will be listened to; ask and it will be granted; intercede and intercession would be accepted. I would say: O my Lord, permit me regarding him who professed: There is no god but Allah. He (the Lord) would say: That is not for thee or that is not what lies with thee, but by My Honour, Glory, Greatness and Might, I would certainly take him out who professed it: There is no god but Allah. He (the narrator, Ma'bad) said: I hear testimony to the fact that the hadith transmitted to us-by Hasan was heard by him from Anas b. Malik and I can see that he reported it twenty years back, when he was hale and hearty. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0378 -

“... Abu Huraira reported: Meat was one day brought to the Messenger of Allah (may peace be upon him) and a foreleg was offered to him, a part which he liked. He sliced with his teeth a piece out of it and said: I shall be the leader of mankind on the Day of Resurrection. Do you know why? Allah would gather in one plain the earlier and the later (of the human race) on the Day of Resurrection. Then the voice of the proclaimer would be heard by all of them and the eyesight would penetrate through all of them and the sun would come near. People would then experience a degree of anguish, anxiety and agony which they shall not be able to bear and they shall not be able to stand. Some people would say to the others: Don't you see in which trouble you are? Don't you see what (misfortune) has overtaken you? Why don't you find one who should intercede for you with your Lord? Some would say to the others: Go to Adam. And they would go to Adam and say: O Adam, thou art the father of mankind. Allah created thee by His own Hand and breathed in thee of His spirit and ordered the angels to prostrate before thee.

Intercede for us with thy Lord Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Adam would say: Verily, my Lord is angry, to an extent to which He had never been angry before nor would He be angry afterward. Verily, He forbade me (to go near) that tree and I disobeyed Him. I am concerned with my own self. Go to someone else; go to Noah. They would come to Noah and would say: O Noah, thou art the first of the Messengers (sent) on the earth (after Adam), and Allah named thee as a " Grateful Servant," intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? He would say: Verily, my Lord is angry today as He had never been angry before, and would never be angry afterwards. There had emanated a curse from me with which I cursed my people. I am concerned with only myself, I am concerned only with myself; you better go to Ibrahim (peace be upon him). They would go to Ibrahim and say: Thou art the apostle of Allah and His Friend amongst the inhabitants of the earth; intercede for us with thy Lord. Don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? Ibrahim would say to them: Verily, my Lord is today angry as He had never been angry before and would never be angry afterwards. and (Ibrahim) would mention his lies (and then say): I am concerned only with myself, I am concerned only with myself. You better go to someone else: go to Moses. They would come to Moses (peace be upon him) and say: O Moses, thou art Allah's messenger, Allah blessed thee with His messengership and His conversation amongst people. Intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Moses (peace be upon him) would say to them: Verily. my Lord is angry as He had never been angry before and would never be angry afterwards. I, in fact, killed a person whom I had not been ordered to kill. I am concerned with myself, I am concerned with myself. You better go to Jesus (peace be upon him). They would come to Jesus and would say: O Jesus, thou art the messenger of Allah and thou conversed with people in the cradle, (thou art) His Word which I-Ie sent down upon Mary. and (thou art) the Spirit from Him; so intercede for us with thy Lord. Don't you see (the trouble) in which we are? Don't you see (the misfortune) that has overtaken us? Jesus (peace be upon him) would say: Verily, my Lord is angry today as He had never been angry before or would ever be angry afterwards. He mentioned no sin of his. (He simply said:) I am concerned with myself, I am concerned with myself; you go to someone else: **better go to Muhammad (may peace be upon him). They would come to me and say: O Muhammad, thou art the messenger of Allah and the last of the apostles. Allah has pardoned thee all thy previous and later sins. Intercede for us with thy Lord; don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? I shall then set off and come below the Throne and fall down prostrate before my Lord; then Allah would reveal to me and inspire me with some of His Praises and Glorifications which He had not revealed to anyone before me. He would then say: Muhammad, raise thy head; ask and it would be granted; intercede and intercession would be accepted I would then raise my head and say: O my Lord, my people, my people. It would be said: O Muhammad, bring in by the right gate of Paradise those of your people who would have no account to render. They would share with the people some other door besides this door.** The Holy Prophet then said: By Him in Whose Hand is the life of Muhammad, verify the distance between two door leaves of the Paradise is as great as between Mecca and Hajar, or as between Mecca and Busra. ..."

“... It is narrated on the authority of Abu Huraira and Hudhaifa that the Messenger of Allah (may peace be upon him) said: Allah, the Blessed and Exalted, would gather people. The believers would stand till the Paradise would be brought near them. They would come to Adam and say: O our father, open for us the Paradise. He would say: What turned ye out from the Paradise was the sin of your father Adam. I am not in a position to do that; better go to my son Ibrahim, the Friend of Allah. He (the Holy Prophet) said: He (Ibrahim) would say: I am not in a position to do that. Verily I had been the Friend (of Allah) from beyond, beyond; you better approach Moses (peace be upon him) with whom Allah conversed. They would come to Moses (peace be upon him), but he would say: I am not in a position to do that; you better go to Jesus, the Word of Allah and His Spirit. Jesus (peace be upon him) would say: I am not in a position to do that. **So they would come to Muhammad (may peace be upon him). He would then be permitted (to open the door of Paradise).** Trust worthiness and kinship would be dispatched, and these would stand on the right and left of the Path and the first of you would pass with (the swiftness) of lightning. He (the narrator) said: I said, O thou who art far dearer to me than my father and my mother I which thing is like the passing of lightning? He said: Have you not seen lightning, how it passes and then comes back within the twinkling of an eye? Then (they would pass) like the passing of the wind, then like the passing of a bird, and the hastening of persons would be according to their deeds, and your Apostle would be standing on the Path saying: Save, O my Lord, save. (The people would go on passing) till the deeds of the servants would be failing in strength, till a man would come who would find it hard to go along (that Path) but crawlingly. He (the narrator) said: And on the sides of the Path hooks would be suspended ready to catch anyone whom these would be required (to catch). There would be those who would somehow or other succeed in traversing that Path and some would be piled up in Hell. By Him in Whose Hand is the life of Abu Huraira it would take one seventy years to fathom the depth of Hell. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0381 -

“... Anas b. Malik reported: **The Messenger of Allah** (may peace be upon him) said: **I would be the first among people to intercede** in the Paradise and amongst the apostles I would have the largest following (on the Day of Resurrection). ...”

Sahih Muslim, Book 001, Chapter 84, Number 0382 -

“... Anas b. Malik reported: The Messenger of Allah (may peace be upon him) said: Amongst the apostles I would have the largest following on the Day of Resurrection, and I would be the first to knock at the door of Paradise. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0383 -

“... Anas b. Malik said: The Apostle of Allah (may peace be upon him) said: I would be the first intercessor in the Paradise and no apostle amongst the apostles has been testified (by such a large number of people) as I have been testified. And verily there would be an apostle among the apostles who would be testified to by only one man from his people. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0384 -

“... Anas b. Malik reported: The Messenger of Allah (may peace be upon him) said: I will come to the gate of Paradise on the Day of Resurrection. and would seek its opening. and the keeper would say: Who art thou? I would say: Muhammad. He would then say: It is for thee that I have been ordered, and not to open it for anyone before thee. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0385 -

“... **Abu Huraira reported: Verity the Messenger of Allah** (may peace be upon him) **said:** There is for every apostle a (special) prayer with which he would pray. I wish I could reserve, **my prayer for intercession of my Ummah on the Day of Resurrection.** ...”

Sahih Muslim, Book 001, Chapter 84, Number 0386 -

“... Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: There is for every apostle a prayer, and I intend (if Allah so willed) that I would reserve my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0387 -

“... 'Amr b. Abu Sufyan transmitted a hadith like this from Abu Huraira who narrated it from the Messenger of Allah (may peace be upon him). ...”

Sahih Muslim, Book 001, Chapter 84, Number 0388 -

“... Amr b. Abu Sufyan reported: Abu Huraira said to Ka'b al-Ahbar that **the Apostle of Allah** (may peace be upon him) **had said:** For every apostle there is a (special) prayer by which he would pray (to his Lord). **I, however, intend (if Allah so willed) that I would reserve my prayer for the intercession of my Ummah on the Day of Resurrection.** Ka'b said to Abu Huraira: Did you hear this from the Messenger of Allah (may peace be upon him)? Abu Huraira said: Yes. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0389 -

“... Abu Huraira said: The Prophet of Allah (may peace be upon him) said: There is for every apostle a prayer which is granted, but every prophet showed haste in his prayer. I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection, and it would be granted, if Allah so willed, in case of everyone amongst my Ummah provided he dies without associating anything with Allah. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0390 -

“... Abu Huraira said: The Messenger of Allah (may peace be upon him) said: Every Messenger is endowed with a prayer which is granted and by which he would (pray to his Lord) and it would be granted for him. I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0391 -

“... Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: There was for every apostle a prayer with which he prayed for his Ummah and it was granted to him; but I wish, if Allah so wills, to defer my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0392 -

“... Anas b. Malik reported: Verily the Apostle of Allah (may peace be upon him) said: There is for every apostle a prayer with which he prays (to Allah) for his Ummah. I have reserved my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0393 -

“... This hadith is narrated with the same chain of narrators by Qatada. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0394 -

“... Mis'ar transmitted it with the same chain of narrators from Qatada except that in the hadith narrated by Waki' (the Prophet) said: “He was endowed,” and in the hadith reported by Abu Usama (the words are): “It is reported from the Apostle of Allah (may peace be upon him).” ...”

Sahih Muslim, Book 001, Chapter 84, Number 0395 -

“... Muhammad b. 'Abd al-A'la reported it to me: Mu'tamir narrated to us on the authority of his father who transmitted it from Anas that verily the Apostle of Allah (may peace be upon him) said, and then narrated the hadith like the one transmitted by Qatada on the authority of Anas. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0396 -

“... Abu Zubair heard Jabir b. Abdullah reporting it from the Apostle of Allah (may peace be upon him): For every apostle was a prayer with which he prayed (to his Lord) for his Ummah, but I have reserved my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

[12] Was Muhammad a true prophet according to his own test?

Well, was Muhammad a true or false prophet and how did he die, according to his own words, and those of Allah's?

In order to be a true Muslim, it is written for them:

Surah 33:36 (al-Hilali-Khan translation) -

“... It is not for a believer, man or woman, when Allah and His Messenger have decreed

a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. ...”

Surah 4:65 (al-Hilali-Khan translation) -

“... But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ...”

Who killed Muhammad and why? What does the Qur'an and Hadith, etc say?

Surah 69:44-51 (al-Hilali-Khan translation) -

“... [v.44] **And if he (Muhammad) had forged a false saying concerning Us (Allah), [v.45] We surely would have seized him by his right hand (or with power and might), [v.46] And then We certainly would have cut off his life artery (aorta), [v.47] And none of you could have withheld Us from (punishing) him. [v.48] And verily, this (Qur'an) is a Reminder for the Muttaqun (the pious. See V.2:2). [v.49] And verily, We know that there are some among you that belie (this Qur'an). (Tafsir At-Tabari) [v.50] And indeed it (this Qur'an) will be an anguish for the disbelievers (on the Day of Resurrection). [v.51] And verily, it (this Qur'an) is an absolute truth with certainty. ...”**

Surah 69:44-51 (Pickthall translation) -

“... [v.44] **And if he had invented false sayings concerning Us, [v.45] We assuredly had taken him by the right hand [v.46] And then severed his life-artery, [v.47] And not one of you could have held Us off from him. [v.48] And lo! it is a warrant unto those who ward off [evil]. [v.49] And lo! We know that some among you will deny [it]. [v.50] And lo! it is indeed an anguish for the disbelievers. [v.51] And lo! it is absolute truth. ...”**

Surah 69:44-51 (Shakir translation) -

“... [v.44] **And if he had fabricated against Us some of the sayings, [v.45] We would certainly have seized him by the right hand, [v.46] Then We would certainly have cut off his aorta. [v.47] And not one of you could have withheld Us from him. [v.48] And most surely it is a reminder for those who guard [against evil]. [v.49] And most surely We know that some of you are rejecters. [v.50] And most surely it is a great grief to the unbelievers. [v.51] And most surely it is the true certainty ...”**

Surah 69:44-51 (Yusuf-Ali translation) -

“... [v.44] **And if the messenger were to invent any sayings in Our name, [v.45] We should certainly seize him by his right hand, (5669) [v.46] And We should certainly then cut off the artery of his heart:**

(5670) [v.47] Nor could any of you with him (5671) (from Our wrath). [v.48] But verily this is a Message for the Allah-fearing. [v.49] And We certainly know that there are amongst you those that reject (it). [v.50] But truly (Revelation) is a cause of sorrow (5672) for the Unbelievers. [v.51] But verily it is Truth (5673) of assured certainty. ...”

“... **(5669)** - The right hand is the hand of power and action. Anyone who is seized by his right hand is prevented from acting as he wishes or carrying out his purpose. **The argument is that if an imposter were to arise, he would soon be found out. He could not carry out his fraud indefinitely. ...**

(5670) - This would effectually stop the function of his life. ...”

Surah 69:44-46 (Dawood translation) -

“... Had he invented lies concerning Us, We would have seized him by the right hand and severed his heart's vein. ...”

This was a Meccan Surah, which means it was around and recited for years.

Considering one of the greatest Commentators on the Qur'an, Jalalayn:

Tafsir al-Jalalayn on Surah 69:44-51 -

“... [69:44] **And had he, namely, the Prophet (s), fabricated any lies against Us, by communicating from Us that which We have not said, [69:45] We would have assuredly seized him, We would have exacted vengeance [against him], as punishment, by the Right Hand, by [Our] strength and power; [69:46] then We would have assuredly severed his life-artery, the aorta of the heart, a vein that connects with it, and which if severed results in that person's death, [69:47] and not one of you** (ahadin is the subject of mā, min being extra, used to emphasise the negation; minkum is a circumstantial qualifier referring to ahadin) **could have defended him** (hājizīna is the predicate of [the preceding] mā, and it is used in the plural because ahad, when employed in a negatory context, denotes a plural sense; the [suffixed] pronoun in ‘**anhu refers to the Prophet**), **in other words, there is none to prevent Us from punishing him. [69:48] And assuredly it, that is, the Qur'ān, is a reminder for the God-fearing. [69:49] And assuredly We know that some of you, O people, are deniers, of the Qur'ān, and [some of you are] believers [in it]. [69:50] And assuredly it, that is, the Qur'ān, is a [cause of] anguish for the disbelievers, when they see the reward of those who affirmed its truth and the punishment of those who denied it. [69:51] And assuredly it, that is, the Qur'ān, is the certain truth. ...”**

Muhammad was poisoned by a Jewish woman [Zaynab Bint al-Harith], whose family Muhammad had recently murdered at the battle of Khaybar, as given by the Sahih Hadith:

Sahih al-Bukhari. Volume 3, Book 47, Number 786 -

“... Narrated Anas bin Malik: **A Jewess brought a poisoned (cooked) sheep for the Prophet who ate from it.** She was brought to the Prophet and he was asked, "Shall we kill her?" He said, "No." I continued to see the effect of the poison on the palate of the mouth of Allah's Apostle. ...”

Sahih al-Bukhari, Volume 4, Book 53, Number 394 -

“... Narrated Abu Huraira: **When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophets as a gift (by the Jews).** The Prophet ordered, “Let all the Jews who have been here, be assembled before me.” The Jews were collected and the Prophet said (to them), “I am going to ask you a question. Will you tell the truth?” They said, “Yes.” The Prophet asked, “Who is your father?” They replied, “So-and-so.” He said, “You have told a lie; your father is so-and-so.” They said, “You are right.” He said, “Will you now tell me the truth, if I ask you about something?” They replied, “Yes, O AbuAl-Qasim; and if we should tell a lie, you can realize our lie as you have done regarding our father.” On that he asked, “Who are the people of the (Hell) Fire?” They said, “We shall remain in the (Hell) Fire for a short period, and after that you will replace us.” The Prophet said, “You may be cursed and humiliated in it! By Allah, we shall never replace you in it.” Then he asked, “Will you now tell me the truth if I ask you a question?” They said, “Yes, O Ab Li-Al-Qasim.” **He asked, “Have you poisoned this sheep?” They said, “Yes.” He asked, “What made you do so?” They said, “We wanted to know if you were a liar in which case we would get rid of you, and if you are a prophet then the poison would not harm you.” ...”**

Sahih al-Bukhari, Volume 7, Book 71, Number 669 -

“... Narrated Abu Huraira: **When Khaibar was conquered, Allah's Apostle was presented with a poisoned (roasted) sheep.** Allah's Apostle said, “Collect for me all the Jews present in this area.” (When they were gathered) Allah's Apostle said to them, “I am going to ask you about something; will you tell me the truth?” They replied, “Yes, O Abal-Qasim!” Allah's Apostle said to them, “Who is your father?” They said, “Our father is so-and-so.” Allah's Apostle said, “You have told a lie. for your father is so-and-so,” They said, “No doubt, you have said the truth and done the correct thing.” He again said to them, “If I ask you about something; will you tell me the truth?” They replied, “Yes, O Abal-Qasim! And if we should tell a lie you will know it as you have known it regarding our father,” Allah's Apostle then asked, “Who are the people of the (Hell) Fire?” They replied, “We will remain in the (Hell) Fire for a while and then you (Muslims) will replace us in it” Allah's Apostle said to them. “You will abide in it with ignominy. By Allah, we shall never replace you in it at all.” Then he asked them again, “If I ask you something, will you tell me the truth?” They replied, “Yes.” He asked, **“Have you put the poison in this roasted sheep?” They replied, “Yes,” He asked, “What made you do that?” They replied, “We intended to learn if you were a liar in which case we would be relieved from you, and if you were a prophet then it would not harm you.” ...”**

Sahih Muslim, Book 026, Chapter 17, Number 5430 -

“... Anas reported that **a Jewess came to Allah's Messenger (may peace be upon him) with poisoned mutton and he took of that what had been brought to him (Allah's**

Messenger). (When the effect of this poison were felt by him) he called for her and asked her about that, whereupon she said: I had determined to kill you. Thereupon he said: Allah will never give you the power to do it. He (the narrator) said that they (the Companion's of the Holy Prophet) said: Should we not kill her? Thereupon he said: No. He (Anas) said: I felt (the affects of this poison) on the uvula of Allah's Messenger. ...”

Sahih Muslim, Book 026, Chapter 17, Number 5431 -

“... Anas b. Malik reported that **a Jewess brought poisoned meat and then served it to Allah's Messenger** (may peace be upon him) ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 515-516 paragraphs 764-765 -

[page 515 paragraph 764] “... *The apostle besieged the people of Khaybar in their two forts al-Watih and al-Sulalim until when they could hold out no longer they asked him to let them go, and spare their lives, and he did so. Now the apostle had taken possession of all their property – al-Shaqq, Nata, and al-Katiba and all their forts – except what appertained to these two.* When the people of Fadak heard of what had happened they sent to the apostle asking him to let them go and to spare their lives and they would leave him their property, and he did so. The one who acted as intermediary was Muhayyisa b. Mas'ud, brother of B. Haritha. [1] When the people of Khaybar surrendered on these conditions they asked the apostle to employ them on the property with half share in the produce, saying, 'We know more about it than you and we are better farmers.' The apostle agreed to this arrangement on the condition that 'if we wish to expel you we will expel you.' He made a similar arrangement with the men of Fadak. So Khaybar became **[page 515-516 paragraph 764-765]**

* ...* Cf. Baladhuri, p. 25. He quotes 'Abdullah b. Abu Bakr as I.I.'s authority.

[1] Cf. Bal. 29 f.

[page 516 paragraph 764-765] “... the prey of the Muslims, while Fadak was the personal property of the apostle because they had not driven horses or camels against it. [1]

When the apostle had rested Zaynab d. al-Harith, the wife of Sallam b. Mishkam prepared for him a roast lamb, having first inquired what joint he preferred. When she learned that it was the shoulder she put a lot of poison in it and poisoned the whole lamb. Then she brought it in and placed it before him. he took hold of the shoulder and chewed a morsel of it, but he did not swallow it. Bishr b. al-Bara' b. Ma'rur who was with him took some of it as the apostle had done, but he swallowed it, while the apostle spat it out, saying, 'This bone tells me that it is poisoned.' Then he called for the woman and she confessed, and when he asked her what had induced her to do this she answered: 'You know what you have done to my people. I said to myself, If he is a king I shall ease myself of him and if he is a prophet he will be informed (of what I have done).' So the apostle let her off. Bishr died from what he had eaten.

Marwan b. 'Uthman b. Abu Sa'id b. al-Mu'allā told me: The apostle had said in his

illness of which he was to die when Umm Bishr d. al-Bara' came to visit him, 'O Umm Bishr, this is the time in which I feel a deadly pain from what I ate with you brother at Khaybar.' The muslims considered that the apostle died as a martyr in addition to the prophetic office with which God had honoured him.

Having finished with Khaybar, the apostle went to Wadi'l-Qura and besieged its people for some nights, then he left to return to Medina. ...

... [1] Cf. Surah 17:66, i.e. captured it by force of arms.” [page 516 paragraph 765]

Ibn Sa'd, page 252 -

“... The Apostle of Allah sent for **Zaynab Bint al-Harith and said to her: What induced you to do what you have done? She replied: You have done to my people what you have done. You have killed my father, my uncle, and my husband, so I said to myself: If you are a prophet, the foreleg will inform you; and others have said: If you are a king, we will get rid of you. ...**”

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, page 144 -

“... A Poisoned Sheep Gifted to the Messenger

At Khaibar, the Jews cooked a sheep containing poison and presented it to the Prophet (peace and blessings of Allah be upon him).

In his Sahih, Al-Bukhari narrated Abu Hurairah's saying: When Khaibar was conquered, a (cooked) sheep containing poison was given as a present to Allah's Messenger (peace and blessings of Allah be upon him).

[T. 'Aishah (may Allah be pleased with her) said, “The Prophet (peace and blessings of Allah be upon him) **in his ailment in which he died**, used to say,

'O 'Aishah! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my aorta is being cut from that poison.'” ...”

Apparently Qasim [Muhammad] forgot to eat his recommended [7] 'Ajwa dates that day [as well on the day he was greatly affected by a spell of sorcery which made him dream he was having intimate relations with his child-bride wife Aishah], see Sahih al-Bukhari and Sahih Muslim -

Sahih al-Bukhari, Volume 7, Book 71, Number 663 -

“... Narrated Saud: **The Prophet said, “If somebody takes some 'Ajwa dates every morning, he will not be effected by poison or magic on that day till night.”** (Another narrator said **seven** dates). ...”

Sahih al-Bukhari, Volume 7, Book 71, Number 664 -

“... Narrated Saud: I heard Allah's Apostle saying, “If Somebody takes **seven** 'Ajwa

dates in the morning, neither magic nor poison will hurt him that day.” ...”

Sahih Muslim, Book 023, Chapter 25, Number 5081 -

“... 'Amir b. Sa'd b. Abu Waqqas reported Allah's Messenger (may peace be upon him) as saying: He who ate seven 'ajwa' dates in the morning, poison and magic will not harm him on that day. ...”

Apparently Qasim also forgot his own Qur'anic verses in prayer to his Allah:

Surah 113:1-2 (al-Hilali-Khan translation) -

“... [v.1] Say “I seek refuge with (Allah), the Lord of the daybreak, [v.2] “From the evil of what He has created, ...”

Tafsir of al-Jalalayn on Surah 113:1-2 -

“... [113:1] Say: ‘I seek refuge in the Lord of the Daybreak, the morning, [113:2] from the evil of what He has created, of obligated animate beings **and non-obligated ones and from all inanimates, such as poison and so on**; ...”

Apparently even his personal angel 'Jibril' didn't see fit to warn Muhammad, and Qasim's Allah remained silent, and even his [and his top military people's] common sense seemed to have failed him, in receiving a 'gift' of food from a conquered people, ultimately which brought about his long, laborious, slow and painful death.

Muhammad would have loved to have been martyred [died fighting] and come back alive to do it again and again, but instead was poisoned and suffered for a long time:

Sahih al-Bukhari, Volume 1, Book 2, Number 35 -

“... Narrated Abu Huraira: The Prophet said, “The person who participates in (Holy battles) in Allah's cause and nothing compels him to do so except belief in Allah and His Apostles, will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr). Had I not found it difficult for my followers, then I would not remain behind any sariya going for Jihad and I would have loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause.” ...”

Sahih al-Bukhari, Volume 4, Book 52, Number 54 -

“... Narrated Abu Huraira: The Prophet said, "By Him in Whose Hands my life is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sariya' (army-unit) setting out in Allah's Cause. By Him in Whose Hands my life is! I would love to be martyred in Allah's Cause and then get resurrected and then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred. ...”

Sahih al-Bukhari, Volume 9, Book 90, Number 332 -

“... Narrated Abu Huraira: I heard Allah's Apostle saying, “By Him in Whose Hands my life is! Were it not for some men who dislike to be left behind and for whom I do not have means of conveyance, I would not stay away (from any Holy Battle). I would love to be martyred in Allah's Cause and come to life and then get, martyred and then come to life and then get martyred and then get resurrected and then get martyred.” ...”

Sahih al-Bukhari, Volume 9, Book 90, Number 333 -

“... Narrated Al-A'rai: Abu Huraira said, Allah's Apostle said, “By Him in Whose Hand my life is, I would love to fight in Allah's Cause and then get martyred and then resurrected (come to life) and then get martyred and then resurrected (come to life) and then get martyred, and then resurrected (come to life) and then get martyred and then resurrected (come to life).” Abu Huraira used to repeat those words three times and I testify to it with Allah's Oath. ...”

Scripture [KJB] says:

Mat 26:52 Then said Jesus unto him, **Put up again thy sword into his place: for all they that take the sword shall perish with the sword.**

Gal 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Hos 8:7 “... sown the wind, and they shall reap the whirlwind ...”

Sunan Abu Dawud, Volume 5, Book 38, Chapter 6, Number 4513 -

“... 4513. It was narrated from 'Abdur-Razzaq: “Ma'mar informed us, from Az-Zuhri, from the son of Ka'b bin Malik, from his father, that Umm Mubashshir said to the Prophet, during his final illness: 'O Messenger of Allah, what do you think is the cause of your illness? **I cannot think of anything that caused my son's illness except the poisoned sheep that he ate with you at Khaibar.**' **The Prophet said: 'And I do not think there is anything wrong with me except that, but now it has cut off my aorta.'**” (Sahih) ...”

Sunan Abu Dawud, Volume 5, Book 38, Chapter 6, Number 4512 -

“... 4512. Wahb bin Baqiyyah narrated to us, from Khalid, from Muhammad bin 'Amr, from Abu Salamah, from Abu Hurairah, who said: “The Messenger of Allah used to accept gifts but he did not eat (that which was given in) charity.” And Wahb bin Baqiyyah narrated to us, elsewhere, from Khalid, from Muhammad bin 'Amr, that Abu Salamah – and he did not mention Abu Hurairah – said: “The Messenger of Allah used to accept gifts, but he did not eat (that which was given in) charity.” And he added: “A Jewish woman in Khaibar gave him a roasted sheep that she had poisoned, and the Messenger of Allah ate from it, as did the people. he said: 'Lift up your hands (meaning, stop eating), for it has told me that it is poisoned.' Bishr bin Al-Bara' bin Ma'rur Al-Ansari died (of that poison), and he sent word to the Jewish woman asking:

'What made you do what you did?' She said: 'If you were a Prophet it would not harm you, and if you were a king the people would have been rid of you.' **The Messenger of Allah ordered that she be killed, then he said during his final illness: 'I continued to feel pain because of the morsel that I ate at Khaibar, but now it has cut off my aorta.'**" (Hasan) ..."

Ibn Sa'd, pages 252-253 -

"... The Apostle of Allah took the foreleg, a piece of which he put into his mouth. Bishr Ibn al-Bara took another bone and put it into his mouth. When the Apostle of Allah ate one morsel of it Bishr ate his and other people also ate from it. Then the Apostle of Allah said: Hold back your hands! Because this foreleg has informed me that it is poisoned. Thereupon Bishr said: By Him Who hath made you great! I discovered it from the morsel I took. Nothing prevented me from spitting it out, but the idea that I did not like to make your food unrelishing. When you had eaten what was in your mouth, I did not like to save my life after yours, and I also thought you would not have eaten it if there was something wrong. Bishr did not rise from his seat but his color changed to that of taylsan (a green cloth) ..."

At-Tabari, page 124 -

"... The Messenger of God said during the illness from which he died – the mother of Bishr b. al-Bara had come in to visit him – “Umm Bishr, at this very moment I feel my aorta being severed because of the food I ate with your son at Khaybar. ...”

Sunan Ibn Majah, Volume 2, Book 6, Chapter 64, Number 1622 -

"... 1622. 'Aishah said: “I never saw anyone suffer more pain than the Messenger of Allah.” (Sahih) ...”

Sahih al-Bukhari, Volume 1, Book 4, Number 197 -

"... Narrated 'Aisha: “When the ailment of the Prophet became aggravated and his disease became severe, he asked his wives to permit him to be nursed (treated) in my house. So they gave him the permission. Then the Prophet came (to my house) with the support of two men, and his legs were dragging on the ground, between 'Abbas, and another man.” 'Ubaid-Ullah (the sub narrator) said, “I informed 'Abdullah bin 'Abbas of what 'Aisha said. Ibn 'Abbas said: 'Do you know who was the other man?' I replied in the negative. Ibn 'Abbas said, 'He was 'Ali (bin Abi Talib).” 'Aisha further said, “When the Prophet came to my house and his sickness became aggravated he ordered us to pour seven skins full of water on him, so that he might give some advice to the people. So he was seated in a Mikhdab (brass tub) belonging to Hafsa, the wife of the Prophet. Then, all of us started pouring water on him from the water skins till he beckoned to us to stop and that we have done (what he wanted us to do). After that he went out to the people.” ...”

Muhammad said [basically] that if he was a false prophet, Allah would cut his aorta. Well?

[13] The MVP, the most valuable person?

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 71-72; paragraph 105-106 -

“... Some months after our return he and his brother were with our lambs behind the tents when his brother came running and said to us, 'Two men [page 71-72, paragraph 105] clothed in white have seized that Qurayshi brother of mine and **thrown him down and opened up his belly, and are stirring it up.**” We ran towards him and **found him standing up with a livid face.** We took hold of him and asked what was the matter. he said, “Two men in white raiment came and **threw me down and opened up my belly and searched therein for I know not what.**”[1] So we took him back to our tent.

His father said to me, “I am afraid that this child has had a stroke, so take him back to his family before the result appears.” So we picked him up and took him to his mother who asked why we had brought him when I had been anxious for his welfare and desirous of keeping him with me. I said to her, “God has let my son live so far and I have done my duty. I am afraid that ill will befall him, so I have brought him back to you as you wished.” She asked me what happened and gave me no peace until I told her. **When she asked if I feared a demon possessed him, I replied that I did.** ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 72; paragraph 106 -

“... Thaur b. Yazid from a learned person who I think was Khalid b. Ma'dan al Kala'i told me that some of **the apostle's** companions asked him to tell them about himself. He said: 'I am what Abraham my father prayed for and the good news of (T. my brother) Jesus. When my mother was carrying me she saw a light proceeding from her which showed her the castles of Syria. I was suckled among the B. Sa'd b. Bakr, and while I was with a brother of mine behind our tents shepherding the lambs, **two men in white raiment came to me with a gold basin full of snow. Then they seized me and opened up my belly, extracted my heart and split it; then they extracted a black drop from it and threw it away; then they washed my heart and my belly with that snow until they had thoroughly cleaned them. Then one said to the other, weigh him against ten of his people; they did so and I outweighed them. Then they weighed me against a hundred and then a thousand, and I outweighed them. He said, “Leave him alone, for by God, if you weighed him against all his people he would outweigh them.”** ...”

[14] The Testimony of Jesus:

The Testimony of Jesus says:

The Home Missionary, September 1, 1892, “Ye Are My Witnesses” -

“... The Saviour has said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" He says again, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." **Mohammedanism has its converts in many lands, and its advocates deny the divinity of Christ. Shall**

this faith be propagated, and the advocates of truth fail to manifest intense zeal to overthrow the error, and teach men of the pre-existence of the only Saviour of the world? O how we need men who will search and believe the word of God, who will present Jesus to the world in his divine and human nature, declaring with power and in demonstration of the Spirit, that "there is none other name under heaven given among men, whereby we must be saved." O how we need believers who will now present Christ in life and character, who will hold him up before the world as the brightness of the Father's glory, proclaiming that God is love! {HM, September 1, 1892 par. 4} ...”

The eternal torment of the Islamic hellfire:

Jami at-Tirmidhi, Volume 6, Glossary; page 584-585 -

“... [page 584] **Jahannam: Most commonly understood to mean Hell described as a place of torment, sorrow, and remorse.** Islam teaches that God does not wish [page 584-585] to send anyone to Hell, yet justice demands that righteous people be rewarded and those who insist on evil living without repentance and on denial of God be punished. In fact, it is one of the levels of Hell. **There are seven levels of Hell-fire:** 1. Jahim—the **shallowest** level of Hell. It is reserved for those who believed in Allah and His Messenger, but who ignored His commands. 2. Jahannam—a **deeper** level where the idol-worshippers are to be sent on the Day of Judgment. 3. Sa'ir—is reserved for the worshippers of fire. 4. Saqar—this is where those who did not believe in Allah will be sent on the Day of Judgment. **5. Ladha—will be the home of the Jews. 6. Hawiyah—will be the abode of the Christians.** 7. Hutamah—the deepest level of Hell-fire. This is where the religious hypocrites will spend eternity. The worst of Allah's creation are the Munafiqin (hypocrites), whether they be of mankind or jinn, for they outwardly appear to accept, but inwardly reject Allah and His Messenger. A dweller of Hell is called a Jahannami. ...”

[01] In order to be a true Muslim, it is written for them:

Surah 33:36 (al-Hilali-Khan translation) -

“... It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. ...”

Surah 4:65 (al-Hilali-Khan translation) -

“... But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ...”

[02] Allah of the Qur'an created “many” beings [mankind and jinn] **for** Hell:

Surah 7:179 (al-Hilali-Khan translation) -

“... And **surely, We have created many of the jinn and mankind for Hell**. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones. ...”

Surah 11:118-119 (al-Hilali-Khan translation) -

“... [v.118] And **if your Lord had so willed, He could surely have made** mankind one Ummah [nation or community (following one religion i.e. Islam)], but they will not cease to disagree. [v.119] Except him on whom your Lord has bestowed His Mercy (the follower of truth – Islamic Monotheism) and for that[1] did He create them. And the Word of your Lord has been fulfilled (i.e. His saying): **“Surely, I shall fill Hell with jinn and men all together.”** ...”

Surah 32:11,13-14 (al-Hilali-Khan translation) -

“... [v.11] Say: “The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord.” ... [v.13] And **if We had willed, surely We would have given every person his guidance**, but the Word from Me took effect (about evil-doers), that **I will fill Hell with jinn and mankind together**. [v.14] Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours. Surely We too will forget you: so taste you the abiding torment for what you used to do. ...”

[02A] Murderer and murdered, are going to hell:

Sahih al-Bukhari, Volume 1, Book 2, Number 30 -

“... Narrated Al-Ahnaf bin Qais: While I was going to help this man ('Ali Ibn Abi Talib), Abu Bakra met me and asked, “Where are you going?” I replied, “I am going to help that person.” He said, “Go back for **I have heard Allah's Apostle saying, 'When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire.'** I said, 'O Allah's Apostle! It is all right for the murderer but what about the murdered one?' Allah's Apostle replied, **“He surely had the intention to kill his companion.”** ...”

[03] Islamic hell/hell fire is eternally tormenting, endless suffering, never ending, never lightened, and an ever increase of pain:

Surah 2:81 (al-Hilali-Khan translation) -

“... Yes! Whosoever earns evil and his sin has surrounded him, **they are dwellers of the Fire (i.e. Hell); they will dwell therein forever**. ...”

Surah 3:88 (al-Hilali-Khan translation) -

“... They will abide therein (Hell). **Neither will their torment be lightened**, nor will it be delayed or postponed (for a while). ...”

Surah 4:55-56 (al-Hilali-Khan translation) -

“... [v.55] Of them were (some) who believed in him (Muhammad), and of them were (some) who averted their faces from him (Muhammad); and enough is Hell for burning (them)[1]. [v.56] Surely! Those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall **burn them in Fire. As often as their skins are roasted through, We shall change them for other skins** that they may taste the punishment. Truly, Allah is Ever Most Powerful, All-Wise. ...”

Tafsir of al-Jalalayn on Surah 4:56 -

“... [4:56] Surely those who disbelieve in Our signs — We shall expose them, **We shall admit them, to a Fire, wherein they shall burn; as often as their skins are consumed, burnt, We shall replace them with other skins, restoring them to their initial unburnt state, that they may taste the chastisement, that they may suffer its severity.** Surely God is ever Mighty, nothing being beyond His power, Wise, in His creation. ...”

Surah 4:168-169 (al-Hilali-Khan translation) -

“... [v.168] Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad and his message of true Islamic Monotheism written in the Taurat (Torah) and the Injeel (Gospel) with them]; Allah will not forgive them, nor will He guide them to any way – (Tafsir Al-Qurtubi). [v.169] Except the way of **Hell, to dwell therein forever; and this is ever easy for Allah.**[1] ...”

Surah 6:128 (al-Hilali-Khan translation) -

“... And on the Day when He will gather them (all) together (and say): “O you assembly of jinn! Many did you mislead of men,” and their Auliya' (friends and helpers) amongst men will say: “Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us.” He will say: “**The Fire be your dwelling-place, you will dwell therein forever, except as Allah may will.** Certainly your Lord is All-Wise, All-Knowing.” ...”

Tafsir of al-Jalalayn of Surah 6:128 -

“... [6:128] And, mention, the day when He, God, shall gather them (yahshuruhum, may also read nahshuruhum, ‘We shall gather them’), that is, creatures, all together, and it will be said to them: ‘O assembly of jinn, you have garnered much of mankind’, by your misleading [them]. Then their friends, those who obeyed them, from among mankind will say, ‘Our Lord, we enjoyed one another, mankind enjoyed what the jinn adorned for them of passions, while the jinn [enjoyed] mankind’s obedience to them; but now we have arrived at the term which You have appointed for us’, that is, the Day of Resurrection — this [statement] expresses extreme regret on their part. He, exalted be He, will say, to them, by the tongues of the angels: **‘The Fire is your lodging, your abode, to abide therein’ — except what God wills, of those times when they will exit from it in order to drink boiling water, which is located outside it, as God,**

exalted be He, has said: Then they shall return to the Hell-fire [Q. 37:68]; according to Ibn ‘Abbās, this [proviso] pertains to those whom God knows will believe (mā, ‘what’, thus has the sense of man, ‘whom’). Surely your Lord is Wise, in His actions, Knowing, of His creatures. ...”

Surah 9:63 (al-Hilali-Khan translation) -

“... Know they not that whoever opposes and shows hostility to Allah and His Messenger, certainly for him will be **the Fire of Hell to abide therein**. That is the extreme disgrace. ...”

Surah 9:68 (al-Hilali-Khan translation) -

“... Allah has promised the hypocrites – men and women – and the disbelievers, **the Fire of Hell; therein shall they abide**. It will suffice them. Allah has cursed them and **for them is the lasting torment**. ...”

Surah 9:95 (al-Hilali-Khan translation) -

“... They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijs [i.e. Najas (impure) because of their evil deeds], and **Hell is their dwelling place** – a recompense for that which they used to earn. ...”

Surah 11:106 (al-Hilali-Khan translation) -

“... As for those who are **wretched, they will be in the Fire, sighing in a high and low tone**. ...”

Tafsir of al-Jalalayn on Surah 11:106-107 -

“... [11:106] As for those who are **damned**, according to God’s [prior] knowledge, **they will be in the Fire; their lot therein will be wailing, which is a loud sound, and sighing, which is a faint sound; [11:107] abiding therein for as long as the heavens and the earth endure, that is, [for] the length of the duration of both in this world, except, other than, what your Lord may will, in the way of adding to the duration of these two, such that it [their abiding] becomes indefinite: meaning that they will abide therein forever. Truly your Lord is Doer of what He desires. ...”**

Surah 13:18 (al-Hilali-Khan translation) -

“... For those who answered their Lord's Call [believed in the Oneness of Allah and followed His Messenger Muhammad i.e. Islamic Monotheism] is Al-Husna (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allah and followed not His Messenger Muhammad), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them there will be the terrible reckoning. **Their dwelling-place will be Hell**; and worst indeed is that place for rest.[2] ...”

Surah 14:16-17 (al-Hilali-Khan translation) -

“... [v.16] In front of him (every obstinate, arrogant dictator) is **Hell, and he will be made to drink boiling, festering water.** [v.17] **He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat[1]; and death will come to him from every side, yet he will not die and in front of him, will be a great torment.** ...”

Tafsir of al-Jalalayn on Surah 14:16-17 -

“... [14:16] beyond him, that is, in front of him, is **Hell**, which he will enter, and **he is given to drink, in it, of festering fluid — which is what issues out of the insides of the people of the Fire, mixed with pus and blood —** [14:17] **which he sips, gulping it repeatedly, because of its acridity, but can scarcely swallow, [scarcely] ingest because it is so foul and disgusting; and death, that is, those causes of it that necessarily bring it about, in the way of [different] types of chastisement, comes to him from every side, yet he cannot die; and still beyond him, after that chastisement, there is a harsh chastisement, a severe one, following on [from the previous one].** ...”

Surah 14:29-30 (al-Hilali-Khan translation) -

“... [v.29] **Hell, in which they will burn, – and what an evil place to settle in!** [v.30] And they set up rivals to Allah, to mislead (men) from His Path! Say: “Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!” ...”

Surah 16:28-29 (al-Hilali-Khan translation) -

“... [v.28] “Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allah and by committing all kinds of crimes and evil deeds).” Then, they will make (false) submission (saying): “We used not to do any evil.” (The angels will reply): “Yes! Truly, Allah is All-Knower of what you used to do.” [v.29] “So **enter the gates of Hell, to abide therein**,[1] and indeed, what **an evil abode** will be for the arrogant.” ...”

Surah 17:8,10 (al-Hilali-Khan translation) -

“... [v.8] [And We said in the Taurat (Torah)]: “It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our Punishment). And We have made **Hell a prison for the disbelievers.**” ... [v.10] And that those who believe not in the Hereafter, for them We have prepared a painful torment (Hell). ...”

Surah 17:97 (al-Hilali-Khan translation) -

“... And he whom Allah guides, he is led aright; but he whom He sends astray, for such you will find no Auliya' (helpers and protectors), besides him, and We shall gather them together on the Day of Resurrection on their faces,[1] blind, dumb and deaf; **their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.** ...”

Surah 18:29 (al-Hilali-Khan translation) -

“... And say: “The truth is from your Lord.” Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the Zalimun (polytheists and wrong-doers.), **a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allah). And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil Murtafaq (dwelling, resting place.)! ...”**

Surah 18:99-100,102 (al-Hilali-Khan translation) -

“... [v.99] And on that Day [i.e. the Day Ya'juj and Ma'juj (Gog and Magog) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together. [v.100] And on that Day We shall present Hell to the disbelievers, plain to view – [102] Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allah's Messengers, 'Isa (Jesus), son of Maryam (Mary)] as Auliya' (lords, gods, protectors) besides Me? Verily, We have prepared **Hell as an entertainment for the disbelievers** (in the Oneness of Allah – Islamic Monotheism)[1]. ...”

Surah 20:74 (al-Hilali-Khan translation) -

“... Verily we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allah is better as regards reward in comparison to your [Fir'aun's (Pharaoh)] **reward, and more lasting** (as regards punishment in comparison to your punishment).” ...”

Surah 22:19-22 (al-Hilali-Khan translation) -

“... [v.19] These two opponents (believers and disbelievers) dispute with each other about their Lord: then as for those who disbelieved, **garments of fire will be cut out for them, boiling water will be poured down over their heads. [v.20] With it will melt (or vanish away) what is within their bellies, as well as (their) skins. [v.21] And for them are hooked rods of iron (to punish them). [v.22] Every time they seek to get away therefrom, from anguish, they will be drive back therein, and (it will be) said to them: “Taste the torment of burning!” ...”**

Surah 23:102-108 (al-Hilali-Khan translation) -

“... [v.102] Then, those whose scales (of good deeds) are heavy, they are the successful. [v.103] And those whose scales (of good deeds) are light, they are those who lose their ownelves, **in Hell will they abide. [v.104] The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured). [v.105] “Were not My Verses (this Qur'an) recited to you, and then you used to deny them?” [v.106] They will say: “Our Lord! Our wretchedness overcame us, and we were (an) erring people.” [v.107] “Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be Zalimun (polytheists, oppressors, unjust and wrong-doers).” [v.108] He (Allah) will say: “Remain you in it with ignominy! And speak you not to Me!” ...”**

Surah 25:11-15 (al-Hilali-Khan translation) -

“... [v.11] Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, **We have prepared a flaming Fire (i.e. Hell).** [v.12] **When it (Hell) sees them from a far place, they will hear its raging and its roaring.** [v.13] **And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.** [v.14] **Exclaim not today for one destruction, but exclaim for many destructions.** [v.15] Say: (O Muhammad) “Is that (torment) better or the Paradise of Eternity which is promised to the Muttaqun (the pious – See V.2:2)?” It will be theirs as a reward and as a final destination. ...”

Surah 25:65-66,69 (al-Hilali-Khan translation) -

“... [v.65] And those who say: “Our Lord! Avert from us the torment of **Hell. Verily its torment is ever an inseparable, permanent punishment.**” [v.66] **Evil indeed it (Hell) is as an abode and as a place to rest in.** ... [v.69] **The torment will be doubled** to him on the Day of Resurrection, and **he will abide therein in disgrace.** ...”

Surah 32:20-21 (al-Hilali-Khan translation) -

“... [v.20] **And as for those who are Fasiqun (disbelievers and disobedient to Allah), their abode will be the Fire, everytime they wish to get away therefrom, they will be put back thereto, and it will be said to them: “Taste you the torment of the Fire which you used to deny.”** [v.21] And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islam). ...”

Surah 35:36-37 (al-Hilali-Khan translation) -

“... [v.36] But those who disbelieve (in the Oneness of Allah – Islamic Monotheism), for them will be **the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them.** Thus do We requite every disbeliever! [v.37] Therein they will cry: “Our Lord! Brings us out, we shall do righteous good deeds, not (the evil deeds) that we used to do.” (Allah will reply): “Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zalimun (polytheists and wrong-doers) there is no helper.” ...”

Tafsir of al-Jalalayn on Surah 35:36 -

“... [35:36] And as **for those who disbelieve, there will be for them the fire of Hell: they will neither be done away with, through death, so that they may die, and find rest, nor will any [aspect] of its chastisement be lightened for them, [not even for] a single moment.** In this way, in the way that We requite these, We requite every ingrate, [every] disbeliever (read yujzā kullu kafūrin, ‘every ingrate is [so] requited’; or najzī kulla kafūrin, ‘[so] We requite every ingrate’). ...”

Surah 40:41-49,52 (al-Hilali-Khan translation) -

“... [v.41] “And O my people! How is it that I call you to salvation while you call me to the Fire! [v.42] “You invite me to disbelieve in Allah (and in His Oneness), and to join partners in worship with Him of which I have no knowledge; and I invite you to the All-Mighty, the Oft-Forgiving! [v.43] “No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allah, and Al-Musrifun (i.e. polytheists and arrogant, those who commit great sins, the transgressors of Allah's set limits): **they shall be the dwellers of the Fire!** [v.44] “And you will remember what I am telling you, and my affair I leave it to Allah. Verily, Allah is the All-Seer of (His) slaves.” [v.45] So Allah save him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people. [v.46] **The Fire, they are exposed to it, morning and afternoon.** And on the Day when the Hour will be established (it will be said to the angels): “Cause Fir'aun's (Pharaoh) people to enter the severest torment!” [v.47] And, when **they will dispute in the Fire**, the weak will say to those who were arrogant: “Verily, we followed you: can you then take from us some portion of the Fire?” [v.48] Those who were arrogant will say: “We are all (together) in this (Fire)! Verily, Allah has judged between (His) slaves!” [v.49] And **those in the Fire will say to the keepers (angels) of Hell: “Call upon your Lord to lighten for us the torment for a day!”** [v.52] The Day when their excuses will be of no profit to Zalimun (polytheists, wrong-doers and disbelievers in the Oneness of Allah). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire). ...”

Surah 43:74-77 (al-Hilali-Khan translation) -

“... [v.74] **Verily, the Mujrimun (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever.** [v.75] **(The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.** [v.76] We wronged them not, but they were the Zalimun (polytheists, wrong-doers). [v.77] **And they will cry: “O Malik (Keeper of Hell)! Let you Lord make an end of us.” He will say: “Verily, you shall abide forever.”** ...”

Surah 72:22-23 (al-Hilali-Khan translation) -

“... [v.22] Say (O Muhammad): “None can protect me from Allah's punishment (if I were to disobey Him), nor can I find refuge except in Him. [v.23] “(Mine is) but conveyance (of the truth) from Allah and His Messages (of Islamic Monotheism), and whosoever disobeys Allah and His Messenger, then Verily, **for him is the Fire of Hell, he shall dwell therein forever.**”[2] ...”

Tafsir of al-Jalalayn on Surah 72:23 -

“... [43:77] And **they will call out, ‘O Mālik — the [name of the] Keeper of the Fire — let your Lord finish us off!’**, let Him make us die. He will say, after [the passing off] a thousand years, **‘You will surely remain!’**, you will remain in the chastisement forever. ...”

Surah 78:21-25,30 (al-Hilali-Khan translation) -

“... [v.21] Truly, Hell is a place of ambush. [v.22] **A dwelling place** for the Taghun (those who transgress the boundary limits set by Allah like polytheists, disbelievers in the Oneness of Allah, hypocrites, sinners, criminals), [v.23] **They will abide therein for ages** [v.24] **Nothing cool shall they taste therein, nor any drink.** [v.25] **Except boiling water, and dirty wound discharges –** [v.30] **So taste you (the results of your evil actions). No increase shall We give you, except in torment. ...”**

Sahih al-Bukhari, Volume 8, Book 76, Number 552 -

“... Narrated Ibn 'Umar: **The Prophet; said**, “The people of Paradise will enter Paradise, and **the people of the (Hell) Fire will enter the (Hell) Fire: then a call-maker will get up (and make an announcement) among them, 'O the people of the (Hell) Fire! No death anymore!** And O people of Paradise! No death (anymore) but Eternity.” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 553 -

“... Narrated Abu Huraira: **The Prophet said**, “It will be said to the people of Paradise, 'O people of Paradise! Eternity (for you) and no death,' and **to the people of the Fire, 'O people of the Fire, eternity (for you) and no death!'**” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 556 -

“... Narrated Ibn 'Umar: Allah's Apostle said, “When the people of Paradise have entered Paradise and **the people of the Fire have entered the Fire, death will be brought and will be placed between the Fire** and Paradise, and then it will be slaughtered, and a call will be made (that), 'O people of Paradise, no more death! **O people of the Fire, no more death!** 'So the people of Paradise will have happiness added to their previous happiness, **and the people of the Fire will have sorrow added to their previous sorrow.**” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 566 -

“... Narrated An-Nu'man: **I heard the Prophet saying**, “The person who will have the least punishment from amongst the Hell Fire people on the Day of Resurrection, will be a man under whose arch of the feet a smoldering ember will be placed so that his brain will boil because of it.” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 567 -

“... Narrated An-Nu'man bin Bashir: **I heard the Prophet saying**, “The least punished person of the (Hell) Fire people on the Day of Resurrection will be a man under whose arch of the feet two smoldering embers will be placed, because of which his brain will boil just like Al-Mirjal (copper vessel) or a Qum-qum (narrow-necked vessel) is boiling with water.” ...”

Additionally, it is the Righteous who will eternally dwell with God, who is **“a Spirit”** [John 4:24 KJB], and **“the Holy Spirit”** the fullness of **“fire”** [Acts 2:3; Revelation 1:4; 4:5 KJB], who **“baptize[s]”** with **“fire”** [Matthew 3:11; Mark 9:49; Luke 3:16 KJB], thus we will dwell with **“everlasting burnings”** [Isaiah 33:14 KJB], for God is a **“consuming fire”** [to sin and of **“Love”**] [Deuteronomy 4:24, 9:3; Hebrews 12:29; 1 John 4:8,16 KJB] and a **“fire goeth before Him”** [Psalms 97:3 KJB] which **“shall devour before Him”** [Psalms 50:3 KJB] and **“he burned against Jacob like a flaming fire”** [Lamentations 2:3 KJB], and for those whom He loves He is a **“wall of fire round about”** [Zechariah 2:5 KJB] and His **“ministers a flame of fire”** [Psalms 104:4; Hebrews 1:7 KJB] and His **“tongue as a devouring fire”** [Isaiah 30:7 KJB] His speech **“fire”** [2 Samuel 22:9; Psalms 18:8; Jeremiah 20:9; Acts 2:3; 2 Thessalonians 2:8 KJB], His **“eyes ... as a flame of fire”** [Revelation 1:14, 2:18, 19:12 KJB], His **“face as the sun”** and His **“feet a pillar of fire”** [Matthew 17:2; 2 Corinthians 4:6; Revelation 1:15, 2:18, 10:1 KJB], for He is a **“refiners fire”** [Malachi 3:2 KJB] having a **“throne of fire”** [Psalms 89:36; Daniel 7:9; Ezekiel 1:26-28; Revelation 4:5 KJB], His Ten Commandments a **“Fiery Law”** [Deuteronomy 33:2; Ezekiel 28:14,16 KJB] and it is they who have the victory over sin who stand upon the sea of glass mingled with fire [Revelation 15:2 KJB], and will be as the burning bush which was not consumed [Exodus 3:3 KJB], for He is **“Light”**, even the Light of all.

However, the wicked are never immortal, for they are to be burnt up into smoke and ashes at the meeting out of Judgment, they are perished forever; **Job 20:26,29, 31:2-3; Psalms 7:9, 9:17, 11:6, 21:9, 37:10, 37:28,38, 68:2, 69:28, 75:8,10, 92:7,9, 104:35, 106:18, 112:10, 145:20; Proverbs 2:22, 10:25,28,30, 12:7, 13:9, 14:11, 24:20; Ezekiel 18:4, 18:20; Isaiah 13:9, 66:17,24; Nahum 1:10; Obadiah 1:16; Zephaniah 1:2-3; Matthew 10:28; John 3:16; Romans 6:23; Hebrews 6:8; James 1:15; 2 Peter 3:10; Revelation 20:9, 21:4 KJB.**

God is a consuming fire, to sinners, but to the righteous, a great and precious light:

Deuteronomy 4:24 KJB - For **the LORD thy God is a consuming fire**, even a jealous God.

Deuteronomy 9:3 KJB - Understand therefore this day, that **the LORD thy God is he which goeth over before thee; as a consuming fire** he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

Hebrews 12:29 KJB - For **our God is a consuming fire**.

Deuteronomy 5:22 KJB - **These words the LORD spake** unto all your assembly in the mount **out of the midst of the fire**, of the cloud, and of the thick darkness, **with a great voice: and he added no more**. And he wrote them in **two tables of stone**, and delivered them unto me.

Exodus 14:20 KJB - And it came between the camp of the Egyptians and **the camp of Israel**; and it was a cloud and darkness to them, but **it gave light by night to these**: so that the one came not near the other all the night.

Exodus 13:21 KJB - And **the LORD went before them** by day in a pillar of a cloud, to lead them the way; and **by night in a pillar of fire, to give them light**; to go by day and night:

Psalms 105:39 KJB - He spread a cloud for a covering; and **fire to give light in the night**.

Psalms 97:3 KJB - **A fire goeth before him, and burneth up his enemies** round about.

Isaiah 47:14 KJB - Behold, **they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it**.

Isaiah 66:15 KJB - For, behold, **the LORD will come with fire**, and with his chariots like a whirlwind, to render his anger with fury, and **his rebuke with flames of fire**.

Malachi 3:2 KJB - But who may abide the day of his coming? and who shall stand when he appeareth? for **he is like a refiner's fire**, and like fullers' soap:

God's eyes are a flame of fire:

Revelation 1:14 KJB - His head and his hairs were white like wool, as white as snow; and **his eyes were as a flame of fire**;

Revelation 2:18 KJB - And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath **his eyes like unto a flame of fire**, and his feet are like fine brass;

Revelation 19:12 KJB - **His eyes were as a flame of fire**, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

God's face as the sun, and His feet a pillar of fire:

Revelation 10:1 KJB - And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and **his face was as it were the sun**, and **his feet as pillars of fire**:

The Holy Spirit, the fullness of Fire:

Revelation 4:5 And out of the throne proceeded lightnings and thunderings and voices: and there were **seven lamps of fire burning before the throne, which are the seven Spirits of God**.

Who Baptizes with Fire:

Matthew 3:11 KJB - I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: **he shall baptize you with the Holy Ghost, and with fire**:

Mark 9:49 KJB - For **every one shall be salted with fire**, and every sacrifice shall be salted with salt.

Luke 3:16 KJB - John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: **he shall baptize you with the Holy Ghost and with fire:**

God's Word is a flaming purifying fire:

2 Samuel 22:9 KJB - There went up a smoke out of his nostrils, and **fire out of his mouth devoured: coals were kindled by it.**

Psalms 18:8 KJB - There went up a smoke out of his nostrils, and **fire out of his mouth devoured: coals were kindled by it.**

Jeremiah 20:9 KJB - Then I said, I will not make mention of him, nor speak any more in his name. But **his word was in mine heart as a burning fire shut up in my bones**, and I was weary with forbearing, and I could not stay.

Acts 2:3 KJB - And there appeared unto them **cloven tongues like as of fire**, and it sat upon each of them.

2 Thessalonians 2:8 KJB - And then shall that Wicked be revealed, whom **the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:**

God's Ten Commandments, a Fiery Law:

Deuteronomy 33:2 KJB - And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: **from his right hand went a fiery law for them.**

Ezekiel 28:14 KJB - Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast **walked up and down in the midst of the stones of fire.**

Ezekiel 28:16 KJB - By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane **out of the mountain of God:** and I will destroy thee, O covering cherub, **from the midst of the stones of fire.**

God is a wall of fire round about:

Zechariah 2:5 KJB - For I, saith **the LORD**, will be unto her **a wall of fire round about**, and will be the glory in the midst of her.

God ministers, angels, and men, are a flaming fire:

Psalms 104:4 KJB - Who maketh **his angels spirits; his ministers a flaming fire:**

Hebrews 1:7 KJB - And of the angels he saith, Who maketh **his angels spirits, and his ministers a flame of fire.**

God's throne is a flame of fire:

Daniel 7:9 KJB - I beheld till the **thrones** were cast down, and **the Ancient of days did sit**, whose garment was white as snow, and the hair of his head like the pure wool: **his throne was like the fiery flame, and his wheels as burning fire.**

Ezekiel 1:26 KJB - And above the firmament that was over their heads was **the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.**

Ezekiel 1:27 KJB - And I saw as the colour of amber, **as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.**

Ezekiel 1:28 KJB - **As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD.** And when I saw it, I fell upon my face, and I heard a voice of one that spake.

Psalms 89:36 KJB - His seed shall endure for ever, and **his throne as the sun before me.**

Who will dwell with the devouring fire, who among us shall dwell with everlasting burnings?

Isaiah 33:14 KJB - The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. **Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?**

Isaiah 33:15 KJB - **He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;**

Isaiah 33:16 KJB - **He shall dwell on high:** his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

The righteous, shall be as the burning bush, which had God indwelling in the midst of it [Christ Jesus, in you the hope of Glory], but was not consumed, but shone with the Glory of God, and as the ground, mankind, being made of earth, is holy ground by the very presence of the LORD:

Exodus 3:2 KJB - And the angel of **the LORD appeared unto him in a flame of fire out of the midst of a bush:** and he looked, and, behold, **the bush burned with fire, and the bush was not consumed.**

Exodus 3:3 KJB - And Moses said, I will now turn aside, and see this great sight, **why the bush is not burnt.**

Exodus 3:4 KJB - And when **the LORD** saw that he turned aside to see, **God called unto him out of the midst of the bush**, and said, Moses, Moses. And he said, Here am I.

Exodus 3:5 KJB - And he said, Draw not nigh hither: put off thy shoes from off thy feet, for **the place whereon thou standest is holy ground.**

Exodus 3:6 KJB - Moreover he said, **I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.**

The righteous shall stand upon the sea of glass, mingled with fire:

Revelation 15:2 KJB - And I saw as it were **a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.**

Scriptural [KJB] Hellfire, is God's love, even for the wicked, who are to be totally consumed in it, that their suffering and wickedness and sin may be forever at an end, Amen and Amen:

Job 20:26 KJB - All darkness shall be hid in his secret places: **a fire not blown shall consume him**; it shall go ill with him that is left in his tabernacle.

Job 20:27 KJB - The heaven shall reveal his **iniquity**; and the earth shall rise up against him.

Job 20:28 KJB - **The increase of his house shall depart, and his goods shall flow away in the day of his wrath.**

Job 20:29 KJB - **This is the portion of a wicked man from God, and the heritage appointed unto him by God.**

Job 31:2 KJB - For **what portion** of God is there from above? and **what inheritance** of the Almighty from on high?

Job 31:3 KJB - **Is not destruction to the wicked?** and a strange punishment to the workers of iniquity?

Psalms 7:9 KJB - Oh **let the wickedness of the wicked come to an end**; but establish the just: for the righteous God trieth the hearts and reins.

Psalms 9:17 KJB - **The wicked shall be turned into hell**, and all the nations that forget God.

Psalms 11:6 KJB - **Upon the wicked he shall rain snares, fire and brimstone, and an**

horrible tempest: this shall be the portion of their cup.

Psalms 21:9 KJB - **Thou shalt make them as a fiery oven** in the time of thine anger: the LORD shall **swallow them up in his wrath, and the fire shall devour them.**

Psalms 37:10 KJB - For **yet a little while**, and **the wicked shall not be**: yea, thou shalt diligently consider **his place**, and **it shall not be.**

Psalms 37:20 KJB - But **the wicked shall perish**, and **the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away.**

Psalms 37:28 KJB - For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but **the seed of the wicked shall be cut off.**

Psalms 37:38 KJB - But **the transgressors shall be destroyed together: the end of the wicked shall be cut off.**

Psalms 68:2 KJB - **As smoke is driven away**, so drive them away: **as wax melteth before the fire, so let the wicked perish** at the presence of God.

Psalms 69:28 KJB - **Let them be blotted out of the book of the living**, and not be written with the righteous.

Psalms 75:8 KJB - For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but **the dregs thereof, all the wicked of the earth shall wring them out, and drink them.**

Psalms 75:10 KJB - **All the horns of the wicked also will I cut off**; but the horns of the righteous shall be exalted.

Psalms 92:7 KJB - When **the wicked** spring as the grass, and when **all the workers of iniquity** do flourish; **it is that they shall be destroyed for ever:**

Psalms 92:9 KJB - For, lo, **thine enemies, O LORD, for, lo, thine enemies shall perish**; all the workers of iniquity shall be scattered.

Psalms 104:35 KJB - **Let the sinners be consumed out of the earth, and let the wicked be no more.** Bless thou the LORD, O my soul. Praise ye the LORD.

Psalms 106:18 KJB - And a fire was kindled in their company; **the flame burned up the wicked.**

Psalms 112:10 KJB - The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: **the desire of the wicked shall perish.**

Psalms 145:20 KJB - The LORD preserveth all them that love him: but **all the wicked will he destroy.**

Proverbs 2:22 KJB - But **the wicked shall be cut off from the earth, and the**

transgressors shall be rooted out of it.

Proverbs 10:25 KJB - **As the whirlwind passeth, so is the wicked no more:** but the righteous is an everlasting foundation.

Proverbs 10:28 KJB - The hope of the righteous shall be gladness: but **the expectation of the wicked shall perish.**

Proverbs 10:30 KJB - The righteous shall never be removed: but **the wicked shall not inhabit the earth.**

Proverbs 12:7 KJB - **The wicked are overthrown, and are not:** but the house of the righteous shall stand.

Proverbs 13:9 KJB - The light of the righteous rejoiceth: but **the lamp of the wicked shall be put out.**

Proverbs 14:11 KJB - **The house of the wicked shall be overthrown:** but the tabernacle of the upright shall flourish.

Proverbs 24:20 KJB - For there shall be **no reward to the evil man; the candle of the wicked shall be put out.**

Ezekiel 18:4 KJB - Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: **the soul that sinneth, it shall die.**

Ezekiel 18:20 KJB - **The soul that sinneth, it shall die.** The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and **the wickedness of the wicked shall be upon him.**

Isaiah 13:9 KJB - Behold, **the day of the LORD cometh**, cruel both with wrath and fierce anger, to lay the land desolate: and **he shall destroy the sinners thereof out of it.**

Isaiah 66:16 KJB - For by fire and by his sword will the LORD **plead with all flesh:** and **the slain of the LORD shall be many.**

Isaiah 66:17 KJB - They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, **shall be consumed together**, saith the LORD.

Isaiah 66:24 KJB - And they shall go forth, and **look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.**

Nah 1:10 KJB - For while they be folden together as thorns, and while they are drunken as drunkards, **they shall be devoured as stubble fully dry.**

Obadiah 1:16 KJB - For as ye have drunk upon my holy mountain, so shall all the

heathen drink continually, **yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.**

Zephaniah 1:2 KJB - **I will utterly consume all things from off the land**, saith the LORD.

Zephaniah 1:3 KJB - **I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land**, saith the LORD.

Matthew 10:28 KJB - And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able **to destroy both soul and body in hell.**

John 3:15 KJB - That whosoever believeth in him should not **perish**, but have eternal life.

John 3:16 KJB - For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not **perish**, but have everlasting life.

Romans 6:23 KJB - **For the wages of sin is death**; but the gift of God is eternal life through Jesus Christ our Lord.

Hebrews 6:8 KJB - But **that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.**

James 1:15 KJB - Then when lust hath conceived, it bringeth forth sin: and **sin, when it is finished, bringeth forth death.**

2 Peter 3:10 KJB - But the day of the Lord will come as a thief in the night; in the which **the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.**

Revelation 20:9 KJB - And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and **fire came down from God out of heaven, and devoured them.**

Revelation 21:4 KJB - And God shall wipe away **all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.**

[04] The Islamic hellfire is for all who do not submit to Islam (such as true Jews or True Christians), and for those who have turned away from it, opposed the “Allah” of the Qur'an and “His Messenger [Muhammad]”, or have refused to emigrate or march in Jihad with Muhammad:

Surah 3:12-13 (al-Hilali-Khan translation) -

“... [v.12] Say (O Muhammad) to those who disbelieve: “You will be defeated and gathered together to Hell, and worst indeed is that place of rest.” [v.13] There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle

of Badr). One was fighting in the Cause of Allah, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allah supports with His Victory whom He wills. Verily, in this is a lesson for those who understand. (See Verse 8:44). (Tafsir At-Tabari) ...”

Surah 3:85 (al-Hilali-Khan translation) -

“... And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. ...”

Surah 3:105-106,110 (al-Hilali-Khan translation) -

“... [v.105] And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. [v.106] On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): “Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith.” ... [v.110] You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah[1]. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah and rebellious against Allah's Command). ...”

Surah 4:55-56 (al-Hilali-Khan translation) -

“... [v.55] Of them were (some) who believed in him (Muhammad), and of them were (some) who averted their faces from him (Muhammad); and enough is Hell for burning (them)[1]. [v.56] Surely! Those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allah is Ever Most Powerful, All-Wise. ...”

Surah 4:97 (al-Hilali-Khan translation) -

“... Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): “In what (condition) were you?” They reply: “We were weak and oppressed on the earth.” They (angels) say: “Was not the earth of Allah spacious enough for you to emigrate therein?” Such men will find their abode in Hell – What an evil destination![1] ...”

Surah 4:115-116,121 (al-Hilali-Khan translation) -

“... [v.115] And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him, and follows other than the believers' way. We

shall keep him in the path he has chosen, and burn him in Hell – what an evil destination![1] [v.116] Verily! Allah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away. ... [v.121] The dwelling of such (people) is Hell, and they will find no way of escape from it. ...”

Surah 4:140 (al-Hilali-Khan translation) -

“... And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell. ...”

Surah 4:168-169 (al-Hilali-Khan translation) -

“... [v.168] Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad and his message of true Islamic Monotheism written in the Taurat (Torah) and the Injeel (Gospel) with them]; Allah will not forgive them, nor will He guide them to any way – (Tafsir Al-Qurtubi). [v.169] Except the way of Hell, to dwell therein forever; and this is ever easy for Allah.[1] ...”

Surah 5:10 (al-Hilali-Khan translation) -

“... [v.10] And those who disbelieve and deny our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-Fire. ...”

Surah 5:86 (al-Hilali-Khan translation) -

“... But those who disbelieved and belied Our Ayat (proofs, evidences, verse, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire. ...”

Surah 6:30 (al-Hilali-Khan translation) -

“... If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: “Is not this (Resurrection and the taking of the accounts) the truth?” They will say: “Yes, by our Lord!” He will then say: “So taste you the torment because you used not to believe.” ...”

Surah 7:18 (al-Hilali-Khan translation) -

“... (Allah) said (to Iblis): “Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all.” ...”

Surah 7:38-53 (al-Hilali-Khan translation) -

“... [v.38] (Allah) will say: “Enter you in the company of nations who passed away before you, of men and jinn, into the Fire.” Every time a new nation enters, it curses its

sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: “Our Lord! These misled us, so give them a double torment of the Fire.” He will say: “For each one there is double (torment), but you know not.” [v.39] The first of them will say to the last of them: “You were not better than us, so taste the torment for what you used to earn. [v.40] Verily, those who belie Our Ayat (proofs, evidences, verses, lessons, signs, revelations) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the Mujrimun (criminals, polytheists and sinners). [v.41] Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the Zalimun (polytheists and wrong-doers). [v.42] But those who believed (in the Oneness of Allah – Islamic Monotheism), and worked righteousness – We tax not any person beyond his scope – such are the dwellers of Paradise. They will abide therein. [v.43] And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: “All the praises and thanks be to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord did come with the truth.” And it will be cried out to them: “This is the Paradise which you have inherited for what you used to do.” [v.44] And the dwellers of Paradise will call out to the dwellers of the Fire (saying): “We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warnings)?” They shall say: “Yes.” Then a crier will proclaim between them: “The Curse of Allah is on the Zalimun (polytheists and wrong-doers).” [v.45] Those who hindered (men) from the Path of Allah, and would seek to make it crooked, and they were disbelievers in the Hereafter. [v.46] And between them will be a (barrier) screen and on Al-A-'raf[1] (a wall with elevated places) will be men (whose good and evil deeds would be equal in scale), who would recognise all (of the Paradise and Hell people) by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces), they will call out to the dwellers of Paradise, “Salamun 'Alaikum” (Peace be on you), and at that time they (men on Al-A-'raf) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty. [v.47] And when their eyes will be turned towards the dwellers of the Fire, they will say: “Out Lord! Place us not with the people who are Zalimun (polytheists and wrong-doers).” [v.48] And the men of Al-A-'raf (the wall) will call unto the men whom they would recognise by their marks, saying: “Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?” [v.49] Are they those, of whom you swore that Allah would never show them mercy. (Behold! It has been said to them): “Enter Paradise, no fear shall be on you, nor shall you grieve.” [v.50] And the dwellers of the Fire will call to the dwellers of Paradise: “Pour on us some water or anything that Allah has provided you with.” They will say: “Both (water and provision) Allah has forbidden to the disbelievers.” [v.51] “Who took their religion as an amusement and play, and the life of the world deceived them.” So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our Ayat (proofs, evidences, verses, lessons, signs, revelations). [v.52] Certainly, We have brought them a Book (the Qur'an) which We have explained in detail with knowledge, – a guidance and a mercy to a people who believe. [v.53] Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: “Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be

sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?” Verily, they have lost their ownelves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allah) has gone away from them. ...”

Surah 8:12-16 (al-Hilali-Khan translation) -

“... [v.12] (Remember) when your Lord revealed to the angels, “Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.” [v.13] This is because they defied and disobeyed Allah and His Messenger. And whoever defies and disobeys Allah and His Messenger, then verily, Allah is Severe in punishment. [v.14] This is (the torment), so taste it; and surely for the disbelievers is the torment of the Fire. [v.15] O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them. [v.16] And whoever turns his back to them on such a day – unless it be a stratagem of war, or to retreat to a troop (of his own), – he indeed has drawn upon himself wrath from Allah. And his abode is Hell, and worst indeed is that destination! ...”

Surah 8:36-39 (al-Hilali-Khan translation) -

“... [v.36] Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell. [v.37] In order that Allah may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islamic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one over another, heap them together and cast them into Hell. Those! it is they who are the losers. [v.38] Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning). [v.39] And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world[1]]. But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do[2]. ...”

Surah 9:39 (al-Hilali-Khan translation) -

“... If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allah is Able to do all things. ...”

Surah 9:49 (al-Hilali-Khan translation) -

“... And among them is he who says: “Grant me leave (to be exempted from Jihad) and put me not into trial.” Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers. ...”

Surah 9:63 (al-Hilali-Khan translation) -

“... Know they not that whoever opposes and shows hostility to Allah and His Messenger, certainly for him will be the Fire of Hell to abide therein. That is the extreme disgrace. ...”

Surah 9:68 (al-Hilali-Khan translation) -

“... Allah has promised the hypocrites – men and women – and the disbelievers, the Fire of Hell; therein shall they abide. It will suffice them. Allah has cursed them and for them is the lasting torment. ...”

Surah 9:73 (al-Hilali-Khan translation) -

“... O Prophet (Muhammad)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, – and worst indeed is that destination. ...”

Surah 9:81 (al-Hilali-Khan translation) -

“... Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allah; they hated to strive and fight with their properties and their lives in the Cause of Allah, and they said: “March not forth in the heat.” Say: “The Fire of Hell is more intense in heat”; if only they could understand! ...”

Surah 18:99-100,102 (al-Hilali-Khan translation) -

“... [v.99] And on that Day [i.e. the Day Ya'juj and Ma'juj (Gog and Magog) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together. [v.100] And on that Day We shall present Hell to the disbelievers, plain to view – [102] Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allah's Messengers, 'Isa (Jesus), son of Maryam (Mary)] as Auliya' (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allah – Islamic Monotheism)[1]. ...”

Surah 18:106 (al-Hilali-Khan translation) -

“... “That shall be their recompense, Hell; because they disbelieved and took My Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery.” ...”

Surah 19:68-72,75 (al-Hilali-Khan translation) -

“... [v.68] So by you Lord, surely, We shall gather them together, and (also) the Shayatin (devils) (with them), then We shall bring them round Hell on their knees. [v.69] Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allah). [v.70] Then, verily, We know best those who are most worthy of being burnt therein. [v.71] There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished.[2] [v.72] Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the

Zalimun (polytheists and wrongdoers) therein (humbled) to their knees (in Hell).
[v.75] Say (O Muhammad) whoever is in error, the Most Gracious (Allah) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. [This is the answer to the question in Verse No. 19:73] ...”

Surah 21:98,100 (al-Hilali-Khan translation) -

“... [v.98] Certainly you (disbelievers) and that which you are, worshipping now besides Allah, are (but) fuel for Hell! (Surely), you will enter it.[1] [v.100] Therein they will be breathing out with deep sighs and roaring and therein they will hear not.[2] ...”

Surah 25:19, 22-23 (al-Hilali-Khan translation) -

“... [v.19] Thus they (false gods – all deities other than Allah) will belie you (polytheists) regarding what you say (that they are gods besides Allah): then you can neither avert (the punishment), nor get help. And whoever among you does wrong (i.e. sets up rivals to Allah), We shall make him taste a great torment. [v.22] On the Day they will see the angels – no glad tidings will there be for the Mujrimun (criminals, disbelievers, polytheists, sinners) that day. And they (angels) will say: “All kinds of glad tidings are forbidden to you,” [none will be allowed to enter Paradise except the one who said: La ilaha illallah, “(none has the right to be worshipped but Allah) and acted practically on its legal orders and obligations. See the footnote of V.2:193)]. [v.23] And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.” ...”

Surah 29:54-55 (al-Hilali-Khan translation) -

“... [v.54] They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers. [v.55] On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: “Taste what you used to do.” ...”

Surah 29:68 (al-Hilali-Khan translation) -

“... And who does more wrong than he who invents a lie against Allah or denies the truth (Muhammad and his doctrine of Islamic Monotheism and this Qur'an), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allah and in His Messenger Muhammad)?[2] ...”

Surah 30:16 (al-Hilali-Khan translation) -

“... And as for those who disbelieved and belied Our Ayat (proofs, evidences, verses, lesson, signs, revelations, Allah's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire). ...”

Surah 35:36-37 (al-Hilali-Khan translation) -

“... [v.36] But those who disbelieve (in the Oneness of Allah – Islamic Monotheism), for

them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever! [v.37] Therein they will cry: “Our Lord! Brings us out, we shall do righteous good deeds, not (the evil deeds) that we used to do.” (Allah will reply): “Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zalimun (polytheists and wrong-doers) there is no helper.” ...”

Surah 36:63 (al-Hilali-Khan translation) -

“... [v.63] This is Hell which you were promised! [v.64] Burn therein this Day, for that you used to disbelieve. ...”

Surah 38:85 (al-Hilali-Khan translation) -

“... That I will fill Hell with you [Iblis (Satan)] and those of them (mankind) that follow you, together.” ...”

Surah 39:32 (al-Hilali-Khan translation) -

“.. Then, who does more wrong than one who utters a lie against Allah, [1] and denies the truth [this Qur'an, the Prophet (Muhammad) and the Islamic Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers? ...”

Surah 39:60 (al-Hilali-Khan translation) -

“... And on the Day of Resurrection you will see those who lied against Allah (i.e. attributed to Him sons, partners) – their faces will be black. Is there not in Hell an abode for the arrogant? ...”

Surah 39:71-72 (al-Hilali-Khan translation) -

“... [v.71] And those who disbelieved will be driven to Hell in groups till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, “Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?” They will say: “Yes,” but the Word of torment has been justified against the disbelievers! [1] [v.72] It will be said (to them): “Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!” ...”

Surah 40:60 (al-Hilali-Khan translation) -

“... And your Lord said: “Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!” ...”

Surah 45:10-11 (al-Hilali-Khan translation) -

“... [v.10] In front of them there is Hell. And that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as Auliya' (protectors, helpers) besides Allah. And theirs will be a great torment. [v.11] This (Qur'an) is a guidance. And those who disbelieve in the Ayat (proofs, evidences, verses, lessons, signs, revelations) of their Lord, for them there is a painful torment of Rijz (a severe kind of punishment). ...”

Surah 48:6 (al-Hilali-Khan translation) -

“... And that He may punish the Munafiqun (hypocrites) men and women, and also the Mushrikun[2] men and women, who think evil thoughts about Allah: for them is a disgraceful torment. And the Anger of Allah is upon them, and He has cursed them and prepared Hell for them – and worst indeed is that destination. ...”

Surah 50:24-26,30 (al-Hilali-Khan translation) -

“... [v.24] (Allah will say to the angels): “Both of you throw into Hell every stubborn disbeliever (in the Oneness of Allah, in His Messengers). [v.25] “Hinderer of good, transgressor, doubter, [v.26] “Who set up another ilah (god) with Allah. Then both of you cast him in the severe torment.” [v.30] On the Day when We will say to Hell: “Are you filled?” It will say: “Are there any more (to come)?”[1] ...”

Surah 66:7-10 (al-Hilali-Khan translation) -

“... [v.7] (It will be said in the Hereafter) **O you who disbelieve** (in the Oneness of Allah – Islamic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do.[1] [v.8] O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) – the Day that Allah will not disgrace the Prophet (Muhammad) and those who believe with him. Their Light will run forward before them and (with their Records – Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Sirat (A slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things.”[2] [v.9] O Prophet (Muhammad)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination.[1] [v.10] Allah sets forth an example for **those who disbelieve: the wife of Nuh (Noah)** and the wife of Lut (Lot). They were under two of our righteous slaves, **but they both betrayed them (their husbands by rejecting their doctrine)**. So they [Nuh (Noah) and Lut (Lot)] **availed them (their respective wives)** not against Allah and it was said: **“Enter the Fire along with those who enter!”** ...”

Surah 67:5-8 (al-Hilali-Khan translation) -

“... [v.5] And indeed We have adorned the nearest heaven with lamps, and We have made such lamps, and We have made such lamps (as) missiles to drive away the Shayatin (devils), and have prepared for them the torment of the blazing Fire. [v.6] And for those who disbelieve in their Lord (Allah) is the torment of Hell, and worst indeed is that destination. [v.7] When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth. [v.8] It almost bursts up with fury. Every time a group is

cast therein, its keeper will ask: “Did no warner come to you?” ... [v.10] And they will say: “Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!” [v.11] Then they will confess their sin. So, away with the dwellers of the blazing Fire! ...”

Surah 72:14-15 (al-Hilali-Khan translation) -

“... [v.14] 'And of us some are Muslims (who have submitted to Allah, after listening to this Qur'an), and of us some are Al-Qasitun (disbelievers – those who have deviated from the Right Path)'. And whosoever has embraced Islam (i.e. has become a Muslim by submitting to Allah), then such have sought the Right Path.” [v.15] And as for the Qasitun (disbelievers who deviated from the Right Path), they shall be firewood for Hell, ...”

Surah 74:17, 24-31 (al-Hilali-Khan translation) -

“... [v.17] I shall oblige him to (climb a slippery mountain in the Hell-fire called As-Sa'ud, or) face a severe torment! ... [v.24] Then he said: “This is nothing but magic from that of old, [v.25] “This is nothing but the word of a human being!” [v.26] I will cast him into Hell-fire.[1] [v.27] And what will make you know (exactly) what Hell-fire is? [v.28] It spares not (any sinner), nor does it leave (anything unburnt)! [v.29] Burning and blackening the skins! [v.30] Over it are nineteen (angels as guardians and keepers of Hell). [v.31] And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'an is the truth as it agrees with their Books regarding the number (19) which is written in the Taurat (Torah) and the Injeel (Gospel)] and that the believers may increase in Faith (as this Qur'an is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: “What Allah intends by this (curious) example?” Thus Allah leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind. ...”

Surah 74:41-42 (al-Hilali-Khan translation) -

“... [v.41] About Al-Mujrimun (polytheists, criminals, disbelievers), (And they will say to them): [v.42] “What has caused you to enter Hell?” ...”

Surah 76:4 (al-Hilali-Khan translation) -

“... Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire. ...”

Surah 85:10 (al-Hilali-Khan translation) -

“... Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance (to Allah), then they will have the torment of Hell, and they will have the punishment of the burning Fire. ...”

Surah 88:2-7 (al-Hilali-Khan translation) -

“... [v.2] Some faces, that Day **will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians).**[1] [v.3] Labouring (hard in the worldly life by worshipping others besides Allah), weary (in the Hereafter with humility and disgrace). [1] [v.4] They will enter in the hot blazing Fire. [v.5] They will be given to drink from a boiling spring, [v.6] No food will there be for them but a poisonous thorny plant, [v.7] Which will neither nourish nor avail against hunger. ...”

Surah 90:19-20 (al-Hilali-Khan translation) -

“... [v.19] But those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell). [v.20] The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet.[1] ...”

Surah 92:14-16 (al-Hilali-Khan translation) -

“... [v.14] Therefore I have warned you of a blazing Fire (Hell). [v.15] None shall enter it save the most wretched. [v.16] Who denies and turns away. ...”

[05] The worst of creatures in the Islamic hellfire:

Surah 98:6 (al-Hilali-Khan translation) -

“... **Verily, those who disbelieve** (in the religion of Islam, the Qur'an and Prophet Muhammad) **from among the people of the Scripture (Jews and Christians)** and Al-Mushrikun **will abide in the Fire of Hell. They are the worst of creatures.**[1] ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 162 paragraph 235 -

[page 162 paragraph 235] “... Al-Nadir b. al-Harith b. 'Alqama b. Kalada b. 'Abdu Manaf whenever the apostle sat in an assembly and invited people to God, and recited the Quran, and warned the Quraysh of what had happened to former peoples, followed him when he got up and spoke to them about Rustum the Hero and Isfandiyar and the kings of Persia, saying, 'By God, Muhammad cannot tell a better story than I and his talk is only of old fables which he has copied [4] as I have.' So God revealed concerning him, 'And they say, Stories of the ancients which he has copied down, and they are read to ...” [page 162-163 paragraph 235-236]

[1] Surah 104.

[2] Surah 19:80

[3] Surah 6:108

[4] Surah 25:6. iktataba to write down oneself, or to get something written down by another. The former seems to be demanded by the context.

[Page 162-163 paragraph 235-236] “... him morning and night. Say, He who knows

the secrets of heaven and earth has sent it down. Verily, He is merciful, forgiving.' [1]

And there came down concerning him, 'When Our verses are read to him he says, fables of the ancients'. [1]

And again, 'Woe to every sinful liar who hears God's verses read before him. Then he continues in pride as though he had not heard them, as though in his ears was deafness. Tell him about a painful punishment' (206). [2]

The apostle sat one day, so I have heard, with al-Walid b. al-Mughira in the mosque, and al-Adr b. al-Harith came and sat with them in the assembly where some of Quraysh were. When the apostle spoke al-Nadr interrupted him, and the apostle spoke to him until he silences him. Then he read to him and to the others: 'Verily ye and what ye serve other than God is the fuel of hell. You will come to it. If these had been gods they would not have come to it, but all will be in it everlastingly. There is a wailing and there they will not hear' (207). [3]

Then the apostle rose and 'Abdullah b. al-Ziba'ra al-Sahmi came and sat down. Al-Walid said to him: 'By God al-Nadr could not stand up to the (grand)son of 'Abdu'l-Muttalib just now and Muhammad alleged that we and our gods are fuel for hell.' 'Abdullah said: 'If I had found him I would have refuted him. Ask Muhammad, **“Is everything which is worshipped besides God in Gehenna with those who worship it?”** We worship the angels; the Jews worship 'Uzayr; and **the Christians worship Jesus Son of Mary.**' Al-Walid and those with him in the assembly marvelled at 'Abdullah's words and thought that he had argued convincingly. When the apostle was told of this he said: 'Everyone who wishes to be worshipped to the exclusion of God will be with those who worship him. **They worship only satans and those they have ordered to be worshipped.**' So God revealed concerning that **'Those who have received kindness from us in the past will be removed far from it and will not hear its sound and they abide eternally in their heart's desire', [4] i.e. Jesus Son of Mary** and 'Uzayr and those rabbis and monks who lived in obedience to God, **whom the erring people worship** as lords beside God. And He revealed concerning their assertion that they worship angels and that they are the daughters of God, **'And they say the Merciful has chosen a son, (exalted be He above this); nay, they are but honoured slaves,** they do not speak before He speaks, and they carry out His commands', as far as the words, 'and he of them who says, **I am God as well as He, that one we shall repay with Gehenna. Thus do they repay the sinful ones.**' [5]

And He revealed concerning what he mentioned about Jesus, Son of Mary, that he was worshipped beside God, and the astonishment of al-Walid and those who were present, at his argument and disputation, 'And ...' [page 163-164 paragraph 237-238]

[1] Surah 83:13.

[2] Surah 45:7.

[3] Surah 21:98.

[4] Surah 21:101.

[5] Surah 21:26-30.

[page 163-164 paragraph 237-238] “...when Jesus, Son of Mary, was cited as an example they people laughed thereat”; [1] i.e. they rejected your attitude to what they say. [2]

Then He mentions Jesus, Son of May, and says, 'He was nothing but a slave to whom We showed favour and made him an example to the children of Israel. If We had wished We could have made from you angels to act as vice-regents in the earth. Verily, there is knowledge of the [last] hour, so doubt not about it but follow Me. This is an upright path,' i.e. the signs which I gave him in raising the dead and healing the sick, therein is sufficient proof of the knowledge of the hour. He says: 'Doubt not about it, but follow Me. This is an upright path.'

Al-Akhnas b. Shariq b. 'Amr b. Wahb al-Thaqafi, ally of B. Zuhra, was one of the leaders of his people who was listened to with respect, and he used to give the apostle much trouble and contradict him, so God sent down about him: 'Do not obey every feeble oath-taker, slanderer, walking about with evil tales,' as far as the word 'zanim'. [3]

He did not say zanim in the sense of 'ignoble' to insult his ancestry, because God does not insult anyone's ancestry, but he confirmed thereby the epithet given to him so that he might be known. Zanim means an adopted member of the tribe. Al-Khatim al-Tamimi said in pagan days:

An outsider whom men invite as a supernumerary
As the legs are useless additions to the width of a pelt.

Al-Walid said: 'Does God send down revelations to Muhammad and ignore me, the greatest chief of Quraysh, to say nothing of Abu Mas'ud 'Amr b. 'Umayr al-Thaqafi, the chief of Thaqif, we being the great ones of Ta'if and Mecca?' So God sent down concerning him, so I am told, 'They said, if this Quran had been revealed to a great man of the two towns,' as far as the words, 'than what they amass'. [4]

Ubayy b. Khalaf b. Wahb b. Hudhafa and 'Uqba b. Abu Mu'ayt were very close friends. Now 'Uqba had sat and listened to the apostle and when Ubayy knew of that he came to him and said, 'Do I hear that you have sat with Muhammad and listened to him? I swear I will never see you or speak to you again (and he swore a great oath) if you do the same again, or if you do not go and spit in his face.' 'Uqba, the enemy of God, actually did this, God curse him. So God sent down concerning the pair of them, ...” [page 164-165 paragraph 238-239]

[page 164-165 paragraph 238-239] “... [1] **Surah 43:57.**

[2] A difficult phrase. Sadda with the preposition min means 'to laugh immoderately or to make a loud noise'. With 'an it means 'to turn away from'. But these two prepositions are often interchangeable. **Ibn Ishaq's explanation of the passage is that the fact that Christians pray to Jesus** is no justification for the polytheism of the Meccans, as the latter argued, **for Christians perverted the message Jesus brought.** When Jesus is adduced as an example (of one who called an evil people to God) the Meccans rejected Muhammad's attitude towards him in what they said; but this exegesis is not sound. The Surah is perfectly consistent in showing how prophets were sent to erring people and were laughed at. Cf. v. 47: The Meccans laugh when **Jesus is mentioned because his**

worship would seem to justify their worshipping several gods. The citation which follows shows where in Muhammad's opinion they were wrong. I.I. has adopted the reading yasudduna (so Nafi', I. 'Amir, and al-Kisa'i) instead of the commoner yasidduna.

[3] Surah 68:10-13.

[4] Surah 43:30. ...” [page 164-165 paragraph 238-239]

[06] Islamic hell has seven gates, which sounds like the Roman Catholic system which speaks of the 'seven deadly sins' [thus leading to hell, or are the gates thereof]:

Surah 15:43-44 (al-Hilali-Khan translation) -

“... [v.43] “And surely, Hell is the promised place for them all.” [v.44] **“It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned.”** ...”

Surah 16:28-29 (al-Hilali-Khan translation) -

“... [v.28] “Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allah and by committing all kinds of crimes and evil deeds).” Then, they will make (false) submission (saying): “We used not to do any evil.” (The angels will reply): “Yes! Truly, Allah is All-Knower of what you used to do.” [v.29] “So **enter the gates of Hell**, to abide therein,[1] and indeed, what an evil abode will be for the arrogant.” ...”

Surah 39:71-72 (al-Hilali-Khan translation) -

“... [v.71] And those who disbelieved will be driven to Hell in groups till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, “Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?” They will say: “Yes,” but the Word of torment has been justified against the disbelievers![1] [v.72] It will be said (to them): “Enter you **the gates of Hell**, to abide therein. And (indeed) what an evil abode of the arrogant!” ...”

Surah 40:76 (al-Hilali-Khan translation) -

“... Enter **the gates of Hell** to abide therein: and (indeed) what an evil abode of the arrogant! ...”

[07] Who is in the Islamic hellfire?

Surah 19:66-72 (al-Hilali-Khan translation) -

“... [v.66] And man (the disbeliever) says: “When I am dead, shall I then be raised up alive?” [v.67] Does not man remember that We created him before, while he was nothing? [v.68] So by your Lord, surely, We shall gather them together, and (also) the Shayatin (devils) (with them), then We shall bring them round Hell on their knees. [v.69] Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allah). [v.70] Then verily, We know best those who are most worthy of being burnt therein. [v.71] There is **not one of you but**

will pass over it (Hell): this is with **your Lord**; a Decree which must be accomplished.
[2] [v.72] **Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the Zalimun (polytheists and wrongdoers) therein (humbled) to their knees (in Hell).**

[2] (V.19:71) See the footnote (C) of (V.68:42). ...”

Surah 19:71-72 (Yusuf-Ali translation) -

“... [v.71] Not one of you, but will **(2518)** pass over it: this is, with they Lord, a Decree which must be accomplished. [v.72] But We shall save those who guarded against evil, and We shgall leave the wrong-doers therein, (humbled) to their knees. ...”

***Yusuf-Ai translation notes on Surah 19:71 - “... 2518. ... (1) The general interpretation is that every soul must pass through or by or over the Fire. Those who have had Taqwa (see n. 26 to 2:2) will be saved by Allah's Mercy, while unrepentant sinners will suffer the torments in ignominy. ... (3) Some refer this verse to the Bridge over Hell, the Bridge Sirat, over which all must pass to their final Destiny. This Bridge is not mentioned in the Qur'an (R). ...”**

[07A] The faith equal to the weight of a grain of mustard seed to be taken out from Hell:

Muslims, even Muhammad himself, according to the Qur'an, must enter Hell, and be delivered from it, as the Qur'an Surah 19:66-72 reveals.

Sahih al-Bukhari, Volume 1, Book 2, Number 21 -

“... Narrated Abu Said Al-Khudri: The Prophet said, “When the people of Paradise will enter Paradise and **the people of Hell will go to Hell, Allah will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. So they will be taken out but (by then) they will be blackened (charred).** Then they will be put in the river of Haya' (rain) or Hayat (life) (the Narrator is in doubt as to which is the right term), and they will revive like a grain that grows near the bank of a flood channel. Don't you see that it comes out yellow and twisted?” ...”

Sahih al-Bukhari, Volume 1, Book 2, Number 42 -

“... Narrated Anas: **The Prophet said**, “Whoever said “None has the right to be worshipped but Allah” and has in his heart good (faith) equal to the weight of a barley grain **will be taken out of Hell.** And whoever said: “None has the right to be worshipped but Allah” and has in his heart good (faith) equal to the weight of a wheat grain **will be taken out of Hell.** And whoever said, “None has the right to be worshipped but Allah” and has in his heart good (faith) equal to the weight of an atom **will be taken out of Hell.**” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 569 -

“... Narrated Abu Said Al-Khudri: I heard Allah's Apostles when his uncle, Abu Talib had been mentioned in his presence, saying, “May be **my intercession** will help him

(Abu Talib) **on the Day of Resurrection so that he may be put in a shallow place in the Fire, with fire reaching his ankles and causing his brain to boil.” ...**

Sahih Al-Bukhari, Volume 1, Book 12, Number 770 -

“... **Narrated Abu Huraira:** The people said, “O **Allah's Apostle!** Shall we see our Lord **on the Day of Resurrection?**” **He replied,** “Do you have any doubt in seeing the full moon on a clear (not cloudy) night?” They replied, “No, O Allah's Apostle!” He said, “Do you have any doubt in seeing the sun when there are no clouds?” They replied in the negative. He said, “You will see Allah (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allah will come to them and say, 'I am Your Lord.' They will say, 'We shall **stay in this place till** our Lord comes to us and when our Lord will come, we will recognize Him. Then Allah will come to them again and say, 'I am your Lord.' They will say, '**You are our Lord.**' **Allah will call them, and As-Sirat (a bridge) will be laid across Hell and I (Muhammad) shall be the first amongst the Apostles to cross it with my followers.** Nobody except the Apostles will then be able to speak and they will be saying then, 'O Allah! Save us. O Allah Save us.' **There will be hooks like the thorns of Sa'dan in Hell.** Have you seen the thorns of Sa'dan?” The people said, “Yes.” He said, “These hooks will be like the thorns of Sa'dan but nobody except Allah knows their greatness in size and these will entangle the people according to their deeds; **some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till when Allah intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him alone. The angels will take them out by recognizing them from the traces of prostrations, for Allah has forbidden the (Hell) fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of flowing water. Then when Allah had finished from the Judgments amongst his creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter paradise.** He will be facing Hell, and will say, 'O Allah! Turn my face from the fire as its wind has dried me and its steam has burnt me.' Allah will ask him, “Will you ask for anything more in case this favor is granted to you?” He will say, “No by Your (Honor) Power!” And he will give to his Lord (Allah) what he will of the pledges and the covenants. Allah will then turn his face from the Fire. When he will face Paradise and will see its charm, he will remain quiet as long as Allah will. He then will say, 'O my Lord! Let me go to the gate of Paradise.' Allah will ask him, 'Didn't you give pledges and make covenants (to the effect) that you would not ask for anything more than what you requested at first?' He will say, 'O my Lord! Do not make me the most wretched, amongst Your creatures.' Allah will say, 'If this request is granted, will you then ask for anything else?' He will say, 'No! By Your Power! I shall not ask for anything else.' Then he will give to his Lord what He will of the pledges and the covenants. Allah will then let him go to the gate of Paradise. On reaching then and seeing its life, charm, and pleasure, he will remain quiet as long as Allah wills and then will say, 'O my Lord ! Let me enter Paradise.' Allah will say, May Allah be merciful unto you, O son of Adam!

How treacherous you are! Haven't you made covenants and given pledges that you will not ask for anything more than what you have been given?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' So Allah will laugh and allow him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires have been fulfilled. Then Allah will say, 'Request more of such and such things.' Allah will remind him and when all his desires and wishes have been fulfilled, Allah will say "All this is granted to you and a similar amount besides." Abu Said Al-Khudri, said to Abu Huraira, 'Allah's Apostle said, "Allah said, 'That is for you and ten times more like it.'" Abu Huraira said, "I do not remember from Allah's Apostle except (his saying), 'All this is granted to you and a similar amount besides.'" Abu Sa'ad said, "I heard him saying, 'That is for you and ten times more the like of it.'" ..."

Sahih al-Bukhari, Volume 8, Book 76, Number 577 -

“... **Narrated Abu Huraira:** Some people said, "O **Allah's Apostle!** Shall we see our Lord on the Day of Resurrection?" **He said,** “Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?” They replied, “No, Allah's Apostle.” He said, “Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?” They replied, “No, O Allah's Apostle!” He said, “So you will see Him (your Lord) on the Day of Resurrection similarly Allah will gather all the people and say, 'Whoever used to worship anything should follow that thing. 'So, he who used to worship the sun, will follow it, and he who used to worship the moon will follow it, and he who used to worship false deities will follow them; and **then only this nation (i.e., Muslims) will remain, including their hypocrites. Allah will come to them in a shape other than they know and will say, 'I am your Lord.' They will say, 'We seek refuge with Allah from you. This is our place; (we will not follow you) till our Lord comes to us, and when our Lord comes to us, we will recognize Him. Then Allah will come to them in a shape they know and will say, "I am your Lord." They will say, '(No doubt) You are our Lord,' and they will follow Him. Then a bridge will be laid over the (Hell) Fire.” Allah's Apostle added, “I will be the first to cross it. And the invocation of the Apostles on that Day, will be 'Allahukka Sallim, Sallim (O Allah, save us, save us!),' and over that bridge there will be hooks similar to the thorns of As Sa'dan (a thorny tree). Didn't you see the thorns of As-Sa'dan?” The companions said, “Yes, O Allah's Apostle.” He added, “So the hooks over that bridge will be like the thorns of As-Sa'dan except that their greatness in size is only known to Allah. These hooks will snatch the people according to their deeds. Some people will be ruined because of their evil deeds, and some will be cut into pieces and fall down in Hell, but will be saved afterwards, when Allah has finished the judgments among His slaves, and intends to take out of the Fire whoever He wishes to take out from among those who used to testify that none had the right to be worshipped but Allah. We will order the angels to take them out and the angels will know them by the mark of the traces of prostration (on their foreheads) for Allah banned the fire to consume the traces of prostration on the body of Adam's son. So they will take them out, and by then they would have burnt (as coal), and then water, called Maul Hayat (water of life) will be poured on them, and they will spring out like a seed springs out on the bank of a rainwater stream, and there will remain one man who will be facing the (Hell) Fire and will say, 'O Lord! It's (Hell's) vapor has poisoned and smoked me and its flame has burnt me; please turn my face away from the Fire.' He will keep on invoking Allah till Allah says, 'Perhaps, if I give**

you what you want), you will ask for another thing?' The man will say, 'No, by Your Power, I will not ask You for anything else.' Then Allah will turn his face away from the Fire. The man will say after that, 'O Lord, bring me near the gate of Paradise.' Allah will say (to him), 'Didn't you promise not to ask for anything else? Woe to you, O son of Adam ! How treacherous you are!' The man will keep on invoking Allah till Allah will say, 'But if I give you that, you may ask me for something else.' The man will say, 'No, by Your Power. I will not ask for anything else.' He will give Allah his covenant and promise not to ask for anything else after that. So Allah will bring him near to the gate of Paradise, and when he sees what is in it, he will remain silent as long as Allah will, and then he will say, 'O Lord! Let me enter Paradise.' Allah will say, 'Didn't you promise that you would not ask Me for anything other than that? Woe to you, O son of Adam ! How treacherous you are!' On that, the man will say, 'O Lord! Do not make me the most wretched of Your creation,' and will keep on invoking Allah till Allah will smile and when Allah will smile because of him, then He will allow him to enter Paradise, and when he will enter Paradise, he will be addressed, 'Wish from so-and-so.' He will wish till all his wishes will be fulfilled, then Allah will say, All this (i.e. what you have wished for) and as much again therewith are for you.” Abu Huraira added: That man will be the last of the people of Paradise to enter (Paradise). Narrated 'Ata (while Abu Huraira was narrating): **Abu Said was sitting in the company of Abu Huraira and he did not deny anything of his narration till he reached his saying:** “All this and as much again therewith are for you.” Then Abu Sa'id said, “I heard Allah's Apostle saying, 'This is for you and ten times as much.’” Abu Huraira said, “In my memory it is 'as much again therewith.’” ...”

Sahih Muslim, Book 001, Chapter 81, Number 0349 -

“... Abu Haraira reported: The people said to the Messenger of Allah (may peace be upon him): Messenger of Allah, shall we see our Lord **on the Day of Resurrection**? The Messenger of Allah (may peace be upon him) said: Do you feel any trouble in seeing the moon on the night when it is full? They said: Messenger of Allah, no. He (the Messenger) further said: Do you feel any trouble in seeing the sun, when there is no cloud over it? They said: Messenger of Allah. no. He (the Holy Prophet) said: Verily you would see Him like this (as you see the sun and the moon). God will gather people on the Day of Resurrection and say: Let every people follow what they worshipped. Those who worshipped the sun would follow the sun, and those who worshipped the moon would follow the moon, and those who worshipped the devils would follow the devils. **This Ummah (of Islam) alone would be left behind and there would be hypocrites too amongst it.** Allah would then come to them in a form other than His own Form, recognisable to them, and would say: I am your Lord. They would say: We take refuge with Allah from thee. **We will stay here till** our Lord comes to us. and when our Lord would come we would recognise Him. **Subsequently Allah would come to them in His own Form, recognisable to them, and say: I am your Lord. They would say: Thou art our Lord. And they would follow Him, and a bridge would be set over the Hell; and I (the Holy Prophet) and my Ummah would be the first to pass over it;** and none but the messengers would speak on that day, and the prayer of the messengers on that day would be: O Allah! grant safety, grant safety. **In Hell, there would be long spits like the thorns of Sa'dan** He (the Holy Prophet) said: Have you seen Sa'dan? They replied: Yes, Messenger of Allah. He said: **Verily those (hooks) would be like the thorns of Sa'dan, but no one knows their size except Allah. These would seize**

people for their misdeeds. Some of them would escape for their (good) deeds, and some would be rewarded for their deeds till they get salvation. When Allah would finish judging His bondsmen and because of His mercy decide to take out of Hell such people as He pleases. He would command the angels to bring out those who had not associated anything with Allah; to whom Allah decided to show mercy. those who would say: There is no god but Allah. They (the angels) would recognise them in the Fire by the marks of prostration, for Hellfire will devour everything (limb) of the sons of Adam except the marks of prostration. Allah has forbidden the fire to consume the marks of prostration. They will be taken out of the Fire having been burnt, and the water of life would be poured over them, and they will sprout as seed does In the silt carried by flood. Then Allah would finish judging amongst His bondsmen; but a man who will be the last to enter Paradise will remain facing Hell and will say: O my Lord I turn my face away from Hell, for its air has poisoned me and its blaze has burnt me. He will then call to Allah as long as Allah would wish that he should call to Him. Then Allah, Blessed and Exalted, would say: If I did that, perhaps you would ask for more than that. He would say: I would not ask You more than this, and he would give his Lord covenants and agreements as Allah wished, and so He would turn his face away from the Fire When he turns towards the Paradise and sees it, he will remain silent as long as Allah wishes him to remain so. He will then say: O my Lord I bring me forward to the gate of the Paradise. Allah would say to him: Did you not give covenants and agreements that you would not ask for anything besides what I had given you. Woe to thee! O son of Adam, how treacherous you are! He would say: O my Lord! and would continue calling to Allah till He would say to him: If I grant you that, perhaps you will ask for more. He will reply: No, by Thy greatness, and he will give His Lord promises and covenants as Allah had wished. He would then bring him to the gate of the Paradise, and when he would stand at the gate of the Paradise, it would lay open before him. and he would see the bounty and the joy that there is in it. He would remain quiet as long as Allah would desire him to remain silent. He would then say: O my Lord, admit me to Paradise. Allah. Blessed and Exalted, would say: Did you not give covenants and agreements that you would not ask for anything more than what I had granted you? Woe to you! son of Adam, how treacherous you are! And he would say: O my Lord, I do not wish to be the most miserable of Thy creatures. He would continue calling upon Allah till Allah, Blessed and Exalted, would laugh. When Allah would laugh at him, He would say: Enter the Paradise. When he would enter, Allah would say: State your wish. He would express his wishes till Allah would remind him (the desire of) such and such (things). When his desires would be exhausted Allah would say: That is for thee and, besides it, the like of it also. 'Ata' b. Yazid said: Abu Sa'id al-Khudri was with Abu Huraira and he did not reject anything from the hadith narrated by him, but when Abu Huraira narrated: "Allah said to that man; ind its like along with it," Abu Sa'id said: "Ten like it along with it," O Abu Huraira. Abu Huraira said: "I do not remember except the words: 'That is for you and a similar one along with it.'" Abu Sa'id said: I bear witness to the fact that I remembered from the Messenger of Allah (may peace be upon him) his words: "That is for thee and ten like it." Abu Huraira said: "That man was the last of those deserving of Paradise to enter Paradise." ..."

Sahih Muslim, Book 001, Chapter 81, Number 0352 -

"... Abu Sa'id al-Khudri reported: Some people during the lifetime of the Messenger of Allah (may peace be upon him) said: Messenger of Allah! shall **we see our Lord on the**

Day of Resurrection? The Messenger of Allah (may peace be upon him) said: Yes, and added: Do you feel any trouble in seeing the sun at noon with no cloud over it, and do you feel trouble in seeing the moon (open) in the full moonlit night with no cloud over it? They said: No, Messenger of Allah! He (the Holy Prophet) said: You will not feel any trouble in seeing Allah on the Day of Resurrection any more than you do in seeing any one of them. When the Day of Resurrection comes a Mu'adhdhin (a proclaimer) would proclaim: Let every people follow what they used to worship. Then all who worshipped idols and stones besides Allah would fall into the Fire, till only the righteous and the vicious and some of the people of the Book who worshipped Allah are left. Then the Jews would be summoned, and it would be said to them: What did you worship? They will say: We worshipped 'Uzair, son of Allah. It would be said to them: You tell a lie; Allah had never had a spouse or a son. What do you want now? They would say: We feel thirsty, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to drink water? Then they would be pushed towards the Fire (and they would find to their great dismay that) it was but a mirage (and the raging flames of fire) would be consuming one another, and they would fall into the Fire. Then the Christians would be summoned and it would be said to them: What did you worship? They would say: We worshipped Jesus, son of Allah. It would be said to them: You tell a lie; Allah did not take for Himself either a spouse or a son. Then it would be said to them: What do you want? They would say: Thirsty we are, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to get water? But they would be pushed and gathered together towards the Hell, which was like a mirage to them, and the flames would consume one another. They would fall into the Fire, till no one is left except he who worshipped Allah, be he pious or sinful. The Lord of the Universe, Glorified and Exalted, would come to them in a form recognisable to them and say: What are you looking for? Every people follow that which they worshipped. They would say: Our Lord, we kept ourselves separate from the people in the world, though we felt great need of them; we, however, did not associate ourselves with them. He would say: I am your Lord. They would say: We take refuge with Allah from thee and do not associate anything with Allah. They would repeat it twice or thrice, till some of them would be about to return. It would be said: Is there any sign between you and Him by which you will recognise Him? They would say: Yes, and the things would be laid bare. Those who used to prostrate themselves before God of their own accord would be permitted by God to prostrate themselves. But there would remain none who used to prostrate out of fear (of people) and ostentation but Allah would make his back as one piece, and whenever he would attempt to prostrate he would fall on his back. Then they would raise their heads and **He would assume the Form in which they had seen Him the first time and would say: I am your Lord. They would say: Thou art our Lord. Then the bridge would be set up over the Hell and intercession would be allowed and they will say: O God, keep safe, keep safe. It was asked: Messenger of Allah, what is this bridge? He said: The void in which one is likely to slip. There would be hooks, tongs, spits like the thorn that is found in Najd and is known as Sa'dan. The believers would then pass over within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell till the believers will find rescue from the Fire. By One in Whose hand is my life, there will be none among you more eager to claim a right than the believers on the Day of Resurrection for (saying their) brethren in the Fire who would say: O our Lord, they were fasting along with us, and praying**

and performing pilgrimage. It will be said to them: Take out those whom you recognise. Then their persons would be forbidden to the Fire; and they would take out a large number of people who had been overtaken by Fire up to the middle of the shank or up to the knees. They would then say: O our Lord I not one of those about whom Thou didst give us command remains in it. He will then say: Go back and bring out those in whose hearts you find good of the weight of a dinar Then they will take out a large number of people. Then they would say: O our Lord! we have not left anyone about whom You commanded us. He will then say: Go back and bring out those in whose hearts you find as much as half a dinar of good. Then they will take out a large number of people, and would say: O our Lord! not one of those about whom Thou commanded us we have left in it. Then He would say: Go back and in whose heart you find good to the weight of a particle bring him out. They would bring out a large number of people, and would then say: O our Lord, now we have not left anyone in it (Hell) having any good in him. Abu Sa'id Khudri said: "If you don't testify me in this hadith, then recite if you like: 'Surely Allah wrongs not the weight of an atom; and if it is a good deed. He multiplies it and gives from Himself a great reward'" (al-Qur'an, iv. 40). Then Allah, Exalted and Great, would say: The angels have interceded, the apostles have interceded and the believers have interceded, and no one remains (to grant pardon) but the Most Merciful of the mercifuls. He will then take a handful from Fire and bring out from it people who never did any good and who had been turned into charcoal, and will cast them into a river called the river of life, on the outskirts of Paradise. They will come out as a seed comes out from the silt carried by flood. You see it near the stone or near the tree. That which is exposed to the sun is yellowish or greenish and which is under the shade is white. They said: Messenger of Allah!, it seems as if you had been tending a flock in the jungle. He (the Holy Prophet) said: They will come forth like pearls with seals on their necks. The inhabitants of Paradise would recognise them (and say): Those are who have been set free by the Compassionate One. Who has admitted them into Paradise without any (good) deed that they did or any good that they sent in advance Then He would say: Enter the Paradise; whatever you see in it is yours. They would say: O Lord, Thou hast bestowed upon us (favours) which Thou didst not bestow upon anyone else in the world. He would say: There is with Me (a favour) for you better than this. They would say: O our Lord! which thing is better than this? He would say: It is My pleasure. I will never be angry with you after this. ..."

[07B] Why do Muslims pray for Muhammad's peace [i.e. 'peace and blessings of Allah be upon him', etc], if he made it to Paradise???

Is not he their intercessor as shown above? See also Qur'an Surah 4:64:

Surah 4:64 (al-Hilali-Khan translation) -

"... We sent no Messenger, but to be obeyed by Allah's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad) and begged Allah's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allah All-Forgiving (One Who forgives and accepts repentance), Most Merciful. ..."

The Qur'an teaches a semi-Purgatorial Hell-fire for some and an eternal tormenting of immortalized

sinners for others, both of which are of Roman Catholicism, which is not surprising since Islam's origins are in the Roman Catholic sources [Khadija, and Waraqua], gnostic materials and pagan sources, all of which are in direct and stark contrast to the teaching of the Scripture [KJB].

Did you notice where the followers of Muhammad [“this nation”, and Qasim [Muhammad] himself are in the Sahih Hadith and Qur'an? They are in “Hell”, waiting to cross a “bridge” (As-Sirat) and be taken out of it at the “Day of Resurrection”.

Tafsir of al-Qurtubi; Glossary, page 780 -

“... Sirat: the narrow bridge which spans the Fire and must be crossed to enter the Garden. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to catch people as they cross it. ...”

[07C] Muhammad, will be the first to cross:

Read again Muhammad's recorded words in those Sahih Hadith's:

Sahih Al-Bukhari, Volume 1, Book 12, Number 770 -

“... Then Allah will come to them again and say, 'I am your Lord.' They will say, '**You are our Lord.**' Allah will call them, and As-Sirat (a bridge) will be laid across Hell and **I (Muhammad) shall be the first amongst the Apostles to cross it with my followers. ...**”

Sahih al-Bukhari, Volume 8, Book 76, Number 577 -

“... They will say, '(No doubt) You are our Lord,' and they will follow Him. Then a bridge will be laid over the (Hell) Fire.” Allah's Apostle added, “I will be the first to cross it. And the invocation of the Apostles on that Day, will be 'Allahukka Sallim, Sallim (O Allah, save us, save us!),' and over that bridge there will be hooks Similar to the thorns of As Sa'dan (a thorny tree). ...”

Notice carefully, that this is speaking about the devout and faithful of Muhammad, including Muhammad himself:

Sahih al-Bukhari, Volume 8, Book 76, Number 577 -

“... Some people will be ruined because of their evil deeds, and some will be cut into pieces and fall down **in Hell**, but will be **saved afterwards**, when Allah has finished the judgments **among His slaves**, and intends to **take out of the Fire** whoever He wishes to take out **from among those who used to testify that none had the right to be worshipped but Allah.** ...”

[07D] Muhammad's many sins:

Also notice that Qasim [Muhammad] speaks of the peoples “evil deeds”, and then consider what he said of himself:

Sahih al-Bukhari, Volume 1, Book 12, Number 760 -

“... **Narrated 'Aisha: The Prophet used to say in his bowing and prostrations,** “Subhanaka-Allahumma Rabbana wa-bihamdika Allahumma-ighfirli.” (I honor Allah from all what (unsuitable things) is ascribed to Him. O Allah Our Lord! And all the praises are for You. O Allah! **Forgive me).**” ...”

Sahih al-Bukhari, Volume 1, Book 12, Number 781 -

“... **Narrated 'Aisha: The Prophet used to say frequently in his bowing and prostrations** “Subhanaka-Allahumma Rabbana Wabihamdika, Allahumma Ighfir-li” (I honor Allah from all what (unsuitable things) is ascribed to Him, O Allah! Our Lord! All praises are for You. O Allah! **Forgive me).** **In this way he was acting on what was explained to him in the Holy Qur'an.** ...”

Sahih al-Bukhari, Volume 2, Book 21, Number 221 -

“... **Narrated Ibn Abbas: When the Prophet got up at night to offer the Tahajjud prayer, he used to say:** Allahumma lakalhamd. Anta qaiyimus-samawati wal-ard wa man fihinna. Walakal-hamd, Laka mulkus-samawati wal-ard wa man fihinna. Walakal-hamd, anta nurus-samawati wal-ard. Walakalhamd, anta-l-haq wa wa'duka-l-haq, wa liqa'uka Haq, wa qualuka Haq, wal-jannatu Han wan-naru Haq wannabiyuna Haq. Wa Muhammadun, sallal-lahu'alaihi wasallam, Haq, was-sa'atu Haq. Allahumma aslamtu Laka wabika amantu, wa 'Alaika tawakkaltu, wa ilaika anabtu wa bika khasamtu, wa ilaika hakamtu faghfir li ma qaddamtu wama akh-khartu wama as-rartu wama'a lantu, anta-l-muqaddim wa antal-mu akh-khir, la ilaha illa anta (or la ilaha ghairuka). (O Allah! All the praises are for you, You are the Holder of the Heavens and the Earth, And whatever is in them. All the praises are for You; You have the possession of the Heavens and the Earth And whatever is in them. All the praises are for You; You are the Light of the Heavens and the Earth And all the praises are for You; You are the King of the Heavens and the Earth; And all the praises are for You; You are the Truth and Your Promise is the truth, And to meet You is true, Your Word is the truth And Paradise is true And Hell is true And all the Prophets (Peace be upon them) are true; And Muhammad is true, And the Day of Resurrection is true. O Allah ! I surrender (my will) to You; I believe in You and depend on You. **And repent to You,** And with Your help I argue (with my opponents, the non-believers) And I take You as a judge (to judge between us). **Please forgive me my previous And future sins; And whatever I concealed or revealed** And You are the One who make (some people) forward And (some) backward. There is none to be worshipped but you . Sufyan said that 'Abdul Karim Abu Umaiya added to the above, 'Wala haula Wala quwata illa billah' (There is neither might nor power except with Allah). ...”

Sahih al-Bukhari, Volume 8, Book 75, Number 319 -

“... **Narrated Abu Huraira:** I heard Allah's Apostle saying. “By Allah! **I ask for forgiveness from Allah** and turn to Him in repentance **more than seventy times a day.**” ...”

Sahih Muslim, Book 004, Chapter 118, Number 1691 -

“... Ibn Abbas reported that **when the Messenger of Allah** (may peace be upon him) **got up during the night to pray, he used to say: O Allah**, to Thee be the praise Thou art the light of the heavens and the earth. To Thee be the praise; Thou art the Supporter of the heavens and the earth. To Thee be the praise; Thou art the Lord of the heavens and the earth and whatever is therein. Thou art the Truth; Thy promise is True, the meeting with Thee is True. Paradise is true, Hell is true, the Hour is true. O Allah, I submit to Thee; affirm my faith in Thee; repose my trust in Thee, and **I return to Thee for repentance**; by Thy help I have disputed; and to Thee I have come for decision, **so forgive me my earlier and later sins, the sins that I committed in secret and openly**. Thou art my God. There is no god but Thee. ...”

Sahih Muslim, Book 004, Chapter 118, Number 1695 -

“... 'Ali b. Abu Talib reported that **when the Messenger of Allah** (may peace be upon him) **got up at night for prayer he would say**: I turn my face in complete devotion to One Who is the Originator of the heaven and the earth and I am not of the polytheists. Verily my prayer, my sacrifice, my living and my dying are for Allah, the Lord of the worlds; There is no partner with Him and this is what I have been commanded (to profess and believe) and I am of the believers. O Allah, Thou art the King, there is no god but Thee, Thou art my Lord, and I am Thy bondman. **I wronged myself and make a confession of my Sin. Forgive all my sins, for no one forgives the sins but Thee**, and guide me in the best of conduct for none but Thee guideth anyone (in) good conduct. **Remove sins from me, for none else but Thou can remove sins from me**. Here I am at Thy service, and Grace is to Thee and the whole of good is in Thine hand, and one cannot get near to Thee through evil. My (power as well as existence) is due to Thee (Thine grace) and I turn to Thee (for supplication). Thou art blessed and Thou art exalted. **I seek forgiveness from Thee and turn to Thee in repentance: and when he would bow, he would say: O Allah, it is for Thee that I bowed**. I affirm my faith in Thee and I submit to Thee, and submit humbly before Thee my hearing, my eyesight, my marrow, my bone, my sinew; and when he would raise his head, he would say: O Allah, our Lord, praise is due to Thee, (the praise) with which is filled the heavens and the earth, and with which is filled that (space) which exists between them, and filled with anything that Thou desireth afterward. And when he prostrated himself, he (the Holy Prophet) would say: O Allah, it is to Thee that I prostrate myself and it is in Thee that I affirm my faith, and I submit to Thee. My face is submitted before One Who created it, and shaped it, and opened his faculties of hearing and seeing. Blessed is Allah, the best of Creators; and he would then say between Tashahhud and the pronouncing of salutation: **Forgive me of the earlier and later open and secret (sins) and that where I made transgression and that Thou knowest better than I**. Thou art **the First and the Last**. There is no god, but Thee. ...”

Sahih Muslim, Book 035, Chapter 17, Number 6563 -

“... Abu Musa Ash'ari reported on the authority of his father that **Allah's Apostle** (may peace be upon him) **used to supplicate** in these words: “**O Allah, forgive me my faults, my ignorance, my immoderation in my concerns**. And Thou art better aware (of my affairs) than myself. **O Allah, grant me forgiveness (of the faults which I committed) seriously or otherwise (and which I committed inadvertently and**

deliberately. All these (failings) are in me. O Allah, grant me forgiveness from the fault which I did in haste or deferred, which I committed in privacy or in public and Thou art better aware of (them) than myself. Thou art **the First and the Last** and over all things Thou art Omnipotent.” ...”

[07E] When and Where are the faithful Muslims?

Consider, that the passages refer to the “Day of Resurrection”, being the “Time of the End” and that “this nation” [Muslims] would be in a certain “place”, which we find called “Hell” until that day, as burned bodies, skeletal remains, wherein a “bridge” is made that some may cross from their “place” and come “out” of it.

Sahih Al-Bukhari, Volume 1, Book 12, Number 770 -

“... So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. ...”

Read the Qur'an's Surah 19:71-72, again, this time along with the Tafsir of al-Jalalayn:

Surah 19:71-72 (al-Hilali-Khan translation) -

“... [v.71] There is **not one of you but will pass** over **it (Hell)**: this is with **your Lord**; a Decree which must be accomplished. [2] [v.72] **Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the Zalimun (polytheists and wrongdoers) therein (humbled) to their knees (in Hell).**

[2] (V.19:71) See the footnote (C) of (V.68:42). ...”

Tafsir of al-Jalalayn on Surah 19:71 -

“... [19:71] There is not one of you but shall come to it, that is, [but] **shall enter Hell**. That is an inevitability [already] decreed by your Lord, [something which] He made inevitable and [which] He decreed; He will not waive it. [19:72] **Then We will deliver** (read nunajjī or nunjī) **those who were wary**, of [committing] idolatry or disbelief, [We will deliver them] **from it, and leave those who did wrong**, by way of idolatry and disbelief, crouching **therein**, on their knees. ...”

Notice the future tenses of the words, “then” [arabic, 'thumma', a chronological order], “will” and “shall”. The passages then read in a structural eventual chronological order, i.e. [1] Hell, [2] Then “save those [‘Ummah] [peoples of the] ‘Muslims’ ‘out of the fire’] who used to fear Allah and were dutiful to him” ...

Sahih Al-Bukhari, Volume 1, Book 12, Number 770 -

“... some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till when Allah intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him alone. The angels will take them out by

recognizing them from the traces of prostrations, for Allah has forbidden the (Hell) fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of flowing water. Then when Allah had finished from the Judgments amongst his creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter paradise. ...”

Sahih Muslim, Book 001, Chapter 81, Number 0352 -

“... It was asked: Messenger of Allah, what is this bridge? He said: The void in which one is likely to slip. There would be hooks, tongs, spits like the thorn that is found in Najd and is known as Sa'dan. The believers would then pass over within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell till the believers will find rescue from the Fire. By One in Whose hand is my life, there will be none among you more eager to claim a right than the believers on the Day of Resurrection for (saying their) brethren in the Fire who would say: O our Lord, they were fasting along with us, and praying and performing pilgrimage. It will be said to them: Take out those whom you recognise. Then their persons would be forbidden to the Fire; and they would take out a large number of people who had been overtaken by Fire up to the middle of the shank or up to the knees. They would then say: O our Lord I not one of those about whom Thou didst give us command remains in it. He will then say: Go back and bring out those in whose hearts you find good of the weight of a dinar. Then they will take out a large number of people. Then they would say: O our Lord! we have not left anyone about whom You commanded us. He will then say: Go back and bring out those in whose hearts you find as much as half a dinar of good. Then they will take out a large number of people, and would say: O our Lord! not one of those about whom Thou commanded us we have left in it. Then He would say: Go back and in whose heart you find good to the weight of a particle bring him out. They would bring out a large number of people, and would then say: O our Lord, now we have not left anyone in it (Hell) having any good in him. Abu Sa'id Khudri said: “If you don't testify me in this hadith, then recite if you like: 'Surely Allah wrongs not the weight of an atom; and if it is a good deed. He multiplies it and gives from Himself a great reward'” (al-Qur'an, iv. 40). Then Allah, Exalted and Great, would say: The angels have interceded, the apostles have interceded and the believers have interceded, and no one remains (to grant pardon) but the Most Merciful of the mercifuls. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... The Summary of Al-Fatihah ... **Al-Fatihah directs the believers** to invoke Allah to guide them to the straight path, which is the true religion, and to help them remain on that path in this life, and **to pass over the actual Sirat (bridge over hell that everyone must pass over) on the Day of Judgment.** ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... The Believers will be taken to Paradise Here Allah tells us about the blessed believers, who will be taken to Paradise in groups, one group after another, starting with the best of them: those who are closest to Allah, then the most righteous, then the next best and the next best . Each group will be with others like them, Prophets with Prophets, the true believers with their peers, **the martyrs** with their counterparts, the scholars with their colleagues, every group composed of people of the same kind. (till when they reach it,) means, when they arrive at the gates of Paradise, **after passing over the Sirat, where they will be detained on a bridge between Paradise and Hell, and any injustices that existed between them in this world will be settled until they have all been purified from sin through this trial.** Then permission will be granted for them to enter Paradise. It was recorded in the Hadith about the Trumpet that when the believers reach the gates of Paradise, they will consult one another as to who should ask permission for them to enter. They will ask Adam, then Nuh, then Ibrahim, then Musa, then 'Isa, **then Muhammad** (may blessings and peace be upon them all). **This is akin to what will happen in the arena of judgement, when they will ask for someone to intercede for them with Allah when He comes to pass judgement.** This is to show the noble position of Muhammad above the rest of mankind in all situations. In Sahih Muslim, it is reported that Anas, may Allah be pleased with him, said, “The Messenger of Allah said: (I will be the first intercessor in Paradise.) According to the wording of Muslim: (I will be the first one to knock at the gates of Paradise.) ...”

[07F] Allah will bypass justice, and even pull a handful from the Fire of Islamic Hell and bring out from it people who **never** did any good and who had been turned into charcoal, bringing them to the Islamic Paradise, thus allowing sinners into the Islamic Paradise:

Sahih al-Bukhari, Volume 9, Book 93, Number 597 -

“... Narrated **Abu Huraira: Allah's Apostle said, “A man who never did any good deed, said that if he died**, his family should burn him and throw half the ashes of his burnt body in the earth and the other half in the sea, **for by Allah, if Allah should get hold of him, He would inflict such punishment on him as He would not inflict on anybody among the people. But Allah ordered the sea to collect what was in it (of his ashes) and similarly ordered the earth to collect what was in it (of his ashes). Then Allah said (to the recreated man), 'Why did you do so?' The man replied, 'For being afraid of You, and You know it (very well).' So Allah forgave him.” ...”**

Sahih Muslim, Book 001, Chapter 81, Number 0352 -

“... He will then take a handful from Fire and bring out from it people who never did any good and who had been turned into charcoal, and will cast them into a river called the river of life, on the outskirts of Paradise. They will come out as a seed comes cut from the silt carried by flood. ...”

Sunan an Nasa'i, Volume 5, Book 44, Chapter 104, Number 4698 -

“... 4698. It was narrated from Abu Hurairah that the Messenger of Allah said: **“There**

was a man who never did any good deed, but he used to lend to people and he would say to his messenger: 'Take what can be paid easily and leave what is difficult; let them off, and perhaps Allah, the Most High, will let us off.' **When he died, Allah, the Mighty and Sublime, said to him: 'Did you ever do any good deed?' He said: 'No,** but I had a slave and I used to lend to people. When I sent him to collect the debts I said to him: Take what can be paid easily and leave what is difficult; let them off, and perhaps Allah will let us off.” **Allah, the Most High, said: 'I have let you off.'”** (Sahih) ...”

Sunan an Nasa'i, Volume 5, Book 44, Chapter 104, Number 4699 -

“... 4699. **Abu Hurairah said: The Prophet said:** “A man used to lend to people, but if he realized that someone was going through hardship, he would say to his slave: 'Let him off, **perhaps Allah, the Most High, will let us off.'** **And when he met Allah, He let him off.**” (Sahih) ...”

[07G] Everyone shall enter it:

*“... Imam Ahmad narrated that Sulaiman Ibn Harb narrated that Khalid Ibn Sulaiman narrated that Kathir Ibn Ziad Al- Barsani narrated that Abu Sumaya said, “We differed about the meaning of ‘Passing through it’ (wari-duha). For some of us said that no believer will enter hell and others said all (people) shall enter it and then Allah will save those who have done righteousness. Then I met Jabir Ibn Abdallah and I informed him that we differed about the meaning of, ‘Pass through it,’ and he replied that, “**Everyone shall enter it.**” (Tafsir by Ibn Kathir on Surah 19:71, Translated from Arabic)*

Another **Tafsir** by **Ibn Kathir on Surah 19:71** shows that Muslims who deny this “*inevitable decree*” of Allah are liars:

*Narrated by Abdel Razak, narrated by Ibn Ayena narrated by Amru who told us that he heard **Ibn Abbas** feud with Nafi Ibn Al-Azraq regarding **the meaning of, ‘Entering (Al-wurood).**’ **He said it meant ‘Entering (Hell),’** but Nafi disagreed. Thus **Ibn Abbas** read (Surah 21:98) “‘Verily ye, and the gods that ye worship besides Allah, are but fuel for Hell! To it will ye surely will **enter (Wardan),**’ and asked did they **enter** or not? He also read (Surah 11:98) ‘He will go before his people on the Day of Judgment, and lead them (Awrada-hum) into the fire: but woeful indeed will be the place (Wird) to which they are led (Al-mawrud)!’ Did they enter or not? **As for you and I, we will enter it but let us see if we will exit from it and I don’t see Allah taking you out of it because you lie (regarding its meaning).**” Nafi then laughed.*

*Narrated by Ibn Jarir; narrated by Atta who stated that Abu Rashid Al-Harury, who is called Nafi Ibn Al-Azraq, said, “They (the believers) will not hear hell’s roar.” So **Ibn Abbas** responded, “Woe to you! Are you insane? What of Allah’s verse (Surah 11:98) ‘He will go before his people on the Day of Judgment, and lead them (Awrada-hum) into the fire,’ and also the verse (Surah 19:86) ‘And We shall drive the sinners to hell being lead (Wirdan)’? And also the verse (Surah 19:71) ‘**Not one of you but will pass (Waridu-ha) through it**’? **By Allah, the supplication of those who lived previously used to be, ‘O Allah take me out of hell fire peacefully and allow me to enter paradise victorious.’”** (Tafsir by Ibn Kathir on Surah 19:71, Translated from Arabic) Source: Ministry of Islamic Affairs, Saudi Arabia.*

Ibn Abbas (618 C.E.–687 C.E.) was a paternal cousin of the Prophet Muhammad. He is revered by Muslims for his knowledge on Islam. He was an expert in **Tafsir** (exegesis of the Qur’an), as well as an

*authority on Islamic Sunnah. He knew exactly how Islamic terms are understood and applied. And according to him, all Muslims, including Muhammad, will enter into **Hell**. ...”*

Sahih al-Bukhari, Volume 1, Book 2, Number 42 -

“... Narrated Anas: **The Prophet said**, “Whoever said “None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a barley grain **will be taken out of Hell**. And whoever said: “None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a wheat grain **will be taken out of Hell**. And whoever said, “None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of an atom **will be taken out of Hell.**” ...”

Sahih al-Bukhari, Volume 1, Book 12, Number 770 -

“... Narrated Abu Huraira: The people said, “O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?” He replied, “Do you have any doubt in seeing the full moon on a clear (not cloudy) night?” They replied, “No, O Allah's Apostle!” He said, “Do you have any doubt in seeing the sun when there are no clouds?” They replied in the negative. He said, “You will see Allah (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allah will come to them and say, 'I am Your Lord.' They will say, 'We shall stay in this place till our Lord comes to us and when our Lord will come, we will recognize Him. Then Allah will come to them again and say, 'I am your Lord.' They will say, 'You are our Lord.' **Allah will call them, and As-Sirat (a bridge) will be laid across Hell and I (Muhammad) shall be the first amongst the Apostles to cross it with my followers.** Nobody except the Apostles will then be able to speak and they will be saying then, 'O Allah! Save us. O Allah Save us.'

There will be hooks like the thorns of Sa'dan in Hell. Have you seen the thorns of Sa'dan? The people said, “Yes.” He said, “**These hooks will be like the thorns of Sa'dan but nobody except Allah knows their greatness in size and these will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till when Allah intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him alone. The angels will take them out by recognizing them from the traces of prostrations, for Allah has forbidden the (Hell) fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons.** The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of flowing water. Then when Allah had finished from the Judgments amongst his creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter paradise. He will be facing Hell, and will say, 'O Allah! Turn my face from the fire as its wind has dried me and its steam has burnt me.' Allah will ask him, “Will you ask for anything more in case this favor is granted to you?” He will say, “No by Your (Honor) Power!” And he will give to

his Lord (Allah) what he will of the pledges and the covenants. Allah will then turn his face from the Fire. When he will face Paradise and will see its charm, he will remain quiet as long as Allah will. He then will say, 'O my Lord! Let me go to the gate of Paradise.' Allah will ask him, 'Didn't you give pledges and make covenants (to the effect) that you would not ask for anything more than what you requested at first?' He will say, 'O my Lord! Do not make me the most wretched, amongst Your creatures.' Allah will say, 'If this request is granted, will you then ask for anything else?' He will say, 'No! By Your Power! I shall not ask for anything else.' Then he will give to his Lord what He will of the pledges and the covenants. Allah will then let him go to the gate of Paradise. On reaching then and seeing its life, charm, and pleasure, he will remain quiet as long as Allah wills and then will say, 'O my Lord ! Let me enter Paradise.' Allah will say, May Allah be merciful unto you, O son of Adam! How treacherous you are! Haven't you made covenants and given pledges that you will not ask for anything more than what you have been given?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' So Allah will laugh and allow him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires have been fulfilled . Then Allah will say, 'Request more of such and such things.' Allah will remind him and when all his desires and wishes; have been fulfilled, Allah will say "All this is granted to you and a similar amount besides." Abu Said Al-Khudri, said to Abu Huraira, 'Allah's Apostle said, "Allah said, 'That is for you and ten times more like it.' " Abu Huraira said, "I do not remember from Allah's Apostle except (his saying), 'All this is granted to you and a similar amount besides." Abu Sahd said, "I heard him saying, 'That is for you and ten times more the like of it." ..."

Sahih al-Bukhari, Volume 8, Book 76, Number 563 -

“... Narrated Hammad from 'Amr from Jabir: The Prophet said, “**Some people will come out of the Fire through intercession looking like The Thaarir.**” I asked 'Amr, “What is the Thaarir?” He said, Ad Daghabis, and at that time he was toothless. Hammad added: I said to 'Amr bin Dinar, “O Abu Muhammad! Did you hear Jabir bin 'Abdullah saying, **'I heard the Prophet saying: 'Some people will come out of the Fire through intercession?' He said, “Yes.” ...**”

Sahih al-Bukhari, Volume 8, Book 76, Number 564 -

“... Narrated Anas bin Malik: **The Prophet said, “Some people will come out of the Fire after they have received a touch of the Fire, changing their color, and they will enter Paradise, and the people of Paradise will name them 'Al-Jahannamiyin' the (Hell) Fire people.” ...**”

Sahih al-Bukhari, Volume 8, Book 76, Number 565 -

“... Narrated Abu Said Al-Khudri: Allah's Apostle said, “When the people of Paradise have entered Paradise, and **the people of the Fire have entered the Fire, Allah will say. 'Take out (of the Fire) whoever has got faith equal to a mustard seed in his heart.' They will come out, and by that time they would have burnt and became like coal, and then they will be thrown into the river of Al-Hayyat (life)** and they will spring up just as a seed grows on the bank of a rainwater stream.” The Prophet said, “Don't you see that the germinating seed comes out yellow and twisted?” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 575 -

“... Narrated 'Abdullah: **The Prophet said, “I know the person who will be the last to come out of the (Hell) Fire, and the last to enter Paradise. He will be a man who will come out of the (Hell) Fire crawling, and Allah will say to him, 'Go and enter Paradise.'** He will go to it, but he will imagine that it had been filled, and then he will return and say, 'O Lord, I have found it full.' Allah will say, 'Go and enter Paradise, and you will have what equals the world and ten times as much (or, you will have as much as ten times the like of the world).' On that, the man will say, 'Do you mock at me (or laugh at me) though You are the King?’ I saw Allah's Apostle (while saying that) smiling that his premolar teeth became visible. It is said that will be the lowest in degree amongst the people of Paradise. ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 577 -

“... Narrated Abu Huraira: Some people said, “O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?” He said, “Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?” They replied, “No, Allah's Apostle.” He said, “Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?” They replied, “No, O Allah's Apostle!” He said, “So you will see Him (your Lord) on the Day of Resurrection similarly Allah will gather all the people and say, 'Whoever used to worship anything should follow that thing. 'So, he who used to worship the sun, will follow it, and he who used to worship the moon will follow it, and he who used to worship false deities will follow them; and then only this nation (i.e., Muslims) will remain, including their hypocrites. Allah will come to them in a shape other than they know and will say, 'I am your Lord.' They will say, 'We seek refuge with Allah from you. This is our place; (we will not follow you) till our Lord comes to us, and when our Lord comes to us, we will recognize Him.

Then Allah will come to them in a shape they know and will say, “I am your Lord.” They will say, ‘(No doubt) You are our Lord,’ and they will follow Him. **Then a bridge will be laid over the (Hell) Fire.” Allah's Apostle added, “I will be the first to cross it.** And the invocation of the Apostles on that Day, will be ‘Allahukka Sallim, Sallim (O Allah, save us, save us!),’ **and over that bridge there will be hooks Similar to the thorns of As Sa'dan (a thorny tree). Didn't you see the thorns of As-Sa'dan?” The companions said, “Yes, O Allah's Apostle.” He added, “So the hooks over that bridge will be like the thorns of As-Sa-dan except that their greatness in size is only known to Allah. These hooks will snatch the people according to their deeds. Some people will be ruined because of their evil deeds, and some will be cut into pieces and fall down in Hell, but will be saved afterwards,** when Allah has finished the judgments among His slaves, and **intends to take out of the Fire whoever He wishes to take out from among those who used to testify that none had the right to be worshipped but Allah. We will order the angels to take them out and the angels will know them by the mark of the traces of prostration (on their foreheads) for Allah banned the fire to consume the traces of prostration on the body of Adam's son. So they will take them out, and by then they would have burnt (as coal), and then water, called Maul Hayat (water of life) will be poured on them, and they will spring out like a seed springs out on the bank of a rainwater stream, and there will**

remain one man who will be facing the (Hell) Fire and will say, 'O Lord! It's (Hell's) vapor has Poisoned and smoked me and its flame has burnt me; please turn my face away from the Fire.' He will keep on invoking Allah till Allah says, 'Perhaps, if I give you what you want), you will ask for another thing?' The man will say, 'No, by Your Power, I will not ask You for anything else.'

Then Allah will turn his face away from the Fire. The man will say after that, 'O Lord, bring me near the gate of Paradise.' Allah will say (to him), 'Didn't you promise not to ask for anything else? Woe to you, O son of Adam ! How treacherous you are!' The man will keep on invoking Allah till Allah will say, 'But if I give you that, you may ask me for something else.' The man will say, 'No, by Your Power. I will not ask for anything else.' He will give Allah his covenant and promise not to ask for anything else after that. So Allah will bring him near to the gate of Paradise, and when he sees what is in it, he will remain silent as long as Allah will, and then he will say, 'O Lord! Let me enter Paradise.' Allah will say, 'Didn't you promise that you would not ask Me for anything other than that? Woe to you, O son of Adam ! How treacherous you are!' On that, the man will say, 'O Lord! Do not make me the most wretched of Your creation,' and will keep on invoking Allah till Allah will smile and when Allah will smile because of him, then He will allow him to enter Paradise, and when he will enter Paradise, he will be addressed, 'Wish from so-and-so.' He will wish till all his wishes will be fulfilled, then Allah will say, All this (i.e. what you have wished for) and as much again therewith are for you.”

“Abu Huraira added: **That man will be the last of the people of Paradise to enter (Paradise).** Narrated 'Ata (while Abu Huraira was narrating): Abu Saïd was sitting in the company of Abu Huraira and he did not deny anything of his narration till he reached his saying: “All this and as much again therewith are for you.” Then Abu Saïd said, “I heard Allah's Apostle saying, 'This is for you and ten times as much.’” Abu Huraira said, “In my memory it is 'as much again therewith.’” ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 602 -

“... Narrated 'Abdullah: **Allah's Apostle said, “The person who will be the last one to enter Paradise and the last to come out of Hell (Fire) will be a man who will come out crawling, and his Lord will say to him, 'Enter Paradise.'** He will reply, 'O Lord, Paradise is full.' Allah will give him the same order thrice, and each time the man will give Him the same reply, i.e., 'Paradise is full.' Thereupon Allah will say (to him), 'Ten times of the world is for you.’” ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 607 -

“... Narrated Anas: **Allah's Apostle said, “The believers will be assembled on the Day of Resurrection and they will say, 'Let us look for someone to intercede for us with our Lord so that He may relieve us from this place of ours.'** So they will go to Adam and say, 'You are Adam, the father of mankind, and Allah created you with His Own Hands and ordered the Angels to prostrate before you, and He taught you the names of all things; so please intercede for us with our Lord so that He may relieve us.' Adam will say, to them, 'I am not fit for that,' and then he will mention to them his mistake which he has committed.’” ...”

Sahih Muslim, Book 001, Chapter 83, Number 0368 -

“... Jabir reported that he had heard with his ears the Apostle (may peace be upon him) saying: **Allah will bring out people from the Fire and admit them into Paradise. ...**”

Sahih Muslim, Book 001, Chapter 83, Number 0369 -

“... Hammad b. Zaid, reported: I said to 'Amr b. Dinar: Did you hear Jabir b. 'Abdullah narrating **from the Messenger of Allah (may peace be upon him) that Allah would bring out people from the Fire through intercession. He said: Yes. ...**”

Sahih Muslim, Book 001, Chapter 83, Number 0370 -

“... Jabir b. 'Abdullah reported: **The Messenger of Allah (may peace be upon him) said: Verily people would be brought out from the Fire, and they would be burnt except the exterior (surfaces, fronts) of their faces; and they would enter Paradise. ...**”

Sahih Muslim, Book 001, Chapter 83, Number 0372 -

“... It is narrated on the authority of Anas b. Malik that **the Messenger of Allah (may peace be upon him) said: Four persons would be brought out from the Fire and would be presented to Allah. One of them would turn (towards the He))) and say: O my Lord, when Thou hast brought me out from it, do not throw me back into it, and Allah would rescue him from it. ...**”

[07H] Service, from the Fear of the fire:

How many Muslims are attempting to serve a god, from fear of an eternal torment and endless suffering in fire and tortures that would never end, rather than serving the True Jehovah God, from the motive of love, for His so great sacrifice.

Afraid of the fire, every night, all because of the lie of Satan through Muhammad, and yet not truly sorrowful over their sins against a loving Jehovah Father God, who had forgiven them in Jehovah Emmanuel Christ Jesus ...

Surah 3:85 (al-Hilali-Khan translation) -

“... And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. ...”

Surah 3:88 (al-Hilali-Khan translation) -

“... They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while). ...”

Sahih al-Bukhari, Volume 2, Book 21, Number 222 -

“... Narrated Salim's father: In the life-time of the Prophet whosoever saw a dream would narrate it to Allah's Apostle. I had a wish of seeing a dream to narrate it to Allah's Apostle (p.b.u.h) I was a grown up boy and used to sleep in the Mosque **in the life-time of the Prophet. I saw in the dream that two angels caught hold of me and took me to the Fire which was built all round like a built well and had two poles in it and the people in it were known to me.** I started saying, “I seek refuge with Allah from the Fire.” Then I met another angel who told me not to be afraid. I narrated the dream to Hafsa who told it to Allah's Apostle. The Prophet said, “Abdullah is a good man. I wish he prayed Tahajjud.” **After that 'Abdullah (i.e. Salim's father) used to sleep but a little at night. ...”**

[07I] Muhammad claims to be the intercessor, even though his sins were multitude:

Muslims think they will need Muhammad as their intercessor in the day of their resurrection and in the fires of Hell, but the Scriptures [KJB] teach, that Jesus is interceding now, so that none will ever perish in the flame.

Muhammad is the Intercessor in the [Muslim] Judgment (because they are in Hell, and need the intercession to be taken out of it), and only for Muslims, but according to the Scriptures, Jesus is the only intercessor, for all mankind now -

Surah 33:43-44 (al-Hilali-Khan translation) -

“... [v.43] Have they taken (others) as intercessors besides Allah? Say: “Even if they have power over nothing whatever and have no intelligence?” [v.44] Say: “To Allah belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back.” ...”

Tafsir of al-Jalalayn on Surah 39:44 -

“... [39:44] Say: ‘All intercession belongs [solely] to God, that is to say, He has exclusive control over it, and so **none can intercede except with His permission.** To Him belongs the kingdom of the heavens and the earth; then to Him you will be brought back’. ...”

Surah 20:109 (al-Hilali-Khan translation) -

“... On that day no intercession shall avail, except the one for whom the Most Gracious (Allah) has given permission and whose word is acceptable to Him. ...”

Tafsir of al-Jalalayn on Surah 20:109 -

“... [20:109] **On that day intercession will not profit, anyone, except [intercession] from him whom the Compassionate One permits, that he intercede for such [a person], and whose word He approves, that is to say, because such [an intercessor] will say, ‘there is no god but God’ (lā ilāha illā Llāh). ...”**

Sahih al-Bukhari, Volume 1, Book 3, Number 98 -

“... Narrated Abu Huraira: I said: “O Allah's Apostle! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?” Allah's Apostle said: O Abu Huraira! “I have thought that none will ask me about it before you as I know your longing for the (learning of) Hadiths. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart “None has the right to be worshipped but Allah.” And 'Umar bin 'Abdul 'Aziz wrote to Abu Bakr bin Hazm, “Look for the knowledge of Hadith and get it written, as I am afraid that religious knowledge will vanish and the religious learned men will pass away (die). Do not accept anything save the Hadiths of the Prophet. Circulate knowledge and teach the ignorant, for knowledge does not vanish except when it is kept secretly (to oneself).” ...”

Sahih al-Bukhari, Volume 1, Book 7, Number 331 -

“... Narrated Jabir bin 'Abdullah: The Prophet said, “I have been given five things which were not given to any one else before me.

1. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.
2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due.
3. The booty has been made Halal (lawful) for me yet it was not lawful for anyone else before me.
- 4. I have been given the right of intercession (on the Day of Resurrection).**
5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.” ...”

Sahih al-Bukhari, Volume 1, Book 11, Number 588 -

“... Narrated Jabir bin 'Abdullah: Allah's Apostle said, “Whoever after listening to the Adhan says, 'Allahumma Rabba hadhihi-d-da' watit-tammami was-salatil qa'imati, ati Muhammadan al-wasilata wal-fadilata, wab' athhu maqaman mahmudan-il-ladhi wa' adtahu (O Allah! Lord of this perfect call (of not ascribing partners to You) and of the regular prayer which is going to be established! Kindly **give Muhammad the right of intercession and superiority and send him (on the Day of Judgment)** to the best and the highest place in Paradise which You promised him)', **then intercession for me will be permitted for him on the Day of Resurrection).**” ...”

Sahih al-Bukhari, Volume 2, Book 24, Number 485 -

“... Narrated Abu Huraira: **The Prophet said, “(On the Day of Resurrection)** camels will come to their owner in the best state of health they have ever had (in the world), and if he had not paid their Zakat (in the world) then they would tread him with their feet; and similarly, sheep will come to their owner in the best state of health they have ever

had in the world, and if he had not paid their Zakat, then they would tread him with their hooves and would butt him with their horns.” The Prophet added, “One of their rights is that they should be milked while water is kept in front of them.” The Prophet added, “I do not want anyone **of you to come to me on the Day of Resurrection**, carrying over his neck a sheep that will be bleating. Such a person will (then) say, '**O Muhammad! (please intercede for me)**.' I will say to him, 'I can't help you, for I conveyed Allah's Message to you.' Similarly, I do not want anyone of you to come to me carrying over his neck a camel that will be grunting. Such a person (then) will say “**O Muhammad! (please intercede for me)**.” I will say to him, “I can't help you for I conveyed Allah's message to you.” ...”

Sahih al-Bukhari, Volume 2, Book 24, Number 553 -

“... Narrated 'Abdullah bin 'Umar: The Prophet said, “A man keeps on asking others for something till he comes on the Day of Resurrection without any piece of flesh on his face.” The Prophet added, “On the Day of Resurrection, the Sun will come near (to, the people) to such an extent that the sweat will reach up to the middle of the ears, so, when all the people are in that state, they will ask Adam for help, and then Moses, and then Muhammad (p.b.u.h).” The sub-narrator added, “**Muhammad will intercede with Allah to judge amongst the people. He will proceed on till he will hold the ring of the door (of Paradise) and then Allah will exalt him to Maqam Mahmud (the privilege of intercession, etc.). And all the people of the gathering will send their praises to Allah.**” ...”

Sahih al-Bukhari, Volume 4, Book 52, Number 307 -

“... Narrated Abu Huraira: The Prophet got up amongst us and mentioned Al Ghulul, emphasized its magnitude and declared that it was a great sin saying, “Don't commit Ghulul for I should not like to see anyone amongst you **on the Day of Resurrection**, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: '**O Allah's Apostle! Intercede with Allah for me,**' and I will reply, 'I can't help you, for I have conveyed Allah's Message to you Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, '**O Allah's Apostle! Intercede with Allah for me**, and I will say, 'I can't help you for I have conveyed Allah's Message to you,' or one carrying over his neck gold and silver and saying, '**O Allah's Apostle! Intercede with Allah for me,**' and I will say, 'I can't help you for I have conveyed Allah's Message to you,' or one carrying clothes that will be fluttering, and the man will say, '**O Allah's Apostle! Intercede with Allah for me.**' And I will say, 'I can't help you, for I have conveyed Allah's Message to you.’ ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 556 -

“... Narrated Abu Huraira: We were **in the company of the Prophet** at a banquet and a cooked (mutton) forearm was set before him, and he used to like it. He ate a morsel of it and said, “**I will be the chief of all the people on the Day of Resurrection.** Do you know how Allah will gather all the first and the last (people) in one level place where an observer will be able to see (all) of them and they will be able to hear the announcer, and the sun will come near to them. Some People will say: Don't you see, in what condition

you are and the state to which you have reached? Why don't you look for a person who can intercede for you with your Lord? Some people will say: Appeal to your father, Adam.' They will go to him and say: 'O Adam! You are the father of all mankind, and Allah created you with His Own Hands, and ordered the angels to prostrate for you, and made you live in Paradise. Will you not intercede for us with your Lord? Don't you see in what (miserable) state we are, and to what condition we have reached?' On that Adam will reply, 'My Lord is so angry as He has never been before and will never be in the future; (besides), He forbade me (to eat from) the tree, but I disobeyed (Him), (I am worried about) myself! Myself! Go to somebody else; go to Noah.' They will go to Noah and say; 'O Noah! You are the first amongst the messengers of Allah to the people of the earth, and Allah named you a thankful slave. Don't you see in what a (miserable) state we are and to what condition we have reached? Will you not intercede for us with your Lord? Noah will reply: 'Today my Lord has become so angry as he had never been before and will never be in the future Myself! Myself! **Go to the Prophet (Muhammad). The people will come to me, and I will prostrate myself underneath Allah's Throne. Then I will be addressed: 'O Muhammad! Raise your head; intercede, for your intercession will be accepted, and ask (for anything), for you will be given.' ...**"

Sahih al-Bukhari, Volume 8, Book 75, Number 317e -

“... Narrated Abu Huraira: **Allah's Apostle said**, “For every prophet there is one (special invocation (that will not be rejected) with which he appeals (to Allah), and **I want to keep such an invocation for interceding for my followers in the Hereafter.**” ...”

Sahih al-Bukhari, Volume 8, Book 75, Number 317o -

“... Narrated Anas: that **the Prophet said**, “For every prophet there is an invocation that surely will be responded by Allah,” (or said), “For every prophet there was an invocation with which he appealed to Allah, and his invocation was accepted (in his lifetime), but **I kept my (this special) invocation to intercede for my followers on the Day of Resurrection.**” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 570 -

“... Narrated Anas: Allah's Apostle said, “Allah will gather all the people on the Day of Resurrection and they will say, 'Let us request someone to intercede for us with our Lord so that He may relieve us from this place of ours.' Then they will go to Adam and say, 'You are the one whom Allah created with His Own Hands, and breathed in you of His soul, and ordered the angels to prostrate to you; so please intercede for us with our Lord.' Adam will reply, 'I am not fit for this undertaking, and will remember his sin, and will say, 'Go to Noah, the first Apostle sent by Allah' They will go to him and he will say, 'I am not fit for this undertaking', and will remember his sin and say, 'Go to Abraham whom Allah took as a Khalil. They will go to him (and request similarly). He will reply, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to Moses to whom Allah spoke directly.' They will go to Moses and he will say, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to Jesus.' They will go to him, and he will say, 'I am not fit for this undertaking, **go to Muhammad as Allah has forgiven**

his past and future sins.' They will come to me and I will ask my Lord's permission, and when I see Him, I will fall down in prostration to Him, and He will leave me in that state as long as (He) Allah will, and then I will be addressed. 'Raise up your head (O Muhammad)! Ask, and your request will be granted, and say, and your saying will be listened to; intercede, and your intercession will be accepted.' Then I will raise my head, and I will glorify and praise my Lord with a saying(i.e. invocation) He will teach me, and then I will intercede, Allah will fix a limit for me (i.e., certain type of people for whom I may intercede), and I will take them out of the (Hell) Fire and let them enter Paradise. Then I will come back (to Allah) and fall in prostration, and will do the same for the third and fourth times till no-one remains in the (Hell) Fire except those whom the Qur'an has imprisoned therein." (The sub-narrator, Qatada used to say at that point, "...those upon whom eternity (in Hell) has been imposed.") (See Hadith No. 3, Vol 6). ..."

Sahih al-Bukhari, Volume 8, Book 76, Number 571 -

"... Narrated 'Imran bin Husain: **The Prophet said, "Some people will be taken out of the Fire through the intercession of Muhammad they will enter Paradise and will be called Al-Jahannamiyin (the Hell Fire people)." ...**"

Sahih al-Bukhari, Volume 8, Book 76, Number 574 -

"... Narrated Abu Huraira: I said, "**O Allah's Apostle!** Who will be the luckiest person who will gain **your intercession** on the Day of Resurrection?" The Prophet said, "O Abu Huraira! I have thought that none will ask me about this Hadith before you, as I know your longing for the (learning of) Hadiths. The luckiest person who will have **my intercession** on the Day of Resurrection will be the one who said, 'None has the right to be worshipped but Allah,' sincerely from the bottom of his heart." ..."

Sahih al-Bukhari, Volume 9, Book 93, Number 507 -

"... Narrated Anas: The Prophet said, "Allah will gather the believers on the Day of Resurrection in the same way (as they are gathered in this life), and they will say, 'Let us ask **someone to intercede for us** with our Lord that He may relieve us from this place of ours.' Then they will go to Adam and say, 'O Adam! Don't you see the people (people's condition)? Allah created you with His Own Hands and ordered His angels to prostrate before you, and taught you the names of all the things. Please intercede for us with our Lord so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this undertaking' and mention to them the mistakes he had committed, and add, "But you'd better go to Noah as he was the first Apostle sent by Allah to the people of the Earth.' They will go to Noah who will reply, 'I am not fit for this undertaking,' and mention the mistake which he made, and add, 'But you'd better go to Abraham, Khalil Ar-Rahman.' They will go to Abraham who will reply, 'I am not fit for this undertaking,' and mention to them the mistakes he made, and add, 'But you'd better go to Moses, a slave whom Allah gave the Torah and to whom He spoke directly' They will go to Moses who will reply, 'I am not fit for this undertaking,' and mention to them the mistakes he made, and add, 'You'd better go to Jesus, Allah's slave and His Apostle and His Word (Be: And it was) and a soul created by Him.' They will go to Jesus who will say, 'I am not fit for this undertaking, **but you'd better go to Muhammad whose sins of the past**

and the future had been forgiven (by Allah).' So they will come to me and I will ask the permission of my Lord, and I will be permitted (to present myself) before Him. When I see my Lord, I will fall down in (prostration) before Him and He will leave me (in prostration) as long as He wishes, and then it will be said to me, 'O Muhammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then raise my head and praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit whom I will admit into Paradise. I will come back again, and when I see my Lord (again), I will fall down in prostration before Him, and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Muhammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit to whom I will admit into Paradise, I will return again, and when I see my Lord, I will fall down (in prostration) and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Muhammad! Raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit to whom I will admit into Paradise. I will come back and say, 'O my Lord! None remains in Hell (Fire) but those whom Qur'an has imprisoned therein and for whom eternity in Hell (Fire) has become inevitable.'" The Prophet added, "There will come out of Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of a barley grain. Then there will come out of Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of a wheat grain. Then there will come out of Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of an atom (or a smallest ant)." ..."

Sahih al-Bukhari, Volume 9, Book 93, Number 532s -

"... Narrated Abu Sa'id Al-Khudri: We said, "O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the companions of the cross will go with their cross, and the idolators (will go) with their idols, and the companions of every god (false deities) (will go) with their god, till there remain those who used to worship Allah, both the obedient ones and the mischievous ones, and some of the people of the Scripture. Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, "What did you use to worship?" They will reply, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to

worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son. What: do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead). When there remain only those who used to worship Allah (Alone), both the obedient ones and the mischievous ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We parted with them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming, 'Let every nation follow what they used to worship,' and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak: to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say, 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate). Then the bridge will be laid across Hell.” We, the companions of the Prophet said, “O Allah's Apostle! What is the bridge?” He said, “It is a slippery (bridge) on which there are clamps and (Hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa'dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge).” The Prophet said, “You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) Dinar.' Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one half Dinar.' They will take out whomever they will recognize and return, and then Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant), and so they will take out all those whom they will recognize.” Abu Sa'id said: If you do not believe me then read the Holy Verse: – 'Surely! Allah wrongs not even of the weight of an atom (or a smallest ant) but if there is any good (done) He doubles it.' (4.40) The Prophet added, “Then the prophets and Angels and the believers will intercede, and (last of all) the Almighty (Allah) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the water of life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Beneficent. He has admitted them

into Paradise without them having done any good deeds and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.'” ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 532v -

“... Narrated Anas: The Prophet said, “The believers will be kept (waiting) on the Day of Resurrection so long that they will become worried and say, “Let us ask **somebody to intercede for us** with our Lord so that He may relieve us from our place. Then they will go to Adam and say, 'You are Adam, the father of the people. Allah created you with His Own Hand and made you reside in His Paradise and ordered His angels to prostrate before you, and taught you the names of all things will you intercede for us with your Lord so that He may relieve us from this place of ours? Adam will say, 'I am not fit for this undertaking.' He will mention his mistakes he had committed, i.e., his eating off the tree though he had been forbidden to do so. He will add, 'Go to Noah, the first prophet sent by Allah to the people of the Earth.' The people will go to Noah who will say, 'I am not fit for this undertaking' He will mention his mistake which he had done, i.e., his asking his Lord without knowledge.' He will say (to them), 'Go to Abraham, Khalil Ar-Rahman.' They will go to Abraham who will say, 'I am not fit for this undertaking. He would mention three words by which he told a lie, and say (to them). 'Go to Moses, a slave whom Allah gave the Torah and spoke to, directly and brought near Him, for conversation.' They will go to Moses who will say, 'I am not fit for this undertaking. He will mention his mistake he made, i.e., killing a person, and will say (to them), 'Go to Jesus, Allah's slave and His Apostle, and a soul created by Him and His Word.' (Be: And it was.) They will go to Jesus who will say, 'I am not fit for this undertaking but **you'd better go to Muhammad the slave whose past and future sins have been forgiven by Allah.**' So they will come to me, and I will ask my Lord's permission to enter His House and then I will be permitted. When I see Him I will fall down in prostration before Him, and He will leave me (in prostration) as long as He will, and then He will say, 'O Muhammad, lift up your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask (for anything) for it will be granted.' Then I will raise my head and glorify my Lord with certain praises which He has taught me. Allah will put a limit for me (to intercede for a certain type of people) I will take them out and make them enter Paradise.” (Qatada said: I heard Anas saying that), the Prophet said, “I will go out and take them out of Hell (Fire) and let them enter Paradise, and then I will return and ask my Lord for permission to enter His House and I will be permitted. When I will see Him I will fall down in prostration before Him and He will leave me in prostration as long as He will let me (in that state), and then He will say, 'O Muhammad, raise your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, your request will be granted.’” The Prophet added, “So I will raise my head and glorify and praise Him as He has taught me. Then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise.” (Qatada added: I heard Anas saying that) the Prophet said, 'I will go out and take them out of Hell (Fire) and let them enter Paradise, and I will return for the third time and will ask my Lord for permission to enter His house, and I will be allowed to enter. When I see Him, I will fall down in prostration before Him, and will remain in prostration as long as He will, and then He will say, 'Raise your head, O Muhammad, and speak, for you will

be listened to, and intercede, for your intercession will be accepted, and ask, for your request will be granted.' So I will raise my head and praise Allah as He has taught me and then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise.” (Qatada said: I heard Anas saying that) the Prophet said, “So I will go out and take them out of Hell (Fire) and let them enter Paradise, till none will remain in the Fire except those whom Quran will imprison (i.e., those who are destined for eternal life in the fire).” The narrator then recited the Verse:-- “It may be that your Lord will raise you to a Station of Praise and Glory.” (17.79) The narrator added: This is the Station of Praise and Glory which Allah has promised to your Prophet. ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 600 -

“... Narrated Anas: I heard **the Prophet saying**, "On the Day of Resurrection **I will intercede** and say, “O my Lord! Admit into Paradise (even) those who have faith equal to a mustard seed in their hearts.” Such people will enter Paradise, and then I will say, “O (Allah) admit into Paradise (even) those who have the least amount of faith in their hearts.” Anas then said: As if I were just now looking at the fingers of Allah's Apostle. ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 601 -

“... Narrated Ma'bad bin Hilal Al'Anzi: We, i.e., some people from Basra gathered and went to Anas bin Malik, and we went in company with Thabit Al-Bunnani so that he might ask him about the Hadith of Intercession on our behalf. Behold, Anas was in his palace, and our arrival coincided with his Duha prayer. We asked permission to enter and he admitted us while he was sitting on his bed. We said to Thabit, “Do not ask him about anything else first but the Hadith of Intercession.” He said, “O Abu Hamza! There are your brethren from Basra coming to ask you about the Hadith of Intercession.” Anas then said, “Muhammad talked to us saying, 'On the Day of Resurrection the people will surge with each other like waves, and then they will come to Adam and say, 'Please intercede for us with your Lord.' He will say, 'I am not fit for that but you'd better go to Abraham as he is the Khalil of the Beneficent.' They will go to Abraham and he will say, 'I am not fit for that, but you'd better go to Moses as he is the one to whom Allah spoke directly.' So they will go to Moses and he will say, 'I am not fit for that, but you'd better go to Jesus as he is a soul created by Allah and His Word.' (Be: And it was) they will go to Jesus and he will say, 'I am not fit for that, but **you'd better go to Muhammad.**' **They would come to me and I would say, 'I am for that.' Then I will ask for my Lord's permission, and it will be given, and then He will inspire me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down, prostrate before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for your will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' And then it will be said, 'Go and take out of Hell (Fire) all those who have faith in their hearts, equal to the weight of a barley grain.' I will go and do so and return to praise Him with the same praises, and fall down (prostrate) before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord,**

my followers! My followers!' It will be said, 'Go and take out of it all those who have faith in their hearts equal to the weight of a small ant or a mustard seed.' I will go and do so and return to praise Him with the same praises, and fall down in prostration before Him. It will be said, 'O, Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers!' Then He will say, 'Go and take out (all those) in whose hearts there is faith even to the lightest, lightest mustard seed. (Take them) out of the Fire.' I will go and do so.'" When we left Anas, I said to some of my companions, "Let's pass by Al-Hasan who is hiding himself in the house of Abi Khalifa and request him to tell us what Anas bin Malik has told us." So we went to him and we greeted him and he admitted us. We said to him, "O Abu Said! We came to you from your brother Anas Bin Malik and he related to us a Hadith about the intercession the like of which I have never heard." He said, "What is that?" Then we told him of the Hadith and said, "He stopped at this point (of the Hadith)." He said, "What then?" We said, "He did not add anything to that." He said, Anas related the Hadith to me twenty years ago when he was a young fellow. I don't know whether he forgot or if he did not like to let you depend on what he might have said." We said, "O Abu Said ! Let us know that." He smiled and said, "Man was created hasty. I did not mention that, but that I wanted to inform you of it. **Anas told me the same as he told you and said that the Prophet added, 'I then return for a fourth time and praise Him similarly and prostrate before Him me the same as he 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request): and intercede, for your intercession will be accepted .' I will say, 'O Lord, allow me to intercede for whoever said, 'None has the right to be worshiped except Allah.' Then Allah will say, 'By my Power, and my Majesty, and by My Supremacy, and by My Greatness, I will take out of Hell (Fire) whoever said: 'None has the right to be worshipped except Allah.'"** ..."

Sahih Muslim, Book 001, Chapter 81, Number 0352 -

"... Abu Sa'id al-Khudri reported: Some people during the lifetime of the Messenger of Allah (may peace be upon him) said: Messenger of Allah! shall we see our Lord on the Day of Resurrection? The Messenger of Allah (may peace be upon him) said: Yes, and added: Do you feel any trouble in seeing the sun at noon with no cloud over it, and do you feel trouble in seeing the moon (open) in the full moonlit night with no cloud over it? They said: No, Messenger of Allah! He (the Holy Prophet) said: You will not feel any trouble in seeing Allah on the Day of Resurrection any more than you do in seeing any one of them. When the Day of Resurrection comes a Mu'adhdhin (a proclaimer) would proclaim: Let every people follow what they used to worship. Then all who worshipped idols and stones besides Allah would fall into the Fire, till only the righteous and the vicious and some of the people of the Book who worshipped Allah are left. Then the Jews would be summoned, and it would be said to them: What did you worship? They will say: We worshipped 'Uzair, son of Allah. It would be said to them: You tell a lie; Allah had never had a spouse or a son. What do you want now? They would say: We feel thirsty, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to drink water? Then they would be pushed towards the Fire (and they would find to their great dismay that) it was but a mirage (and the raging flames of fire) would be consuming one another, and they would fall into the Fire. Then the Christians would be summoned and it would be said to them: What did

you worship? They would say: We worshipped Jesus, son of Allah. It would be said to them: You tell a lie; Allah did not take for Himself either a spouse or a son. Then it would be said to them: What do you want? They would say: Thirsty we are, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to get water? But they would be pushed and gathered together towards the Hell, which was like a mirage to them, and the flames would consume one another. They would fall into the Fire, till no one is left except he who worshipped Allah, be he pious or sinful. The Lord of the Universe, Glorified and Exalted, would come to them in a form recognisable to them and say: What are you looking for? Every people follow that which they worshipped. They would say: Our Lord, we kept ourselves separate from the people in the world, though we felt great need of them; we, however, did not associate ourselves with them. He would say: I am your Lord. They would say: We take refuge with Allah from thee and do not associate anything with Allah. They would repeat it twice or thrice, till some of them would be about to return. It would be said: Is there any sign between you and Him by which you will recognise Him? They would say: Yes. and the things would be laid bare. Those who used to prostrate themselves before God of their own accord would be permitted by God to prostrate themselves. But there would remain none who used to prostrate out of fear (of people) and ostentation but Allah would make his back as one piece, and whenever he would attempt to prostrate he would fall on his back. Then they would raise their heads and He would assume the Form in which they had seen Him the first time and would say: I am your Lord. They would say: Thou art our Lord. Then the bridge would be set up over the Hell and intercession would be allowed and they will say: O God, keep safe, keep safe. It was asked: Messenger of Allah, what is this bridge? He said: The void in which one is likely to slip. There would be hooks, tongs, spits like the thorn that is found in Najd and is known as Sa'dan. The believers would then pass over within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell till the believers will find rescue from the Fire. By One in Whose hand is my life, there will be none among you more eager to claim a right than the believers on the Day of Resurrection for (saying their) brethren in the Fire who would say: O our Lord, they were fasting along with us, and praying and performing pilgrimage. It will be said to them: Take out those whom you recognise. Then their persons would be forbidden to the Fire; and they would take out a large number of people who had been overtaken by Fire up to the middle of the shank or up to the knees. They would then say: O our Lord I not one of those about whom Thou didst give us command remains in it. He will then say: Go back and bring out those in whose hearts you find good of the weight of a dinar Then they will take out a large number of people. Then they would say: O our Lord! we have not left anyone about whom You commanded us. He will then say: Go back and bring out those in whose hearts you find as much as half a dinar of good. Then they will take out a large number of people, and would say: O our Lord! not one of those about whom Thou commanded us we have left in it. Then He would say: Go back and in whose heart you find good to the weight of a particle bring him out. They would bring out a large number of people, and would then say: O our Lord, now we have not left anyone in it (Hell) having any good in him. Abu Sa'id Khudri said: If you don't testify me in this hadith, then recite if you like: "Surely Allah wrongs not the weight of an atom; and if it is a good deed. He multiplies it and gives from Himself a great reward" (al-Qur'an, iv. 40). Then Allah, Exalted and Great, would say: The angels have interceded, the apostles have interceded and the believers have interceded, and no one remains (to grant pardon) but

the Most Merciful of the mercifuls. He will then take a handful from Fire and bring out from it people who never did any good and who had been turned into charcoal, and will cast them into a river called the river of life, on the outskirts of Paradise. They will come out as a seed comes cut from the silt carried by flood. You see it near the stone or near the tree. That which is exposed to the sun is yellowish or greenish and which is under the shade is white. They said: Messenger of Allah! it seems as if you had been tending a flock in the jungle. He (the Holy Prophet) said: They will come forth like pearls with seals on their necks. The inhabitants of Paradise would recognise them (and say): Those are who have been set free by the Compassionate One. Who has admitted them into Paradise without any (good) deed that they did or any good that they sent in advance. Then He would say: Enter the Paradise; whatever you see in it is yours. They would say: O Lord, Thou hast bestowed upon us (favours) which Thou didst not bestow upon anyone else in the world. He would say: There is with Me (a favour) for you better than this. They would say: O our Lord! which thing is better than this? He would say: It is My pleasure. I will never be angry with you after this. ...”

Sahih Muslim, Book 001, Chapter 82, Number 0361 -

“... Ibn Mas'ud reported: Verily the Messenger of Allah said: The last to enter Paradise would be a man who would walk once and stumble once and be burnt by the Fire once. Then when he gets beyond it, he will turn to it and say: Blessed is He Who has saved me from thee. Allah has given me something He has not given to any one of those in earlier or later times. Then a tree would be raised up for him and he will say: O my Lord I bring me near this tree so that I may take shelter in its shade and drink of its water. Allah, the Exalted and Great, would say: O son of Adam, if I grant you this, you will ask Me for something else. He would say: No. my Lord. And he would promise Him that he would not ask for anything else. His Lord would excuse him because He sees what he cannot help desiring; so He would bring him near it, and he would take shelter in its shade and drink of its water. Afterwards a tree more beautiful than the first would be raised up before him and he would say: O my Lord! Bring me near this tree in order that I may drink of its water and take shelter in its shade and I shall not ask Thee for anything else. He (Allah) would say: O son of Adam, if I bring you near it you may ask me for something else. He would promise Him that he would not ask for anything else. His Lord will excuse him because He would see something he cannot help desiring. So He would bring him near it and he would enjoy its shade and drink its water. Then a tree would be raised up for him at the gate of the Paradise, more beautiful than the first two. He would say: O my Lord! bring me near this (tree) so that I may enjoy its shade and drink from its water. I shall not ask Thee for anything else. He (Allah) would say: O son of Adam! did you not promise Me that you would not ask Me anything else? He would say: Yes, my Lord, but I shall not ask Thee for anything else. His Lord would excuse him for He sees something the temptation of which he could not resist. He (Allah) would bring him near to it, and when He would bring him near it he would hear the voices of the inhabitants of the Paradise. He would say: O my Lord! admit me to it. He (Allah) would say: O son of Adam, what will bring an end to your requests to Me? Will it please you if I give you the whole world and a like one along with it? He will say: O my Lord! art Thou mocking at me, though Thou art the Lord of the worlds? Ibn Mas'ud laughed and asked (the hearers): Why don't you ask me what I am laughing at. They (then) said: Why do you laugh? He said: It is in this way that the Messenger of Allah (may peace be upon him) laughed. They (the companions of the Holy Prophet) asked: Why do you

laugh. Messenger of Allah? He said: On account of the laugh of the Lord of the universe, when he desires of Paradise) said Thou mocking at me though Thou art the Lord of the worlds? He would say: I am not mocking at you, but I have power to do whatever I will. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0367 -

“... It is reported on the authority of Abu Zubair that he heard from Jabir b 'Abdullah, who was asked about the arrival (of people on the Day of Resurrection). He said. We would come on the Day of Resurrection like this, like this, and see, carefully. that which concerns “elevated people”. He (the narrator) said: Then the people would be summoned along with their idols whom they worshipped, one after another. Then our Lord would come to us and say: Whom are you waiting for? They would say: We are waiting for our Lord. He would say: I am your Lord. They would say: (We are not sure) till we gaze at Thee, and He would manifest Himself to them smilingly, and would go along with them and they would follow Him; and every person, whether a hypocrite or a believer, would be endowed with a light, and there would be spikes and hooks on the bridge of the Hell, which would catch hold of those whom Allah willed. Then the light of the hypocrites would be extinguished, and the believers would secure salvation. and the first group to achieve it would comprise seventy thousand men who would have the brightness of full moon on their faces, and they would not be called to account. Then the people immediately following them would have their faces as the brightest stars in the heaven. This is how (the groups would follow one after another). Then the stage of intercession would come, and they (who are permitted to intercede) would intercede, till he who had declared: “There is no god but Allah” and had in his heart virtue of the weight of a barley grain would come out of the Fire. They would be then brought in the courtyard of Paradise and the inhabitants of Paradise would begin to sprinkle water over them till they would sprout like the sprouting of a thing in flood water, and their burns would disappear. They would ask their Lord till they would be granted (the bounties) of the world and with it ten more besides it. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0371 -

“... Yazid al-Faqir said: This view of the Khwarij (i. e. those who commit major sins and would be eternally doomed to Hell) had obsessed me, and we set out in a large group intending to perform the hajj and then going to the people (for the propagation of the views of the Khwarij). He (the narrator) said: We happened to pass by Medina and found there Jabir b. 'Abdullah sitting near a column narrating to the people (the ahadith of) the Holy Prophet (may peace be upon him). When he mentioned the inhabitants of Hell, I said: O companion of the Messenger of Allah what is this that thou narrateth, whereas Allah sayeth: “Verily whomsoever Thou shall commit to the Fire, Thou indeed humillateth him” (al-Qur'an, iii. 192) ; and “All those who endeavoured to get out of that would be thrown back into it” (al-Qur'an, xxxi i. 20)? So what is it that you say? He said: Have you read the Qur'an? I said: Yes. He said: **Have you heard about' the (exalted) position of Muhammad (may peace be upon him), i. e. to which Allah would raise, him? I said: Yes. He said: Verily the position of Muhammad (may peace be upon him) is that of great glory and that is by which Allah would bring out whomsoever He would wish to bring out.** He then described the Path (the Bridge) and the passing of the people over it, and said: I am afraid I may not have remembered

(other things) but this much is still in my memory that people would come out of the Hell after having gone into it, and he said: They would come out of it as if they were the wood of the ebony tree. He (the narrator said: They would enter a river, one of the rivers of Paradise, and would bathe in it, and then come out as if they were (white like) paper. We then turned back and said: Woe be upon you! How can this old man tell a lie against the Messenger of Allah (may peace be upon him)? We turned back (from the views of the Khwarij), and by God every one of us abandoned this (band of Khwarij) except one man. A similar statement has been made by Abu Nu'aim. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0373 -

“... Anas b Malik reported: The Messenger of Allah (may peace be upon him) said: Allah would gather people on the Day of Resurrection and they would be concerned about it, and Ibn Ubaid said. They would get a Divine inspiration about it, and would say: If we could seek intercession with our Lord, we may be relieved from this predicament of ours. He (the Holy Prophet) said: They would come to Adam and say, Thou art Adam, the father of mankind. Allah created thee with His own hand and breathed unto thee of His Spirit and commanded the angels and they prostrated before thee. So intercede for us with thy Lords, that He may relieve us from this position of ours. He would say: I am not in a position to do this, and would recall his error, and would fight shy of his Lord on account of that; go to Noah the first messenger (after me) sent by Allah. He (the Holy Prophet) said: So they would come to Noah (peace be upon him). He would say: I am not in a position to do that for you, and recall his fault which he had committed, and would fight shy of his Lord on account of that, (and would say): You better go to Ibrahim (peace be upon him) whom Allah took for a friend. They would come to Ibrahim (peace be upon him) and he would say: I am not in a position to do that for you, and would recall his fault that he had committed and would, therefore, fight shy of his Lord on that account (and would say): You better go to Moses (peace be upon him) with whom Allah conversed and conferred Torah upon him. He (the Holy Prophet) said: So they would come to Moses (peace be upon him) He would say: I am not in a position to do that for you, and would recall his fault that he had committed and would fight shy of his Lord on account of that (and would say): You better go to Jesus, the Spirit of Allah and His word He would say: I am not in a position to do that for you; **you better go to Muhammad (may peace be upon him), a servant whose former and later sins have been forgiven. He (the narrator) said: The Messenger of Allah (may peace be upon him) observed: So they would come to me and I would ask the permission of my Lord and it would be granted to me, and when I would see Him, I would fall down in prostration, and He (Allah) would leave me thus as long as He would wish, and then it would be said: O Muhammad, raise your head, say and you would be heard; ask and it would be granted; intercede and intercession would be accepted. Then I would raise my head and extol my Lord with the praise which my Lord would teach me. I shall then intercede, but a limit would be set for me I would bring them out from the Fire and make them enter Paradise (according to the limit). I shall return then and fall down in prostration and Allah would leave me (in that position) as long as He would wish to leave me it would be said: Rise, O Muhammad, say and you would be heard; ask and it would be conferred; intercede and intercession would be granted. I would raise my head and extol my Lord with praise that He would teach me. I would then intercede and a limit would be set for me. I would bring them out of the Fire (of Hell) and make them enter Paradise. He**

(the narrator) said: I do not remember whether he (the Holy Prophet) said at the third time or at the fourth time: O my Lord, none has been left in the Fire, but this restrained by the Holy Qur'an, i e. those who were eternally doomed. Ibn Ubaid said in a narration: Qatada observed: whose everlasting stay was imperative". ..."

Sahih Muslim, Book 001, Chapter 83, Number 0374 -

"... Anas reported: The Messenger of Allah (may peace be upon him) said: The believers would gather on the Day of Resurrection, and they would be concerned about it, or would be made mindful of it (i. e. the trouble for it), (and the remaining part of the hadith would be narrated) like the one transmitted by Abu Uwana, and he said in the hadith: Then I would come for the fourth time, or I would return the fourth time, and would say: O my Lord, no one has been left but he whom the Holy Qur'an has restrained. ..."

Sahih Muslim, Book 001, Chapter 83, Number 0375 -

"... Anas b. Malik reported: The Prophet of Allah (may peace be, upon him) said: Allah will gather the believers on the Day of Resurrection and they would be made mindful of it; and the rest (of the hadith) is like the one narrated above; and then he mentioned the fourth time: And I (the Holy Prophet) would say: O my Lord, no one is left in the Fire except he whom the Qur'an has restrained, i e. eternally doomed. ..."

Sahih Muslim, Book 001, Chapter 83, Number 0376 -

"... Anas b. Malik reported: Verily the Apostle (may peace be upon him) said: He who professed: There is no god but Allah, would be brought out of the Fire even though he has in his heart virtue equal to the weight of a barley grain. Then he who professed: There is no god but Allah, would come out of the Fire, even though he has in his heart virtue equal to the weight of a wheat grain. He would then bring out from the Fire he who professed: There is no god but Allah, even though he has in his heart virtue equal to the weight of an atom. Ibn Minhal has made an addition (of these words) in his narration: Yazid said: I met Shu'ba and narrated to him this hadith. Shu'ba said: Qatada transmitted to us this hadith from Anas b. Malik who heard it from the Apostle of Allah (may peace be upon him) with this alteration that he substituted the word Zurra (grain) in place of Zarra (atom). Yazid said: Abu Bistam has made a change in it. ..."

Sahih Muslim, Book 001, Chapter 83, Number 0377 -

"... Ma'bad b. Hilal al 'Anazi reported: We went to Anas b. Malik through Thabit and reached there (his house) while he was offering the forenoon prayer. Thabit sought permission for us and we entered, and he seated Thabit with him on his bedstead. He (Thabit) said to him (Anas b. Malik): O Abu Hamza (kunya of Anas b. Malik), your brothers from among the inhabitants of Basra ask you to narrate to them the hadith of intercession. He said: Muhammad (may peace be upon him) narrated to us: When it would be the Day of Resurrection, some of the people would rush to one another in bewilderment. They would come to Adam and say: Intercede (with your Lord) for your progeny. He would say: I am not fit to do this, but go to Ibrabim (peace be upon him) for

he is the Friend of Allah. They would come to Ibrahim, but he would say: I am not fit to do this, but go to Moses, for he is Allah's Interlocutor. They would come to Moses, but he would say: I am not fit to do this, but you should go to Jesus, for he is the Spirit of Allah and His word. They would come to Jesus, and he would say, I am not fit to do this; **you better go to Muhammad (may peace be upon him). They would come to me, and I would say: I am in a position to do that, I would go and ask the permission of my Lord and it would be granted to me. I would then stand before Him and would extol Him with praises which I am not able to do now, but with which Allah would inspire me, then I would fall in prostration and it would be said to me: O Muhammad, raise thy head, and say and it would be listened to; ask and it would be granted, intercede and it would be accepted. I shall say: My Lord, my people, my people It would be said: Go, and bring forth from it (Hell) him who has in his heart faith equal to the weight of a wheat grain or a barley seed. I would go and do that; then I would return to my Lord and extol Him with those praises (taught to me by Allah), then I would fall in prostration. It would be said to me: O Muhammad, raise your head, and say and it would be heard; ask and it would be granted; intercede and intercession would be accepted. So I would say: My people, my people. It would be said to me: Go and take out from it (Hell) him who has in his heart faith equal to the weight of a mustard seed. I would go and do that. I would again return to my Lord and extol Him with those praises. I would then fall in prostration. It would be said to me: O Muhammad, raise our head: say, and you would be listened to; ask and it would be granted; intercede and intercession would be accepted. I would say: My Lord, my people, my people. It would be said to me: Go, and bring out of the Fire him who has in his heart as much faith as the smallest, smallest, smallest grain of mustard seed. I would go and do that.** This is the hadith which Anas narrated to us. We went out of his (house) and when we reached the upper part of Jabban (graveyard) we said: Would that we meet Hasan and salute him and he was hiding in the house of Abu Khalifa. He (Ma'bad b. Hilal, the narrator) said: We went to him and greeted him and we said: O Abu Sa'id, we come from your brother Abu Hamza (kunya of Anas), and we have never heard a hadith like this relating to intercession, which he has narrated to us. He said: Narrate it, we narrated the hadith. He said: Narrate it (still further). We said: He did not (narrate it) before us more than this. He said: He (Anas) had narrated it to us twenty years back, when he was strong and healthy. He has in fact missed something. I cannot make out whether the old man has forgotten or he has (intentionally) avoided to narrate it to you lest you should rely (absolutely) upon it (and abandon doing good deeds). We said to him: Relate that to us, and he laughed and said: There is haste in the nature of man. I did not make mention of it to you but for the fact that I wanted to narrate that to you (and added that the Holy Prophet said): I would then return to my Lord for the fourth time and extol Him with these praises. I would then fall in prostration. It would be said to me: O Muhammad, raise your head: say and it will be listened to; ask and it will be granted; intercede and intercession would be accepted. I would say: O my Lord, permit me regarding him who professed: There is no god but Allah. He (the Lord) would say: That is not for thee or that is not what lies with thee, but by My Honour, Glory, Greatness and Might, I would certainly take him out who professed it: There is no god but Allah. He (the narrator, Ma'bad) said: I hear testimony to the fact that the hadith transmitted to us-by Hasan was heard by him from Anas b. Malik and I can see that he reported it twenty years back, when he was hale and hearty. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0378 -

“... Abu Huraira reported: Meat was one day brought to the Messenger of Allah (may peace be upon him) and a foreleg was offered to him, a part which he liked. He sliced with his teeth a piece out of it and said: I shall be the leader of mankind on the Day of Resurrection. Do you know why? Allah would gather in one plain the earlier and the later (of the human race) on the Day of Resurrection. Then the voice of the proclaimer would be heard by all of them and the eyesight would penetrate through all of them and the sun would come near. People would then experience a degree of anguish, anxiety and agony which they shall not be able to bear and they shall not be able to stand. Some people would say to the others: Don you see in which trouble you are? Don't you see what (misfortune) has overtaken you? Why don't you find one who should intercede for you with your Lord? Some would say to the others: Go to Adam. And they would go to Adam and say: O Adam, thou art the father of mankind. Allah created thee by His own Hand and breathed in thee of His spirit and ordered the angels to prostrate before thee. Intercede for us with thy Lord Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Adam would say: Verily, my Lord is angry, to an extent to which He had never been angry before nor would He be angry afterward. Verily, He forbade me (to go near) that tree and I disobeyed Him. I am concerned with my own self. Go to someone else; go to Noah. They would come to Noah and would say: O Noah, thou art the first of the Messengers (sent) on the earth (after Adam), and Allah named thee as a " Grateful Servant," intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? He would say: Verily, my Lord is angry today as He had never been angry before, and would never be angry afterwards. There had emanated a curse from me with which I cursed my people. I am concerned with only myself, I am concerned only with myself; you better go to Ibrahim (peace be upon him). They would go to Ibrahim and say: Thou art the apostle of Allah and His Friend amongst the inhabitants of the earth; intercede for us with thy Lord. Don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? Ibrahim would say to them: Verily, my Lord is today angry as He had never been angry before and would never be angry afterwards. and (Ibrahim) would mention his lies (and then say): I am concerned only with myself, I am concerned only with myself. You better go to someone else: go to Moses. They would come to Moses (peace be upon him) and say: O Moses, thou art Allah's messenger, Allah blessed thee with His messengership and His conversation amongst people. Intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Moses (peace be upon him) would say to them: Verily. my Lord is angry as He had never been angry before and would never be angry afterwards. I, in fact, killed a person whom I had not been ordered to kill. I am concerned with myself, I am concerned with myself. You better go to Jesus (peace be upon him). They would come to Jesus and would say: O Jesus, thou art the messenger of Allah and thou conversed with people in the cradle, (thou art) His Word which I-Ie sent down upon Mary. and (thou art) the Spirit from Him; so intercede for us with thy Lord. Don't you see (the trouble) in which we are? Don't you see (the misfortune) that has overtaken us? Jesus (peace be upon him) would say: Verily, my Lord is angry today as He had never been angry before or would ever be angry afterwards. He mentioned no sin of his. (He simply said:) I am concerned with myself, I am concerned with myself; you go to someone else: **better go to Muhammad (may peace be upon him). They would come to me and say: O Muhammad, thou art the messenger of Allah and the last of the apostles. Allah has**

pardoned thee all thy previous and later sins. Intercede for us with thy Lord; don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? **I shall then set off and come below the Throne and fall down prostrate before my Lord; then Allah would reveal to me and inspire me with some of His Praises and Glorifications which He had not revealed to anyone before me. He would then say: Muhammad, raise thy head; ask and it would be granted; intercede and intercession would be accepted I would then raise my head and say: O my Lord, my people, my people. It would be said: O Muhammad, bring in by the right gate of Paradise those of your people who would have no account to render. They would share with the people some other door besides this door.** The Holy Prophet then said: By Him in Whose Hand is the life of Muhammad, verify the distance between two door leaves of the Paradise is as great as between Mecca and Hajar, or as between Mecca and Busra. ...”

Sahih Muslim, Book 001, Chapter 83, Number 0380 -

“... It is narrated on the authority of Abu Huraira and Hudhaifa that the Messenger of Allah (may peace be upon him) said: Allah, the Blessed and Exalted, would gather people. The believers would stand till the Paradise would be brought near them. They would come to Adam and say: O our father, open for us the Paradise. He would say: What turned ye out from the Paradise was the sin of your father Adam. I am not in a position to do that; better go to my son Ibrahim, the Friend of Allah. He (the Holy Prophet) said: He (Ibrahim) would say: I am not in a position to do that. Verily I had been the Friend (of Allah) from beyond, beyond; you better approach Moses (peace be upon him) with whom Allah conversed. They would come to Moses (peace be upon him), but he would say: I am not in a position to do that; you better go to Jesus, the Word of Allah and His Spirit. Jesus (peace be upon him) would say: I am not in a position to do that. **So they would come to Muhammad (may peace be upon him). He would then be permitted (to open the door of Paradise).** Trust worthiness and kinship would be dispatched, and these would stand on the right and left of the Path and the first of you would pass with (the swiftness) of lightning. He (the narrator) said: I said, O thou who art far dearer to me than my father and my mother I which thing is like the passing of lightning? He said: Have you not seen lightning, how it passes and then comes back within the twinkling of an eye? Then (they would pass) like the passing of the wind, then like the passing of a bird, and the hastening of persons would be according to their deeds, and your Apostle would be standing on the Path saying: Save, O my Lord, save. (The people would go on passing) till the deeds of the servants would be failing in strength, till a man would come who would find it hard to go along (that Path) but crawlingly. He (the narrator) said: And on the sides of the Path hooks would be suspended ready to catch anyone whom these would be required (to catch). There would be those who would somehow or other succeed in traversing that Path and some would be piled up in Hell. By Him in Whose Hand is the life of Abu Huraira it would take one seventy years to fathom the depth of Hell. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0381 -

“... Anas b. Malik reported: **The Messenger of Allah** (may peace be upon him) said: **I would be the first among people to intercede** in the Paradise and amongst the apostles I would have the largest following (on the Day of Resurrection). ...”

Sahih Muslim, Book 001, Chapter 84, Number 0382 -

“... Anas b. Malik reported: The Messenger of Allah (may peace be upon him) said: Amongst the apostles I would have the largest following on the Day of Resurrection, and I would be the first to knock at the door of Paradise. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0383 -

“... Anas b. Malik said: The Apostle of Allah (may peace be upon him) said: I would be the first intercessor in the Paradise and no apostle amongst the apostles has been testified (by such a large number of people) as I have been testified. And verily there would be an apostle among the apostles who would be testified to by only one man from his people. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0384 -

“... Anas b. Malik reported: The Messenger of Allah (may peace be upon him) said: I will come to the gate of Paradise on the Day of Resurrection. and would seek its opening. and the keeper would say: Who art thou? I would say: Muhammad. He would then say: It is for thee that I have been ordered, and not to open it for anyone before thee. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0385 -

“... **Abu Huraira reported: Verity the Messenger of Allah** (may peace be upon him) **said:** There is for every apostle a (special) prayer with which he would pray. I wish I could reserve, **my prayer for intercession of my Ummah on the Day of Resurrection.** ...”

Sahih Muslim, Book 001, Chapter 84, Number 0386 -

“... Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: There is for every apostle a prayer, and I intend (if Allah so willed) that I would reserve my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0387 -

“... 'Amr b. Abu Sufyan transmitted a hadith like this from Abu Huraira who narrated it from the Messenger of Allah (may peace be upon him). ...”

Sahih Muslim, Book 001, Chapter 84, Number 0388 -

“... Amr b. Abu Sufyan reported: Abu Huraira said to Ka'b al-Ahbar that **the Apostle of Allah** (may peace be upon him) **had said:** For every apostle there is a (special) prayer by which he would pray (to his Lord). **I, however, intend (if Allah so willed) that I would reserve my prayer for the intercession of my Ummah on the Day of Resurrection.** Ka'b said to Abu Huraira: Did you hear this from the Messenger of Allah (may peace be upon him)? Abu Huraira said: Yes. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0389 -

“... Abu Huraira said: The Prophet of Allah (may peace be upon him) said: There is for every apostle a prayer which is granted, but every prophet showed haste in his prayer. I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection, and it would be granted, if Allah so willed, in case of everyone amongst my Ummah provided he dies without associating anything with Allah. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0390 -

“... Abu Huraira said: The Messenger of Allah (may peace be upon him) said: Every Messenger is endowed with a prayer which is granted and by which he would (pray to his Lord) and it would be granted for him. I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0391 -

“... Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: There was for every apostle a prayer with which he prayed for his Ummah and it was granted to him; but I wish, if Allah so wills, to defer my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0392 -

“... Anas b. Malik reported: Verily the Apostle of Allah (may peace be upon him) said: There is for every apostle a prayer with which he prays (to Allah) for his Ummah. I have reserved my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0393 -

“... This hadith is narrated with the same chain of narrators by Qatada. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0394 -

“... Mis'ar transmitted it with the same chain of narrators from Qatada except that in the hadith narrated by Waki' (the Prophet) said: “He was endowed,” and in the hadith reported by Abu Usama (the words are): “It is reported from the Apostle of Allah (may peace be upon him).” ...”

Sahih Muslim, Book 001, Chapter 84, Number 0395 -

“... Muhammad b. 'Abd al-A'la reported it to me: Mu'tamir narrated to us on the authority of his father who transmitted it from Anas that verily the Apostle of Allah (may peace be upon him) said, and then narrated the hadith like the one transmitted by Qatada on the authority of Anas. ...”

Sahih Muslim, Book 001, Chapter 84, Number 0396 -

“... Abu Zubair heard Jabir b. Abdullah reporting it from the Apostle of Allah (may peace be upon him): For every apostle was a prayer with which he prayed (to his Lord) for his Ummah, but I have reserved my prayer for the intercession of my Ummah on the Day of Resurrection. ...”

[07J] Was Muhammad a true prophet according to his own test?

Well, was Muhammad a true or false prophet and how did he die, according to his own words, and those of Allah's?

In order to be a true Muslim, it is written for them:

Surah 33:36 (al-Hilali-Khan translation) -

“... It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. ...”

Surah 4:65 (al-Hilali-Khan translation) -

“... But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ...”

Who killed Muhammad and why? What does the Qur'an and Hadith, etc say?

Surah 69:44-51 (al-Hilali-Khan translation) -

“... [v.44] **And if he (Muhammad) had forged a false saying concerning Us (Allah),** [v.45] **We surely would have seized him by his right hand (or with power and might),** [v.46] **And then We certainly would have cut off his life artery (aorta),** [v.47] **And none of you could have withheld Us from (punishing) him.** [v.48] And verily, this (Qur'an) is a Reminder for the Muttaqun (the pious. See V.2:2). [v.49] And verily, We know that there are some among you that belie (this Qur'an). (Tafsir At-Tabari) [v.50] And indeed it (this Qur'an) will be an anguish for the disbelievers (on the Day of Resurrection). [v.51] **And verily, it (this Qur'an) is an absolute truth with certainty.** ...”

Surah 69:44-51 (Pickthall translation) -

“... [v.44] **And if he had invented false sayings concerning Us,** [v.45] **We assuredly had taken him by the right hand** [v.46] **And then severed his life-artery,** [v.47] **And not one of you could have held Us off from him.** [v.48] And lo! it is a warrant unto those who ward off [evil]. [v.49] And lo! We know that some among you will deny [it]. [v.50] And lo! it is indeed an anguish for the disbelievers. [v.51] **And lo! it is absolute truth.** ...”

Surah 69:44-51 (Shakir translation) -

“... [v.44] **And if he had fabricated against Us some of the sayings,** [v.45] **We would certainly have seized him by the right hand,** [v.46] **Then We would certainly have cut off his aorta.** [v.47] **And not one of you could have withheld Us from him.** [v.48] And most surely it is a reminder for those who guard [against evil]. [v.49] And most surely We know that some of you are rejecters. [v.50] And most surely it is a great grief to the unbelievers. [v.51] **And most surely it is the true certainty ...”**

Surah 69:44-51 (Yusuf-Ali translation) -

“... [v.44] **And if the messenger were to invent any sayings in Our name,** [v.45] **We should certainly seize him by his right hand,** (5669) [v.46] **And We should certainly then cut off the artery of his heart:** (5670) [v.47] **Nor could any of you with him (5671) (from Our wrath).** [v.48] But verily this is a Message for the Allah-fearing. [v.49] And We certainly know that there are amongst you those that reject (it). [v.50] But truly (Revelation) is a cause of sorrow (5672) for the Unbelievers. [v.51] **But verily it is Truth (5673) of assured certainty. ...”**

“... (5669) - The right hand is the hand of power and action. Anyone who is seized by his right hand is prevented from acting as he wishes or carrying out his purpose. **The argument is that if an imposter were to arise, he would soon be found out. He could not carry out his fraud indefinitely. ...**

(5670) - This would effectually stop the function of his life. ...”

Surah 69:44-46 (Dawood translation) -

“... Had he invented lies concerning Us, We would have seized him by the right hand and severed his heart's vein. ...”

This was a Meccan Surah, which means it was around and recited for years.

Considering one of the greatest Commentators on the Qur'an, Jalalayn:

Tafsir al-Jalalayn on Surah 69:44-51 -

“... [69:44] **And had he, namely, the Prophet (s), fabricated any lies against Us, by communicating from Us that which We have not said,** [69:45] **We would have assuredly seized him, We would have exacted vengeance [against him], as punishment, by the Right Hand, by [Our] strength and power;** [69:46] **then We would have assuredly severed his life-artery, the aorta of the heart, a vein that connects with it, and which if severed results in that person's death,** [69:47] **and not one of you** (ahadin is the subject of mā, min being extra, used to emphasise the negation; minkum is a circumstantial qualifier referring to ahadin) **could have defended**

him (hājizīna is the predicate of [the preceding] mā, and it is used in the plural because ahad, when employed in a negatory context, denotes a plural sense; the [suffixed] pronoun in **‘anhu refers to the Prophet**), **in other words, there is none to prevent Us from punishing him.** [69:48] And assuredly it, that is, the Qur’ān, is a reminder for the God-fearing. [69:49] And assuredly We know that some of you, O people, are deniers, of the Qur’ān, and [some of you are] believers [in it]. [69:50] And assuredly it, that is, the Qur’ān, is a [cause of] anguish for the disbelievers, when they see the reward of those who affirmed its truth and the punishment of those who denied it. [69:51] **And assuredly it, that is, the Qur’ān, is the certain truth.** ...”

Muhammad was poisoned by a Jewish woman [Zaynab Bint al-Harith], whose family Muhammad had recently murdered at the battle of Khaybar, as given by the Sahih Hadith:

Sahih al-Bukhari. Volume 3, Book 47, Number 786 -

“... Narrated Anas bin Malik: **A Jewess brought a poisoned (cooked) sheep for the Prophet who ate from it.** She was brought to the Prophet and he was asked, "Shall we kill her?" He said, "No." I continued to see the effect of the poison on the palate of the mouth of Allah's Apostle. ...”

Sahih al-Bukhari, Volume 4, Book 53, Number 394 -

“... Narrated Abu Huraira: **When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophets as a gift (by the Jews).** The Prophet ordered, “Let all the Jews who have been here, be assembled before me.” The Jews were collected and the Prophet said (to them), “I am going to ask you a question. Will you tell the truth?” They said, “Yes.” The Prophet asked, “Who is your father?” They replied, “So-and-so.” He said, “You have told a lie; your father is so-and-so.” They said, “You are right.” He said, “Will you now tell me the truth, if I ask you about something?” They replied, “Yes, O AbuAl-Qasim; and if we should tell a lie, you can realize our lie as you have done regarding our father.” On that he asked, “Who are the people of the (Hell) Fire?” They said, “We shall remain in the (Hell) Fire for a short period, and after that you will replace us.” The Prophet said, “You may be cursed and humiliated in it! By Allah, we shall never replace you in it.” Then he asked, “Will you now tell me the truth if I ask you a question?” They said, “Yes, O Ab Li-Al-Qasim.” **He asked, “Have you poisoned this sheep?” They said, “Yes.” He asked, “What made you do so?” They said, “We wanted to know if you were a liar in which case we would get rid of you, and if you are a prophet then the poison would not harm you.” ...”**

Sahih al-Bukhari, Volume 7, Book 71, Number 669 -

“... Narrated Abu Huraira: **When Khaibar was conquered, Allah's Apostle was presented with a poisoned (roasted) sheep.** Allah's Apostle said, “Collect for me all the Jews present in this area.” (When they were gathered) Allah's Apostle said to them, “I am going to ask you about something; will you tell me the truth?” They replied, “Yes, O Abal-Qasim!” Allah's Apostle said to them, “Who is your father?” They said, “Our father is so-and-so.” Allah's Apostle said, “You have told a lie. for your father is so-and-so,” They said, “No doubt, you have said the truth and done the correct thing.” He again said to them, “If I ask you about something; will you tell me the truth?” They replied,

“Yes, O Abal-Qasim! And if we should tell a lie you will know it as you have known it regarding our father,” Allah's Apostle then asked, “Who are the people of the (Hell) Fire?” They replied, “We will remain in the (Hell) Fire for a while and then you (Muslims) will replace us in it” Allah's Apostle said to them. “You will abide in it with ignominy. By Allah, we shall never replace you in it at all.” Then he asked them again, “If I ask you something, will you tell me the truth?” They replied, “Yes.” He asked, **“Have you put the poison in this roasted sheep?” They replied, “Yes,” He asked, “What made you do that?” They replied, “We intended to learn if you were a liar in which case we would be relieved from you, and if you were a prophet then it would not harm you.” ...**”

Sahih Muslim, Book 026, Chapter 17, Number 5430 -

“... Anas reported that **a Jewess came to Allah's Messenger (may peace be upon him) with poisoned mutton and he took of that what had been brought to him (Allah's Messenger). (When the effect of this poison were felt by him) he called for her and asked her about that, whereupon she said: I had determined to kill you. Thereupon he said: Allah will never give you the power to do it. He (the narrator) said that they (the Companion's of the Holy Prophet) said: Should we not kill her? Thereupon he said: No. He (Anas) said: I felt (the affects of this poison) on the uvula of Allah's Messenger. ...**”

Sahih Muslim, Book 026, Chapter 17, Number 5431 -

“... Anas b. Malik reported that **a Jewess brought poisoned meat and then served it to Allah's Messenger** (may peace be upon him) ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 515-516 paragraphs 764-765 -

[page 515 paragraph 764] “... *The apostle besieged the people of Khaybar in their two forts al-Watih and al-Sulalim until when they could hold out no longer they asked him to let them go, and spare their lives, and he did so. Now the apostle had taken possession of all their property -- al-Shaqq, Nata, and al-Katiba and all their forts -- except what appertained to these two.* When the people of Fadak heard of what had happened they sent to the apostle asking him to let them go and to spare their lives and they would leave him their property, and he did so. The one who acted as intermediary was Muhayyisa b. Mas'ud, brother of B. Haritha. [1] When the people of Khaybar surrendered on these conditions they asked the apostle to employ them on the property with half share in the produce, saying, 'We know more about it than you and we are better farmers.' The apostle agreed to this arrangement on the condition that 'if we wish to expel you we will expel you.' He made a similar arrangement with the men of Fadak. So Khaybar became **[page 515-516 paragraph 764-765]**

* ...* Cf. Baladhuri, p. 25. He quotes 'Abdullah b. Abu Bakr as I.I.'s authority.

[1] Cf. Bal. 29 f.

[page 516 paragraph 764-765] “... the prey of the Muslims, while Fadak was the personal property of the apostle because they had not driven horses or camels against it.

[1]

When the apostle had rested Zaynab d. al-Harith, the wife of Sallam b. Mishkam prepared for him a roast lamb, having first inquired what joint he preferred. When she learned that it was the shoulder she put a lot of poison in it and poisoned the whole lamb. Then she brought it in and placed it before him. he took hold of the shoulder and chewed a morsel of it, but he did not swallow it. Bishr b. al-Bara' b. Ma'rur who was with him took some of it as the apostle had done, but he swallowed it, while the apostle spat it out, saying, 'This bone tells me that it is poisoned.' Then he called for the woman and she confessed, and when he asked her what had induced her to do this she answered: 'You know what you have done to my people. I said to myself, If he is a king I shall ease myself of him and if he is a prophet he will be informed (of what I have done).' So the apostle let her off. Bishr died from what he had eaten.

Marwan b. 'Uthman b. Abu Sa'id b. al-Mu'alla told me: The apostle had said in his illness of which he was to die when Umm Bishr d. al-Bara' came to visit him, 'O Umm Bishr, this is the time in which I feel a deadly pain from what I ate with you brother at Khaybar.' The muslims considered that the apostle died as a martyr in addition to the prophetic office with which God had honoured him.

Having finished with Khaybar, the apostle went to Wadi'l-Qura and besieged its people for some nights, then he left to return to Medina. ...

... [1] Cf. Surah 17:66, i.e. captured it by force of arms.” [page 516 paragraph 765]

Ibn Sa'd, page 252 -

“... The Apostle of Allah sent for **Zaynab Bint al-Harith and said to her: What induced you to do what you have done? She replied: You have done to my people what you have done. You have killed my father, my uncle, and my husband, so I said to myself: If you are a prophet, the foreleg will inform you; and others have said: If you are a king, we will get rid of you. ...**”

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, page 144 -

“... A Poisoned Sheep Gifted to the Messenger

At Khaibar, the Jews cooked a sheep containing poison and presented it to the Prophet (peace and blessings of Allah be upon him).

In his Sahih, Al-Bukhari narrated Abu Hurairah's saying: When Khaibar was conquered, a (cooked) sheep containing poison was given as a present to Allah's Messenger (peace and blessings of Allah be upon him).

[T. 'Aishah (may Allah be pleased with her) said, “The Prophet (peace and blessings of Allah be upon him) **in his ailment in which he died**, used to say,

'O 'Aishah! I still feel the pain caused by the food I ate at Khaibar, and at this

time, I feel as if my aorta is being cut from that poison.” ...”

Apparently Qasim [Muhammad] forgot to eat his recommended [7] 'Ajwa dates that day [as well on the day he was greatly affected by a spell of sorcery which made him dream he was having intimate relations with his child-bride wife Aishah], see Sahih al-Bukhari and Sahih Muslim -

Sahih al-Bukhari, Volume 7, Book 71, Number 663 -

“... Narrated Saud: **The Prophet said, “If somebody takes some 'Ajwa dates every morning, he will not be effected by poison or magic on that day till night.”** (Another narrator said **seven** dates). ...”

Sahih al-Bukhari, Volume 7, Book 71, Number 664 -

“... Narrated Saud: I heard Allah's Apostle saying, “If Somebody takes **seven** 'Ajwa dates in the morning, neither magic nor poison will hurt him that day.” ...”

Sahih Muslim, Book 023, Chapter 25, Number 5081 -

“... 'Amir b. Sa'd b. Abu Waqqas reported Allah's Messenger (may peace be upon him) as saying: He who ate seven 'ajwa' dates in the morning, poison and magic will not harm him on that day. ...”

Apparently Qasim also forgot his own Qur'anic verses in prayer to his Allah:

Surah 113:1-2 (al-Hilali-Khan translation) -

“... [v.1] Say “I seek refuge with (Allah), the Lord of the daybreak, [v.2] “From the evil of what He has created, ...”

Tafsir of al-Jalalayn on Surah 113:1-2 -

“... [113:1] Say: ‘I seek refuge in the Lord of the Daybreak, the morning, [113:2] from the evil of what He has created, of obligated animate beings **and non-obligated ones and from all inanimates, such as poison and so on**; ...”

Apparently even his personal angel 'Jibril' didn't see fit to warn Muhammad, and Qasim's Allah remained silent, and even his [and his top military people's] common sense seemed to have failed him, in receiving a 'gift' of food from a conquered people, ultimately which brought about his long, laborious, slow and painful death.

Muhammad would have loved to have been martyred [died fighting] and come back alive to do it again and again, but instead was poisoned and suffered for a long time:

Sahih al-Bukhari, Volume 1, Book 2, Number 35 -

“... Narrated Abu Huraira: The Prophet said, “The person who participates in (Holy battles) in Allah's cause and nothing compels him to do so except belief in Allah and His Apostles, will be recompensed by Allah either with a reward, or booty (if he survives) or

will be admitted to Paradise (if he is killed in the battle as a martyr). Had I not found it difficult for my followers, then I would not remain behind any sariya going for Jihad and I would have loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause.” ...”

Sahih al-Bukhari, Volume 4, Book 52, Number 54 -

“... Narrated Abu Huraira: The Prophet said, "By Him in Whose Hands my life is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sariya' (army-unit) setting out in Allah's Cause. By Him in Whose Hands my life is! I would love to be martyred in Allah's Cause and then get resurrected and then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred. ...”

Sahih al-Bukhari, Volume 9, Book 90, Number 332 -

“... Narrated Abu Huraira: I heard Allah's Apostle saying, “By Him in Whose Hands my life is! Were it not for some men who dislike to be left behind and for whom I do not have means of conveyance, I would not stay away (from any Holy Battle). I would love to be martyred in Allah's Cause and come to life and then get, martyred and then come to life and then get martyred and then get resurrected and then get martyred.” ...”

Sahih al-Bukhari, Volume 9, Book 90, Number 333 -

“... Narrated Al-A'rai: Abu Huraira said, Allah's Apostle said, “By Him in Whose Hand my life is, I would love to fight in Allah's Cause and then get martyred and then resurrected (come to life) and then get martyred and then resurrected (come to life) and then get martyred, and then resurrected (come to life) and then get martyred and then resurrected (come to life).” Abu Huraira used to repeat those words three times and I testify to it with Allah's Oath. ...”

Scripture [KJB] says:

Matthew 26:52 KJB - Then said Jesus unto him, **Put up again thy sword into his place: for all they that take the sword shall perish with the sword.**

Galatians 6:7 KJB - Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Hosea 8:7 KJB - “... sown the wind, and they shall reap the whirlwind ...”

Sunan Abu Dawud, Volume 5, Book 38, Chapter 6, Number 4513 -

“... 4513. It was narrated from 'Abdur-Razzaq: “Ma'mar informed us, from Az-Zuhri, from the son of Ka'b bin Malik, from his father, that Umm Mubashshir said to the Prophet, during his final illness: 'O Messenger of Allah, what do you think is the cause of your illness? **I cannot think of anything that caused my son's illness except the poisoned sheep that he ate with you at Khaibar.**' The Prophet said: '**And I do not**

think there is anything wrong with me except that, but now it has cut off my aorta.” (Sahih) ...”

Sunan Abu Dawud, Volume 5, Book 38, Chapter 6, Number 4512 -

“... 4512. Wahb bin Baqiyyah narrated to us, from Khalid, from Muhammad bin 'Amr, from Abu Salamah, from Abu Hurairah, who said: “The Messenger of Allah used to accept gifts but he did not eat (that which was given in) charity.” And Wahb bin Baqiyyah narrated to us, elsewhere, from Khalid, from Muhammad bin 'Amr, that Abu Salamah – and he did not mention Abu Hurairah – said: “The Messenger of Allah used to accept gifts, but he did not eat (that which was given in) charity.” And he added: “A Jewish woman in Khaibar gave him a roasted sheep that she had poisoned, and the Messenger of Allah ate from it, as did the people. he said: 'Lift up your hands (meaning, stop eating), for it has told me that it is poisoned.' Bishr bin Al-Bara' bin Ma'rur Al-Ansari died (of that poison), and he sent word to the Jewish woman asking: 'What made you do what you did?' She said: 'If you were a Prophet it would not harm you, and if you were a king the people would have been rid of you.' **The Messenger of Allah ordered that she be killed, then he said during his final illness: 'I continued to feel pain because of the morsel that I ate at Khaibar, but now it has cut off my aorta.'**” (Hasan) ...”

Ibn Sa'd, pages 252-253 -

“... The Apostle of Allah took the foreleg, a piece of which he put into his mouth. Bishr Ibn al-Bara took another bone and put it into his mouth. When the Apostle of Allah ate one morsel of it Bishr ate his and other people also ate from it. Then the Apostle of Allah said: Hold back your hands! Because this foreleg has informed me that it is poisoned. Thereupon Bishr said: By Him Who hath made you great! I discovered it from the morsel I took. Nothing prevented me from spitting it out, but the idea that I did not like to make your food unrelishing. When you had eaten what was in your mouth, I did not like to save my life after yours, and I also thought you would not have eaten it if there was something wrong. Bishr did not rise from his seat but his color changed to that of taylsan (a green cloth) ...”

At-Tabari, page 124 -

“... The Messenger of God said during the illness from which he died – the mother of Bishr b. al-Bara had come in to visit him – “Umm Bishr, at this very moment I feel my aorta being severed because of the food I ate with your son at Khaybar. ...”

Sunan Ibn Majah, Volume 2, Book 6, Chapter 64, Number 1622 -

“... 1622. 'Aishah said: “I never saw anyone suffer more pain than the Messenger of Allah.” (Sahih) ...”

Sahih al-Bukhari, Volume 1, Book 4, Number 197 -

“... Narrated 'Aisha: “When the ailment of the Prophet became aggravated and his disease became severe, he asked his wives to permit him to be nursed (treated) in my

house. So they gave him the permission. Then the Prophet came (to my house) with the support of two men, and his legs were dragging on the ground, between 'Abbas, and another man.” 'Ubaid-Ullah (the sub narrator) said, “I informed 'Abdullah bin 'Abbas of what'Aisha said. Ibn 'Abbas said: 'Do you know who was the other man?' I replied in the negative. Ibn 'Abbas said, 'He was 'Ali (bin Abi Talib).” 'Aisha further said, “When the Prophet came to my house and his sickness became aggravated he ordered us to pour seven skins full of water on him, so that he might give some advice to the people. So he was seated in a Mikhdab (brass tub) belonging to Hafsa, the wife of the Prophet. Then, all of us started pouring water on him from the water skins till he beckoned to us to stop and that we have done (what he wanted us to do). After that he went out to the people.” ...”

Muhammad said [basically] that if he was a false prophet, Allah would cut his aorta. Well?

[07K] The Testimony of Jesus:

The Testimony of Jesus says:

The Home Missionary, September 1, 1892, “Ye Are My Witnesses” -

“... The Saviour has said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" He says again, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." **Mohammedanism has its converts in many lands, and its advocates deny the divinity of Christ. Shall this faith be propagated, and the advocates of truth fail to manifest intense zeal to overthrow the error, and teach men of the pre-existence of the only Saviour of the world? O how we need men who will search and believe the word of God, who will present Jesus to the world in his divine and human nature, declaring with power and in demonstration of the Spirit, that "there is none other name under heaven given among men, whereby we must be saved."** O how we need believers who will now present Christ in life and character, who will hold him up before the world as the brightness of the Father's glory, proclaiming that God is love! {HM, September 1, 1892 par. 4} ...”

[08] Many women and wives of Muslims will not enter Islamic Paradise, but remain in Islamic Hell [all Muslims, including Muhammad, enter Hell upon death]:

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... This is like what **the Messenger of Allah said to the women: (O women, give in charity, for I have seen that you form the majority of the people of Hell.) A woman asked, “Why is that , O Messenger of Allah” He said: (Because you complain too much, and you are ungrateful to (your) husbands. If one of you were to be treated kindly for an entire lifetime, then that kindness was lacking for one day, she would say, 'I have never seen anything good from you!')** This is the case with most women, except for those whom Allah guides and who are among the people who believe and do righteous deeds. ...”

Sahih al-Bukhari, Volume 1, Book 2, Number 28 -

“... Narrated Ibn 'Abbas: **The Prophet said: “I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful.”** It was asked, **“Do they disbelieve in Allah?”** (or are they ungrateful to Allah?) He replied, **“They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you.’” ...”**

Sahih al-Bukhari, Volume 2, Book 18, Number 161 -

“... Narrated 'Abdullah bin Abbas: The sun eclipsed in the life-time of the Prophet (p.b.u.h) . Allah's Apostle offered the eclipse prayer and stood for a long period equal to the period in which one could recite Surat-al-Baqara. Then he bowed for a long time and then stood up for a long period which was shorter than that of the first standing, then bowed again for a long time but for a shorter period than the first; then he prostrated twice and then stood up for a long period which was shorter than that of the first standing; then he bowed for a long time which was shorter than the previous one, and then he raised his head and stood up for a long period which was shorter than the first standing, then he bowed for a long time which was shorter than the first bowing, and then prostrated (twice) and finished the prayer. By then, the sun (eclipse) had cleared. The Prophet then said, “The sun and the moon are two of the signs of Allah. They eclipse neither because of the death of somebody nor because of his life (i.e. birth). So when you see them, remember Allah.” The people say, “O Allah's Apostle! We saw you taking something from your place and then we saw you retreating.” The Prophet replied, “I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains. **I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of the inhabitants were women.**” The people asked, “O Allah's Apostle! Why is it so?” The Prophet replied, **“Because of their ungratefulness.”** It was asked whether they are ungrateful to Allah. The Prophet said, **“They are ungrateful to their companions of life (husbands) and ungrateful to good deeds. If you are benevolent to one of them throughout the life and if she sees anything (undesirable) in you, she will say, 'I have never had any good from you.’” ...”**

Sahih al-Bukhari, Volume 8, Book 76, Number 554 -

“... Narrated 'Imran: The Prophet said, “I looked into paradise and saw that the majority of its people were the poor, and **I looked into the Fire and found that the majority of its people were women.**” ...”

Sahih al-Bukhari, Volume 8, Book 76, Number 555 -

“... Narrated Usama: **The Prophet said,** “I stood at the gate of Paradise and saw that the majority of the people who had entered it were poor people, while the rich were forbidden (to enter along with the poor, because they were waiting the reckoning of their accounts), but **the people of the Fire had been ordered to be driven to the Fire. And I**

stood at the gate of the Fire and found that the majority of the people entering it were women.” ...”

Sahih Muslim, Book 004, Chapter 173, Number 1982 -

“... Ibn 'Abbas reported: There was an eclipse of the sun during the lifetime of the Messenger of Allah (may peace be upon him). The Messenger of Allah, (may peace be upon him) prayed accompanied by the people. He stood for a long time, about as long as it would take to recite Surah al-Baqara; then he bowed for a long time; then he raised his head and stood for a long time, but it was less than the first qiyam. He then bowed for a long time but for a shorter while than the first. He then prostrated and then stood for a long time, but it was less than the first qiyam. He then bowed for a long time, but it was less than the first bowing. He then raised (his head) and stood for a long time, but it was less than the first qiyam. He then bowed for a long time but it was less than the first bowing. He then observed prostration, and then he finished, and the sun had cleared (by that time). He (the Holy Prophet) then said: The sun and moon are two signs from the signs of Allah. These two do not eclipse on account of the death of anyone or on account of the birth of anyone. So when you see that, remember Allah. They (his Companions) said: Messenger of Allah, we saw you reach out to something, while you were standing here, then we saw you restrain yourself. He said: I saw Paradise and reached out to a bunch of its grapes; and had I taken it you would have eaten of it as long as the world endured. **I saw Hell also. No such (abominable) sight have I ever seen as that which I saw today; and I observed that most of its inhabitants were women. They said: Messenger of Allah, on what account is it so? He said: For their ingratitude or disbelief (bi-kufraihinna). It was said: Do they disbelieve in Allah? He said: (Not for their disbelief in God) but for their ingratitude to their husbands and ingratitude to kindness. If you were to treat one of them kindly for ever, but if she later saw anything (displeasing) in you, she would say: I have never seen any good in you. ...”**

[09] The twisted vicarious atonement:

Islam teaches that though Jesus Christ [of the Scriptures, KJB] could not possibly take upon Himself the sins of the world, the Islamic sources do teach a twisted version of vicarious atonement, but the sins of the Muslims, will be placed upon Jews and Christians in the hell fire:

Sahih Muslim, Book 037, Chapter 8, Number 6665 -

“... Abu Musa' reported that Allah's Messenger (may peace be upon him) said: When it will be the Day of Resurrection **Allah would deliver to every Muslim a Jew or a Christian and say: That is your rescue from Hell-Fire. ...”**

Sahih Muslim, Book 037, Chapter 8, Number 6666 -

“... Abu Burda reported on the authority of his father that **Allah's Apostle (may peace be upon him) said: No Muslim would die but Allah would admit in his stead a Jew or a Christian in Hell-Fire.** 'Umar b. Abd al-'Aziz took an oath: By One besides Whom there is no god but He, thrice that his father had narrated that to him from Allah's Messenger (may peace be upon him). ...”

Sahih Muslim, Book 037, Chapter 8, Number 6668 -

“... Abu Burda reported **Allah's Messenger** (may peace be upon him) **as saying**: There would come people amongst the Muslims on the Day of Resurrection with as heavy sins as a mountain, and **Allah would forgive them and He would place in their stead the Jews and the Christians**. (As far as I think), Abu Raub said: I do not know as to who is in doubt. Abu Burda said: I narrated it to 'Umar b. 'Abd al-'Aziz, whereupon he said: Was it your father who narrated it to you from Allah's Apostle (may peace be upon him)? I said: Yes. ...”

110 Hadith Qudsi -

“... **Allah's Messenger said**: On the Day of Resurrection, my Ummah (nation) will be gathered into three groups. One sort will enter Paradise without rendering an account (of their deeds). Another sort will be reckoned an easy account and admitted into Paradise. Yet another sort will come bearing on their backs heaps of sins like great mountains. **Allah will** ask the angels though He knows best about them: Who are these people? They will reply: They are humble slaves of yours. He will say: **Unload the sins from them and put the same over the Jews and Christians**: then let the humble slaves get into Paradise by virtue of My Mercy. ...”

[10] The basic Islamic texts on hell/hellfire:

Surah 2:81 (al-Hilali-Khan translation) -

“... Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever. ...”

Surah 2:201 (al-Hilali-Khan translation) -

“... And of them there are some who say: “Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!” ...”

Surah 2:206 (al-Hilali-Khan translation) -

“... And when it is said to him, “Fear Allah”, he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest! ...”

Surah 3:12-13 (al-Hilali-Khan translation) -

“... [v.12] Say (O Muhammad) to those who disbelieve: “You will be defeated and gathered together to Hell, and worst indeed is that place of rest.” [v.13] There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle of Badr). One was fighting in the Cause of Allah, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allah supports with His Victory whom He wills. Verily, in this is a lesson for those who understand. (See Verse

8:44). (Tafsir At-Tabari) ...”

Surah 3:85 (al-Hilali-Khan translation) -

“... And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. ...”

Surah 3:88 (al-Hilali-Khan translation) -

“... They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while). ...”

Surah 3:105-106,110 (al-Hilali-Khan translation) -

“... [v.105] And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. [v.106] On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): “Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith.” ... [v.110] You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah[1]. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah and rebellious against Allah's Command). ...”

Surah 3:162 (al-Hilali-Khan translation) -

“... Is then one who follows (seeks) the good Pleasure of Allah (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allah (by taking a part of the booty illegally – Ghulul)? – his abode is Hell, and worst, indeed is that destination! ...”

Surah 3:196-197 (al-Hilali-Khan translation) -

“... [v.196] Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. [v.197] A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest. ...”

Surah 4:55-56 (al-Hilali-Khan translation) -

“... [v.55] Of them were (some) who believed in him (Muhammad), and of them were (some) who averted their faces from him (Muhammad); and enough is Hell for burning (them)[1]. [v.56] Surely! Those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allah is Ever Most Powerful, All-Wise. ...”

Surah 4:93 (al-Hilali-Khan translation) -

“... And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him.[1] ...”

Surah 4:97 (al-Hilali-Khan translation) -

“... Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): “In what (condition) were you?” They reply: “We were weak and oppressed on the earth.” They (angels) say: “Was not the earth of Allah spacious enough for you to emigrate therein?” Such men will find their abode in Hell – What an evil destination![1] ...”

Surah 4:115-116,121 (al-Hilali-Khan translation) -

“... [v.115] And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination![1] [v.116] Verily! Allah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away. ... [v.121] The dwelling of such (people) is Hell, and they will find no way of escape from it. ...”

Surah 4:140 (al-Hilali-Khan translation) -

“... And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell. ...”

Surah 4:168-169 (al-Hilali-Khan translation) -

“... [v.168] Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad and his message of true Islamic Monotheism written in the Taurat (Torah) and the Injeel (Gospel) with them]; Allah will not forgive them, nor will He guide them to any way – (Tafsir Al-Qurtubi). [v.169] Except the way of Hell, to dwell therein forever; and this is ever easy for Allah.[1] ...”

Surah 5:10 (al-Hilali-Khan translation) -

“... [v.10] And those who disbelieve and deny our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-Fire. ...”

Surah 5:86 (al-Hilali-Khan translation) -

“... But those who disbelieved and belied Our Ayat (proofs, evidences, verse, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire. ...”

Surah 6:27 (al-Hilali-Khan translation) -

“... If you could but see when they will be held over the (Hell) Fire! They will say: “Would that were were but sent back (to the world)! Then we would not deny the Ayat (proofs, evidences, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers!” ...”

Surah 6:30 (al-Hilali-Khan translation) -

“... If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: “Is not this (Resurrection and the taking of the accounts) the truth?” They will say: “Yes, by our Lord!” He will then say: “So taste you the torment because you used not to believe.” ...”

Surah 6:128 (al-Hilali-Khan translation) -

“... And on the Day when He will gather them (all) together (and say): “O you assembly of jinn! Many did you mislead of men,” and their Auliya' (friends and helpers) amongst men will say: “Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us.” He will say: “The Fire be your dwelling-place, you will dwell therein forever, except as Allah may will. Certainly your Lord is All-Wise, All-Knowing.” ...”

Surah 7:18 (al-Hilali-Khan translation) -

“... (Allah) said (to Iblis): “Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all.” ...”

Surah 7:38-53 (al-Hilali-Khan translation) -

“... [v.38] (Allah) will say: “Enter you in the company of nations who passed away before you, of men and jinn, into the Fire.” Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: “Our Lord! These misled us, so give them a double torment of the Fire.” He will say: “For each one there is double (torment), but you know not.” [v.39] The first of them will say to the last of them: “You were not better than us, so taste the torment for what you used to earn. [v.40] Verily, those who belie Our Ayat (proofs, evidences, verses, lessons, signs, revelations) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the Mujrimun (criminals, polytheists and sinners). [v.41] Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the Zalimun (polytheists and wrong-doers). [v.42] But those who believed (in the Oneness of Allah – Islamic Monotheism), and worked righteousness – We tax not any person beyond his scope – such are the dwellers of Paradise. They will abide therein.

[v.43] And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: “All the praises and thanks be to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord did come with the truth.” And it will be cried out to them: “This is the Paradise which you have inherited for what you used to do.” [v.44] And the dwellers of Paradise will call out to the dwellers of the Fire (saying): “We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warnings)?” They shall say: “Yes.” Then a crier will proclaim between them: “The Curse of Allah is on the Zalimun (polytheists and wrong-doers).” [v.45] Those who hindered (men) from the Path of Allah, and would seek to make it crooked, and they were disbelievers in the Hereafter. [v.46] And between them will be a (barrier) screen and on Al-A-'raf[1] (a wall with elevated places) will be men (whose good and evil deeds would be equal in scale), who would recognise all (of the Paradise and Hell people) by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces), they will call out to the dwellers of Paradise, “Salamun 'Alaikum” (Peace be on you), and at that time they (men on Al-A-'raf) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty. [v.47] And when their eyes will be turned towards the dwellers of the Fire, they will say: “Out Lord! Place us not with the people who are Zalimun (polytheists and wrong-doers).” [v.48] And the men of Al-A-'raf (the wall) will call unto the men whom they would recognise by their marks, saying: “Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?” [v.49] Are they those, of whom you swore that Allah would never show them mercy. (Behold! It has been said to them): “Enter Paradise, no fear shall be on you, nor shall you grieve.” [v.50] And the dwellers of the Fire will call to the dwellers of Paradise: “Pour on us some water or anything that Allah has provided you with.” They will say: “Both (water and provision) Allah has forbidden to the disbelievers.” [v.51] “Who took their religion as an amusement and play, and the life of the world deceived them.” So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our Ayat (proofs, evidences, verses, lessons, signs, revelations). [v.52] Certainly, We have brought them a Book (the Qur'an) which We have explained in detail with knowledge, – a guidance and a mercy to a people who believe. [v.53] Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: “Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?” Verily, they have lost their own selves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allah) has gone away from them. ...”

Surah 7:179 (al-Hilali-Khan translation) -

“... And **surely, We have created many of the jinn and mankind for Hell.** They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones. ...”

Surah 8:12-16 (al-Hilali-Khan translation) -

“... [v.12] (Remember) when your Lord revealed to the angels, “Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.” [v.13] This is because they defied and disobeyed Allah and His Messenger. And whoever defies and disobeys Allah and His Messenger, then verily, Allah is Severe in punishment. [v.14] This is (the torment), so taste it; and surely for the disbelievers is the torment of the Fire. [v.15] O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them. [v.16] And whoever turns his back to them on such a day – unless it be a stratagem of war, or to retreat to a troop (of his own), – he indeed has drawn upon himself wrath from Allah. And his abode is Hell, and worst indeed is that destination! ...”

Surah 8:36-39 (al-Hilali-Khan translation) -

“... [v.36] Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell. [v.37] In order that Allah may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islamic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one over another, heap them together and cast them into Hell. Those! it is they who are the losers. [v.38] Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning). [v.39] And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world[1]]. But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do[2]. ...”

Surah 9:35 (al-Hilali-Khan translation) -

“... On the Day when that (Al-Kanz: money, gold, and silver the Zakat of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): “This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.”[2] ...”

Surah 9:39 (al-Hilali-Khan translation) -

“... If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allah is Able to do all things. ...”

Surah 9:49 (al-Hilali-Khan translation) -

“... And among them is he who says: “Grant me leave (to be exempted from Jihad) and put me not into trial.” Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers. ...”

Surah 9:63 (al-Hilali-Khan translation) -

“... Know they not that whoever opposes and shows hostility to Allah and His Messenger, certainly for him will be the Fire of Hell to abide therein. That is the extreme disgrace. ...”

Surah 9:68 (al-Hilali-Khan translation) -

“... Allah has promised the hypocrites – men and women – and the disbelievers, the Fire of Hell; therein shall they abide. It will suffice them. Allah has cursed them and for them is the lasting torment. ...”

Surah 9:73 (al-Hilali-Khan translation) -

“... O Prophet (Muhammad)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, – and worst indeed is that destination. ...”

Surah 9:81 (al-Hilali-Khan translation) -

“... Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allah; they hated to strive and fight with their properties and their lives in the Cause of Allah, and they said: “March not forth in the heat.” Say: “The Fire of Hell is more intense in heat”; if only they could understand! ...”

Surah 9:95 (al-Hilali-Khan translation) -

“... They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijs [i.e. Najas (impure) because of their evil deeds], and Hell is their dwelling place – a recompense for that which they used to earn. ...”

Surah 9:109 (al-Hilali-Khan translation) -

“... Is it then he who laid the foundation of his building on piety to Allah and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell. And Allah guides not the people who are the Zalimun (cruel, violent, proud, polytheist and wrong-doer). ...”

Surah 11:106 (al-Hilali-Khan translation) -

“... As for those who are wretched, they will be in the Fire, sighing in a high and low tone. ...”

Surah 11:118-119 (al-Hilali-Khan translation) -

“... [v.118] And if your Lord had so willed, He could surely have made mankind one Ummah [nation or community (following one religion i.e. Islam)], but they will not cease to disagree. [v.119] Except him on whom your Lord has bestowed His Mercy (the

follower of truth – Islamic Monotheism) and for that[1] did He create them. And the Word of your Lord has been fulfilled (i.e. His saying): “Surely, I shall fill Hell with jinn and men all together.” ...”

Surah 13:18 (al-Hilali-Khan translation) -

“... For those who answered their Lord's Call [believed in the Oneness of Allah and followed His Messenger Muhammad i.e. Islamic Monotheism] is Al-Husna (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allah and followed not His Messenger Muhammad), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them there will be the terrible reckoning. Their dwelling-place will be Hell; and worst indeed is that place for rest.[2] ...”

Surah 14:16-17 (al-Hilali-Khan translation) -

“... [v.16] In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water. [v.17] He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat[1]; and death will come to him from every side, yet he will not die and in front of him, will be a great torment. ...”

Surah 14:29-30 (al-Hilali-Khan translation) -

“... [v.29] Hell, in which they will burn, – and what an evil place to settle in! [v.30] And they set up rivals to Allah, to mislead (men) from His Path! Say: “Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!” ...”

Surah 14:44 (al-Hilali-Khan translation) -

“... And warn (O Muhammad) mankind of the Day when the torment will come unto them; then the wrong-doers will say: “Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!” (It will be said): “Had you not sworn aforetime that you would not leave (the world for the Hereafter).” ...”

Surah 15:43-44 (al-Hilali-Khan translation) -

“... [v.43] “And surely, Hell is the promised place for them all.” [v.44] “It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned.” ...”

Surah 16:28-29 (al-Hilali-Khan translation) -

“... [v.28] “Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allah and by committing all kinds of crimes and evil deeds).” Then, they will make (false) submission (saying): “We used not to do any evil.” (The angels will reply): “Yes! Truly, Allah is All-Knower of what you used to do.” [v.29] “So enter the gates of Hell, to abide therein,[1] and indeed, what an evil abode will be for the arrogant.” ...”

Surah 17:8,10 (al-Hilali-Khan translation) -

“... [v.8] [And We said in the Taurat (Torah)]: “It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our Punishment). And We have made Hell a prison for the disbelievers.” ... [v.10] And that those who believe not in the Hereafter, for them We have prepared a painful torment (Hell). ...”

Surah 17:18 (al-Hilali-Khan translation) -

“... Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected (– far away from Allah's Mercy). ...”

Surah 17:39 (al-Hilali-Khan translation) -

“... This is (part) of Al-Hikmah (wisdom, good manners and high character) which your Lord has revealed to you (O Muhammad). And set not up with Allah any other ilah (god) lest you should be thrown into Hell, blameworthy and rejected, (from Allah's Mercy). ...”

Surah 17:63 (al-Hilali-Khan translation) -

“... (Allah) said: “Go, and whosoever of them follows you, surely Hell will be the recompense of you (all) – an ample recompense.” ...”

Surah 17:97 (al-Hilali-Khan translation) -

“... And he whom Allah guides, he is led aright; but he whom He sends astray, for such you will find no Auliya' (helpers and protectors), besides him, and We shall gather them together on the Day of Resurrection on their faces,[1] blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire. ...”

Surah 18:29 (al-Hilali-Khan translation) -

“... And say: “The truth is from your Lord.” Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the Zalimun (polytheists and wrong-doers.), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allah). And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil Murtafaq (dwelling, resting place.)! ...”

Surah 18:99-100,102 (al-Hilali-Khan translation) -

“... [v.99] And on that Day [i.e. the Day Ya'juj and Ma'juj (Gog and Magog) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together. [v.100] And on that Day We shall present Hell to the disbelievers, plain to view – [102] Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allah's Messengers, 'Isa (Jesus), son of Maryam (Mary)] as Auliya' (lords, gods, protectors) besides Me? Verily,

We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allah – Islamic Monotheism)[1]. ...”

Surah 18:106 (al-Hilali-Khan translation) -

“... “That shall be their recompense, Hell; because they disbelieved and took My Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery.” ...”

Surah 19:68-72,75 (al-Hilali-Khan translation) -

“... [v.68] So by you Lord, surely, We shall gather them together, and (also) the Shayatin (devils) (with them), then We shall bring them round Hell on their knees. [v.69] Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allah). [v.70] Then, verily, We know best those who are most worthy of being burnt therein. [v.71] There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished.[2] [v.72] Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the Zalimun (polytheists and wrongdoers) therein (humbled) to their knees (in Hell). [v.75] Say (O Muhammad) whoever is in error, the Most Gracious (Allah) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. [This is the answer to the question in Verse No. 19:73]...”

Surah 19:86 (al-Hilali-Khan translation) -

“... And We shall drive the Mujrimun (polytheists, sinners, criminals, disbelievers in the Oneness of Allah) to Hell, in a thirsty state (like a thirsty herd driven down to water). ...”

Surah 20:74 (al-Hilali-Khan translation) -

“... Verily we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allah is better as regards reward in comparison to your [Fir'aun's (Pharaoh)] reward, and more lasting (as regards punishment in comparison to your punishment).” ...”

Surah 21:29 (al-Hilali-Khan translation) -

“... And if any of them should say: “Verily, I am an ilah (a god) besides Him (Allah),: such a one We should recompense with Hell. Thus We recompense the Zalimun (polytheists and wrong-doers).” ...”

Surah 21:98,100 (al-Hilali-Khan translation) -

“... [v.98] Certainly you (disbelievers) and that which you are, worshipping now besides Allah, are (but) fuel for Hell! (Surely), you will enter it.[1] [v.100] Therein they will be breathing out with deep sighs and roaring and therein they will hear not.[2] ...”

Surah 22:19-22 (al-Hilali-Khan translation) -

“... [v.19] These two opponents (believers and disbelievers) dispute with each other about their Lord: then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads. [v.20] With it will melt (or vanish away) what is within their bellies, as well as (their) skins. [v.21] And for them are hooked rods of iron (to punish them). [v.22] Every time they seek to get away therefrom, from anguish, they will be drive back therein, and (it will be) said to them: “Taste the torment of burning!”...”

Surah 23:102-108 (al-Hilali-Khan translation) -

“... [v.102] Then, those whose scales (of good deeds) are heavy, they are the successful. [v.103] And those whose scales (of good deeds) are light, they are those who lose their ownelves, in Hell will they abide. [v.104] The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured). [v.105] “Were not My Verses (this Qur'an) recited to you, and then you used to deny them?” [v.106] They will say: “Our Lord! Our wretchedness overcame us, and we were (an) erring people.” [v.107] “Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be Zalimun (polytheists, oppressors, unjust and wrong-doers).” [v.108] He (Allah) will say: “Remain you in it with ignominy! And speak you not to Me!” ...”

Surah 25:11-15 (al-Hilali-Khan translation) -

“... [v.11] Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell). [v.12] When it (Hell) sees them from a far place, they will hear its raging and its roaring. [v.13] And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. [v.14] Exclaim not today for one destruction, but exclaim for many destructions. [v.15] Say: (O Muhammad) “Is that (torment) better or the Paradise of Eternity which is promised to the Muttaqun (the pious – See V.2:2)?” It will be theirs as a reward and as a final destination. ...”

Surah 25:19, 22-23 (al-Hilali-Khan translation) -

“... [v.19] Thus they (false gods – all deities other than Allah) will belie you (polytheists) regarding what you say (that they are gods besides Allah): then you can neither avert (the punishment), nor get help. And whoever among you does wrong (i.e. sets up rivals to Allah), We shall make him taste a great torment. ... [v.22] On the Day they will see the angels – no glad tidings will there be for the Mujrimun (criminals, disbelievers, polytheists, sinners) that day. And they (angels) will say: “All kinds of glad tidings are forbidden to you,” [none will be allowed to enter Paradise except the one who said: La ilaha illallah, “(none has the right to be worshipped but Allah) and acted practically on its legal orders and obligations. See the footnote of V.2:193)]. [v.23] And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.” ...”

Surah 25:34 (al-Hilali-Khan translation) -

“... Those who will be gathered to Hell (prone) on their faces, such will be in an evil

state, and most astray from the (Straight) Path.[2] ...”

Surah 25:65-66,69 (al-Hilali-Khan translation) -

“... [v.65] And those who say: “Our Lord! Avert from us the torment of Hell. Verily its torment is ever an inseparable, permanent punishment.” [v.66] Evil indeed it (Hell) is as an abode and as a place to rest in. ... [v.69] The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace. ...”

Surah 29:25 (al-Hilali-Khan translation) -

“... And [Ibrahim (Abraham)] said: “You have taken (for worship) idols instead of Allah. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper.” ...”

Surah 29:54-55 (al-Hilali-Khan translation) -

“... [v.54] They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers. [v.55] On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: “Taste what you used to do.” ...”

Surah 29:68 (al-Hilali-Khan translation) -

“... And who does more wrong than he who invents a lie against Allah or denies the truth (Muhammad and his doctrine of Islamic Monotheism and this Qur'an), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allah and in His Messenger Muhammad)?[2] ...”

Surah 30:16 (al-Hilali-Khan translation) -

“... And as for those who disbelieved and belied Our Ayat (proofs, evidences, verses, lesson, signs, revelations, Allah's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire). ...”

Surah 32:11,13-14 (al-Hilali-Khan translation) -

“... [v.11] Say: “The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord.” ... [v.13] And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect (about evil-doers), that I will fill Hell with jinn and mankind together. [v.14] Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours. Surely We too will forget you: so taste you the abiding torment for what you used to do. ...”

Surah 32:20-21 (al-Hilali-Khan translation) -

“... [v.20] And as for those who are Fasiqun (disbelievers and disobedient to Allah), their abode will be the Fire, everytime they wish to get away therefrom, they will be put back

thereto, and it will be said to them: “Taste you the torment of the Fire which you used to deny.” [v.21] And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islam). ...”

Surah 35:36-37 (al-Hilali-Khan translation) -

“... [v.36] But those who disbelieve (in the Oneness of Allah – Islamic Monotheism), for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever! [v.37] Therein they will cry: “Our Lord! Brings us out, we shall do righteous good deeds, not (the evil deeds) that we used to do.” (Allah will reply): “Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zalimun (polytheists and wrong-doers) there is no helper.” ...”

Surah 36:63 (al-Hilali-Khan translation) -

“... [v.63] This is Hell which you were promised! [v.64] Burn therein this Day, for that you used to disbelieve. ...”

Surah 38:56-61 (al-Hilali-Khan translation) -

“... [v.56] Hell! Where they will burn, and worst (indeed) is that place to rest! [v.57] This is so! Then let them taste it – a boiling fluid and dirty wound discharges. [v.58] And other (torments) of similar kind – all together! [v.59] This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire! [v.60] (The followers of the misleaders will say:) “Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!” [v.61] They will say: “Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!” ...”

Surah 38:85 (al-Hilali-Khan translation) -

“... That I will fill Hell with you [Iblis (Satan)] and those of them (mankind) that follow you, together.” ...”

Surah 39:24-26 (al-Hilali-Khan translation) -

“... [v.24] Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the Zalimun (polytheists and wrong-doers): “Taste what you used to earn!” [v.25] Those before them belied, and so the torment came on them from directions they perceived not. [v.26] So Allah made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew! ...”

Surah 39:32 (al-Hilali-Khan translation) -

“.. Then, who does more wrong than one who utters a lie against Allah, [1] and denies

the truth [this Qur'an, the Prophet (Muhammad) and the Islamic Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers? ...”

Surah 39:60 (al-Hilali-Khan translation) -

“... And on the Day of Resurrection you will see those who lied against Allah (i.e. attributed to Him sons, partners) – their faces will be black. Is there not in Hell an abode for the arrogant? ...”

Surah 39:71-72 (al-Hilali-Khan translation) -

“... [v.71] And those who disbelieved will be driven to Hell in groups till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, “Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?” They will say: “Yes,” but the Word of torment has been justified against the disbelievers! [1] [v.72] It will be said (to them): “Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!” ...”

Surah 40:41-49,52 (al-Hilali-Khan translation) -

“... [v.41] “And O my people! How is it that I call you to salvation while you call me to the Fire! [v.42] “You invite me to disbelieve in Allah (and in His Oneness), and to join partners in worship with Him of which I have no knowledge; and I invite you to the All-Mighty, the Oft-Forgiving! [v.43] “No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allah, and Al-Musrifun (i.e. polytheists and arrogant, those who commit great sins, the transgressors of Allah's set limits): they shall be the dwellers of the Fire! [v.44] “And you will remember what I am telling you, and my affair I leave it to Allah. Verily, Allah is the All-Seer of (His) slaves.” [v.45] So Allah save him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people. [v.46] The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): “Cause Fir'aun's (Pharaoh) people to enter the severest torment!” [v.47] And, when they will dispute in the Fire, the weak will say to those who were arrogant: “Verily, we followed you: can you then take from us some portion of the Fire?” [v.48] Those who were arrogant will say: “We are all (together) in this (Fire)! Verily, Allah has judged between (His) slaves!” [v.49] And those in the Fire will say to the keepers (angels) of Hell: “Can you upon your Lord to lighten for us the torment for a day!” ... [v.52] The Day when their excuses will be of no profit to Zalimun (polytheists, wrong-doers and disbelievers in the Oneness of Allah). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire). ...”

Surah 40:60 (al-Hilali-Khan translation) -

“... And your Lord said: “Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!” ...”

Surah 40:76 (al-Hilali-Khan translation) -

“... Enter the gates of Hell to abide therein: and (indeed) what an evil abode of the arrogant! ...”

Surah 43:74-77 (al-Hilali-Khan translation) -

“... [v.74] Verily, the Mujrimun (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever. [v.75] (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein. [v.76] We wronged them not, but they were the Zalimun (polytheists, wrong-doers). [v.77] And they will cry: “O Malik (Keeper of Hell)! Let you Lord make an end of us.” He will say: “Verily, you shall abide forever.” ...”

Surah 45:10-11 (al-Hilali-Khan translation) -

“... [v.10] In front of them there is Hell. And that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as Auliya' (protectors, helpers) besides Allah. And theirs will be a great torment. [v.11] This (Qur'an) is a guidance. And those who disbelieve in the Ayat (proofs, evidences, verses, lessons, signs, revelations) of their Lord, for them there is a painful torment of Rijz (a severe kind of punishment). ...”

Surah 48:6 (al-Hilali-Khan translation) -

“... And that He may punish the Munafiqun (hypocrites) men and women, and also the Mushrikun[2] men and women, who think evil thoughts about Allah: for them is a disgraceful torment. And the Anger of Allah is upon them, and He has cursed them and prepared Hell for them – and worst indeed is that destination. ...”

Surah 50:24-26,30 (al-Hilali-Khan translation) -

“... [v.24] (Allah will say to the angels): “Both of you throw into Hell every stubborn disbeliever (in the Oneness of Allah, in His Messengers). [v.25] “Hinderer of good, transgressor, doubter, [v.26] “Who set up another ilah (god) with Allah. Then both of you cast him in the severe torment.” ... [v.30] On the Day when We will say to Hell: “Are you filled?” It will say: “Are there any more (to come)?”[1] ...”

Surah 52:13-16 (al-Hilali-Khan translation) -

“... [v.13] The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing. [v.14] This is the Fire which you used to belie. [v.15] Is this magic or do you not see? [v.16] Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do. ...”

Surah 55:143-4 (al-Hilali-Khan translation) -

“... [v.43] This is the Hell which the Mujrimun (polytheists, criminals, sinners) denied. [v.44] They will go between it (Hell) and the fierce boiling water! ...”

Surah 56:51-56 (al-Hilali-Khan translation) -

“... [v.51] “Then moreover, verily you the erring-ones, the deniers (of Resurrection)! [v.52] “You verily will eat of the trees of Zaqqum. [v.53] “Then you will fill your bellies therewith, [v.54] “And drink boiling water on top of it. [v.55] “And you will drink (that) like thirsty camels!” [v.56] That will be their entertainment on the Day of Recompense! ...”

Surah 57:13 (al-Hilali-Khan translation) -

“... On the Day when the hypocrites – men and women – will say to the believers: “Wait for us! Let us get something from your light!” It will be said: “Go back to your rear! Then seek a light!” So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment. ...”

Surah 58:8 (al-Hilali-Khan translation) -

“... Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrong doing and disobedience to the Messenger (Muhammad). And when they come to you, they greet you with a greeting wherewith Allah greets you not, and say within themselves: “Why should Allah punish us not for what we say?” Hell will be sufficient for them; they will burn therein. And worst indeed is that destination! ...”

Surah 66:7-10 (al-Hilali-Khan translation) -

“... [v.7] (It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allah – Islamic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do.[1] [v.8] O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) – the Day that Allah will not disgrace the Prophet (Muhammad) and those who believe with him. Their Light will run forward before them and (with their Records – Books of deeds) in their right hands. They will say: “Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Sirat (A slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things.”[2] [v.9] O Prophet (Muhammad)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination.[1] [v.10] Allah sets forth an example for those who disbelieve: the wife of Nuh (Noah) and the wife of Lut (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So they [Nuh (Noah) and Lut (Lot)] availed them (their respective wives) not against Allah and it was said: “Enter the Fire along with those who enter!” ...”

Surah 67:5-8 (al-Hilali-Khan translation) -

“... [v.5] And indeed We have adorned the nearest heaven with lamps, and We have made

such lamps, and We have made such lamps (as) missiles to drive away the Shayatin (devils), and have prepared for them the torment of the blazing Fire. [v.6] And for those who disbelieve in their Lord (Allah) is the torment of Hell, and worst indeed is that destination. [v.7] When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth. [v.8] It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: "Did no warner come to you?" ... [v.10] And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" [v.11] Then they will confess their sin. So, away with the dwellers of the blazing Fire! ..."

Surah 72:14-15 (al-Hilali-Khan translation) -

"... [v.14] 'And of us some are Muslims (who have submitted to Allah, after listening to this Qur'an), and of us some are Al-Qasitun (disbelievers – those who have deviated from the Right Path)'. And whosoever has embraced Islam (i.e. has become a Muslim by submitting to Allah), then such have sought the Right Path." [v.15] And as for the Qasitun (disbelievers who deviated from the Right Path), they shall be firewood for Hell, ..."

Surah 72:22-23 (al-Hilali-Khan translation) -

"... [v.22] Say (O Muhammad): "None can protect me from Allah's punishment (if I were to disobey Him), nor can I find refuge except in Him. [v.23] "(Mine is) but conveyance (of the truth) from Allah and His Messages (of Islamic Monotheism), and whosoever disobeys Allah and His Messenger, then Verily, for him is the Fire of Hell, he shall dwell therein forever."[2] ..."

Surah 74:17, 24-31 (al-Hilali-Khan translation) -

"... [v.17] I shall oblige him to (climb a slippery mountain in the Hell-fire called As-Sa'ud, or) face a severe torment! ... [v.24] Then he said: "This is nothing but magic from that of old, [v.25] "This is nothing but the word of a human being!" [v.26] I will cast him into Hell-fire.[1] [v.27] And what will make you know (exactly) what Hell-fire is? [v.28] It spares not (any sinner), nor does it leave (anything unburnt)! [v.29] Burning and blackening the skins! [v.30] Over it are nineteen (angels as guardians and keepers of Hell). [v.31] And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'an is the truth as it agrees with their Books regarding the number (19) which is written in the Taurat (Torah) and the Injeel (Gospel)] and that the believers may increase in Faith (as this Qur'an is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allah intends by this (curious) example?" Thus Allah leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind. ..."

Surah 74:41-42 (al-Hilali-Khan translation) -

“... [v.41] About Al-Mujrimun (polytheists, criminals, disbelievers), (And they will say to them): [v.42] “What has caused you to enter Hell?” ...”

Surah 76:4 (al-Hilali-Khan translation) -

“... Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire. ...”

Surah 78:21-25,30 (al-Hilali-Khan translation) -

“... [v.21] Truly, Hell is a place of ambush. [v.22] A dwelling place for the Taghun (those who transgress the boundary limits set by Allah like polytheists, disbelievers in the Oneness of Allah, hypocrites, sinners, criminals), [v.23] They will abide therein for ages [v.24] Nothing cool shall they taste therein, nor any drink. [v.25] Except boiling water, and dirty wound discharges – [v.30] So taste you (the results of your evil actions). No increase shall We give you, except in torment. ...”

Surah 85:10 (al-Hilali-Khan translation) -

“... Verily, those who put into trial the believing men and believing women (by torturing then and burning them), and then do not turn in repentance (to Allah), then they will have the torment of Hell, and they will have the punishment of the burning Fire. ...”

Surah 88:2-7 (al-Hilali-Khan translation) -

“... [v.2] Some faces, that Day will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians).[1] [v.3] Labouring (hard in the worldly life by worshipping others besides Allah), weary (in the Hereafter with humility and disgrace). [1] [v.4] They will enter in the hot blazing Fire. [v.5] They will be given to drink from a boiling spring, [v.6] No food will there be for them but a poisonous thorny plant, [v.7] Which will neither nourish nor avail against hunger. ...”

Surah 89:23 (al-Hilali-Khan translation) -

“... And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?” ...”

Surah 90:19-20 (al-Hilali-Khan translation) -

“... [v.19] But those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell). [v.20] The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet.[1] ...”

Surah 92:14-16 (al-Hilali-Khan translation) -

“... [v.14] Therefore I have warned you of a blazing Fire (Hell). [v.15] None shall enter it save the most wretched. [v.16] Who denies and turns away. ...”

Surah 96:18 (al-Hilali-Khan translation) -

“... We will call out the guards of Hell (to deal with him)! ...”

Surah 98:6 (al-Hilali-Khan translation) -

“... Verily, those who disbelieve (in the religion of Islam, the Qur'an and Prophet Muhammad) from among the people of the Scripture (Jews and Christians) and Al-Mushrikun will abide in the Fire of Hell. They are the worst of creatures.[1] ...”

Surah 101:8-11 (al-Hilali-Khan translation) -

“... [v.8] But as for him whose balance (of good deeds) will be light, [v.9] He will have his home in Hawiyah (pit, i.e. Hell) [v.10] And what will make you know what it is? [v.11] (It is) a fiercely blazing Fire! ...”

Surah 102:5-7 (al-Hilali-Khan translation) -

“... [v.5] Nay! If you knew with a sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things). [v.6] Verily, You shall see the blazing Fire (Hell)! [v.7] And again, you shall see it with certainty of sight! [v.8] Then on that Day you shall be asked about the delights[1] (you indulged in, in this world!) ...”

Surah 104:1-9 (al-Hilali-Khan translation) -

“... [v.1] Woe to every slanderer and backbiter.[1] [v.2] Who has gathered wealth and counted it. [v.3] He thinks that his wealth will make him last forever! [v.4] Nay! Verily, he will be thrown into the crushing Fire. [v.5] And what will make you know what the crushing Fire is? [v.6] The fire of Allah kindled, [v.7] Which leaps up over the hearts, [v.8] Verily, it shall be closed upon them, [v.9] In pillars stretched forth (i.e. they will be punished in the Fire with pillars). ...”

Surah 111:1-5 (al-Hilali-Khan translation) -

“... [v.1] Perish the two hands of Abu Lahab (an uncle of the Prophet) and perish he![1] [v.2] His wealth and his children will not benefit him! [v.3] He will be burnt in a Fire of blazing flames! [v.4] And his wife, too, who carries wood (thorns of Sa'dan which she used to put on the way of the Prophet, or use to slander him).[1] [v.5] In her neck is a twisted rope of Masad (palm fibre). [2] ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 162 paragraph 235 -

[page 162 paragraph 235] “... Al-Nadir b. al-Harith b. 'Alqama b. Kalada b. 'Abdu Manaf whenever the apostle sat in an assembly and invited people to God, and recited the Quran, and warned the Quraysh of what had happened to former peoples, followed him when he got up and spoke to them about Rustum the Hero and Isfandiyar and the

kings of Persia, saying, 'By God, Muhammad cannot tell a better story than I and his talk is only of old fables which he has copied [4] as I have.' So God revealed concerning him, 'And they say, Stories of the ancients which he has copied down, and they are read to ...' [page 162-163 paragraph 235-236]

[1] Surah 104.

[2] Surah 19:80

[3] Surah 6:108

[4] Surah 25:6. iktataba to write down oneself, or to get something written down by another. The former seems to be demanded by the context.

[Page 162-163 paragraph 235-236] "... him morning and night. Say, He who knows the secrets of heaven and earth has sent it down. Verily, He is merciful, forgiving.' [1]

And there came down concerning him, 'When Our verses are read to him he says, fables of the ancients'. [1]

And again, 'Woe to every sinful liar who hears God's verses read before him. Then he continues in pride as though he had not heard them, as though in his ears was deafness. Tell him about a painful punishment' (206). [2]

The apostle sat one day, so I have heard, with al-Walid b. al-Mughira in the mosque, and al-Adr b. al-Harith came and sat with them in the assembly where some of Quraysh were. When the apostle spoke al-Nadr interrupted him, and the apostle spoke to him until he silences him. Then he read to him and to the others: 'Verily ye and what ye serve other than God is the fuel of hell. You will come to it. If these had been gods they would not have come to it, but all will be in it everlastingly. There is a wailing and there they will not hear' (207). [3]

Then the apostle rose and 'Abdullah b. al-Ziba'ra al-Sahmi came and sat down. Al-Walid said to him: 'By God al-Nadr could not stand up to the (grand)son of 'Abdu'l-Muttalib just now and Muhammad alleged that we and our gods are fuel for hell.' 'Abdullah said: 'If I had found him I would have refuted him. Ask Muhammad, **"Is everything which is worshipped besides God in Gehenna with those who worship it?"**' We worship the angels; the Jews worship 'Uzayr; and **the Christians worship Jesus Son of Mary.**' Al-Walid and those with him in the assembly marvelled at 'Abdullah's words and thought that he had argued convincingly. When the apostle was told of this he said: 'Everyone who wishes to be worshipped to the exclusion of God will be with those who worship him. **They worship only satans and those they have ordered to be worshipped.**' So God revealed concerning that **'Those who have received kindness from us in the past will be removed far from it and will not hear its sound and they abide eternally in their heart's desire', [4] i.e. Jesus Son of Mary** and 'Uzayr and those rabbis and monks who lived in obedience to God, **whom the erring people worship** as lords beside God. And He revealed concerning their assertion that they worship angels and that they are the daughters of God, 'And **they say the Merciful has chosen a son, (exalted be He above this); nay, they are but honoured slaves**, they do not speak before He speaks, and they carry out His commands', as far as the words, 'and he of them who says, **I am God as well as He, that one we shall repay with Gehenna. Thus do they repay the sinful ones.**' [5]

And He revealed concerning what he mentioned about Jesus, Son of Mary, that he was worshipped beside God, and the astonishment of al-Walid and those who were present, at his argument and disputation, 'And ...' [page 163-164 paragraph 237-238]

[1] Surah 83:13.

[2] Surah 45:7.

[3] Surah 21:98.

[4] Surah 21:101.

[5] Surah 21:26-30.

[page 163-164 paragraph 237-238] "...when Jesus, Son of Mary, was cited as an example they people laughed thereat'; [1] i.e. they rejected your attitude to what they say. [2]

Then He mentions Jesus, Son of May, and says, 'He was nothing but a slave to whom We showed favour and made him an example to the children of Israel. If We had wished We could have made from you angels to act as vice-regents in the earth. Verily, there is knowledge of the [last] hour, so doubt not about it but follow Me. This is an upright path,' i.e. the signs which I gave him in raising the dead and healing the sick, therein is sufficient proof of the knowledge of the hour. He says: 'Doubt not about it, but follow Me. This is an upright path.'

Al-Akhnas b. Shariq b. 'Amr b. Wahb al-Thaqafi, ally of B. Zuhra, was one of the leaders of his people who was listened to with respect, and he used to give the apostle much trouble and contradict him, so God sent down about him: 'Do not obey every feeble oath-taker, slanderer, walking about with evil tales,' as far as the word 'zanim'. [3]

He did not say zanim in the sense of 'ignoble' to insult his ancestry, because God does not insult anyone's ancestry, but he confirmed thereby the epithet given to him so that he might be known. Zanim means an adopted member of the tribe. Al-Khatim al-Tamimi said in pagan days:

An outsider whom men invite as a supernumerary
As the legs are useless additions to the width of a pelt.

Al-Walid said: 'Does God send down revelations to Muhammad and ignore me, the greatest chief of Quraysh, to say nothing of Abu Mas'ud 'Amr b. 'Umayr al-Thaqafi, the chief of Thaqif, we being the great ones of Ta'if and Mecca?' So God sent down concerning him, so I am told, 'They said, if this Quran had been revealed to a great man of the two towns,' as far as the words, 'than what they amass'. [4]

Ubayy b. Khalaf b. Wahb b. Hudhafa and 'Uqba b. Abu Mu'ayt were very close friends. Now 'Uqba had sat and listened to the apostle and when Ubayy knew of that he came to him and said, 'Do I hear that you have sat with Muhammad and listened to him? I swear I will never see you or speak to you again (and he swore a great oath) if you do the same again, or if you do not go and spit in his face.' 'Uqba, the enemy of God, actually did this, God curse him. So God sent down concerning the pair of them, ..." [page 164-165]

paragraph 238-239]

[page 164-165 paragraph 238-239] “... [1] **Surah 43:57.**

[2] A difficult phrase. Sadda with the preposition min means 'to laugh immoderately or to make a loud noise'. With 'an it means 'to turn away from'. But these two prepositions are often interchangeable. **Ibn Ishaq's explanation of the passage is that the fact that Christians pray to Jesus** is no justification for the polytheism of the Meccans, as the latter argued, **for Christians perverted the message Jesus brought.** When Jesus is adduced as an example (of one who called an evil people to God) the Meccans rejected Muhammad's attitude towards him in what they said; but this exegesis is not sound. The Surah is perfectly consistent in showing how prophets were sent to erring people and were laughed at. Cf. v. 47: The Meccans laugh when **Jesus is mentioned because his worship** would seem to justify their worshipping several gods. The citation which follows shows where in Muhammad's opinion they were wrong. I.I. has adopted the reading yasudduna (so Nafi', I. 'Amir, and al-Kisa'i) instead of the commoner yasidduna.

[3] Surah 68:10-13.

[4] Surah 43:30. ...” [page 164-165 paragraph 238-239]

The faithful Muslim women:

[01] In order to be a true Muslim, it is written for them:

Surah 33:36 (al-Hilali-Khan translation) -

“... It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. ...”

Surah 4:65 (al-Hilali-Khan translation) -

“... But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ...”

[02] Men can beat their rebellious wives/concubines until they obey, and even turn green with bruises:

Surah 4:34 (Pickthall translation) -

“... **Men are in charge of women, because Allah hath made the one of them to excel the other**, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded. **As for those from whom ye fear rebellion**, admonish them and banish them to beds apart, and **scourge them**. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great. ...”

Surah 4:34 (Shakir translation) -

“... 34. Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; **and [as to] those on whose part you fear desertion**, admonish them, and leave them alone in the sleeping-places and **beat them**; then if they obey you, do not seek a way against them; surely Allah is High, Great. ...”

Sahih Muslim, Book 004, Chapter 203, Number 2127 -

“... Muhammad b. Qais said (to the people): Should I not narrate to you (a hadith of the Holy Prophet) on my authority and on the authority of my mother? We thought that he meant the mother who had given him birth. **He (Muhammad b. Qais) then reported that it was 'A'isha who had narrated this: Should I not narrate to you about myself and about the Messenger of Allah** (may peace be upon him)? We said: Yes. **She said: When it was my turn for Allah's Messenger (may peace be upon him) to spend the night with me**, he turned his side, put on his mantle and took off his shoes and placed them near his feet, and spread the corner of his shawl on his bed and then lay down till he thought that I had gone to sleep. He took hold of his mantle slowly and put on the shoes slowly, and opened the door and went out and then closed it lightly. I covered my head, put on my veil and tightened my waist wrapper, and then went out following his steps till he reached Baqi'. He stood there and he stood for a long time. He then lifted his hands three times, and then returned and I also returned. He hastened his steps and I also hastened my steps. He ran and I too ran. He came (to the house) and I also came (to the house). I, however, preceded him and I entered (the house), and as I lay down in the bed, he (the Holy Prophet) entered the (house), and said: **Why is it, O 'A'isha, that you are out of breath? I said: There is nothing. He said: Tell me or the Subtle and the Aware would inform me. I said: Messenger of Allah, may my father and mother be ransom for you, and then I told him (the whole story).** He said: Was it the darkness (of your shadow) that I saw in front of me? I said: Yes. **He struck me on the chest which caused me pain**, and then said: **Did you think that Allah and His Apostle would deal unjustly with you?** She said: Whatsoever the people conceal, Allah will know it. He said: Gabriel came to me when you saw me. He called me and he concealed it from you. I responded to his call, but I too concealed it from you (for he did not come to you), as you were not fully dressed. I thought that you had gone to sleep, and I did not like to awaken you, fearing that you may be frightened. He (Gabriel) said: Your Lord has commanded you to go to the inhabitants of Baqi' (to those lying in the graves) and beg pardon for them. I said: Messenger of Allah, how should I pray for them (How should I beg forgiveness for them)? He said: Say, Peace be upon the inhabitants of this city (graveyard) from among the Believers and the Muslims, and may Allah have mercy on those who have gone ahead of us, and those who come later on, and we shall, God willing, join you. ...”

Sahih al-Bukhari, Volume 8, Book 82, Number 828 -

“... **Narrated Aisha: Abu Bakr came towards me and struck me violently with his fist** and said, “You have detained the people because of your necklace.” But I remained motionless as if I was dead lest I should awake Allah's Apostle although **that hit was very painful.** ...”

Sahih al-Bukhari, Volume 7, Book 72, Number 715 -

“... Narrated 'Ikrima: Rifa'a divorced his wife whereupon 'AbdurRahman bin Az-Zubair Al-Qurazi married her. **'Aisha said that the lady (came), wearing a green veil (and complained to her (Aisha) of her husband and showed her a green spot on her skin caused by beating).** It was the habit of ladies to support each other, so when Allah's Apostle came, **'Aisha said, "I have not seen any woman suffering as much as the believing women. Look! Her skin is greener than her clothes!"** When 'AbdurRahman heard that his wife had gone to the Prophet, he came with his two sons from another wife. She said, “By Allah! I have done no wrong to him but he is impotent and is as useless to me as this,” holding and showing the fringe of her garment, 'Abdur-Rahman said, “By Allah, O Allah's Apostle! She has told a lie! I am very strong and can satisfy her but she is disobedient and wants to go back to Rifa'a.” Allah's Apostle said, to her, “If that is your intention, then know that it is unlawful for you to remarry Rifa'a unless Abdur-Rahman has had sexual intercourse with you.” Then the Prophet saw two boys with 'Abdur-Rahman and asked (him), “Are these your sons?” On that 'Abdur-Rahman said, “Yes.” The Prophet said, “You claim what you claim (i.e.. that he is impotent)? But by Allah, these boys resemble him as a crow resembles a crow,” ...”

**Aishah was taken to be Muhammad's wife at circa 6 years old [actually moonwise 5 ½ years old] and the marriage was 'consummated' when she was circa 9 years old [actually moonwise 8 ½ years old], according to her own testimony in the Hadith, etc. She was Muhammad's favorite 'wife'.*

Sahih Muslim, Book 009, Chapter 6, Number 3526 -

“... **So far as Abu Jahm is concerned, he is a great beater of women, ...”**

Sahih Muslim, Book 009, Chapter 6, Number 3527 -

“... **Abu'l-Jahm is very harsh with women (or he beats women, or like that), ...”**

Sahih Muslim, Book 040, Chapter 13, Number 6837 -

“... 'Abdullah b. Zam'a reported that Allah's Messenger (may peace be upon him) delivered an address and he made a mention of the dromedary and also made a mention of one (base person) who cut off Its hind legs, and he recited:" When the basest of them broke forth with mischief" (xei. 12). When a mischievous person, strong even because of the strength of a family like Abu Zam'a, broke forth. He then delivered instruction in regard to the women saying: **There is amongst you who beats his woman, and in the narration on the authority of Abu Bakr, the words are: He flogs her like a slave-girl. And in the narration of Abu Kuraib (the words are): He flogs like a slave and then comforts his bed with the help of that at the end of the day,** and he then advised in regard to laughing of people at the breaking of wind and said: One of you laughs at that which you yourself do. ...”

Jami at-Tirmidhi, Volume 2, Book 10, Chapter 11, Number 1163 -

“... **1163**. Sulaiman bin 'Amr bin Al-Ahwas said: "My father narrated to me that he witnessed the farewell Hajj with the Messenger of Allah: So he thanked and praised Allah and he reminded and gave admonition. He mentioned a story in his narration and he (the Prophet) said: “And indeed I order you to be good to **the women, for they are but captives with you** over whom you have no power other than that, **except if they come with manifest Fahishah (evil behaviour). If they do that, then abandon their beds and beat them with a beating** that is not harmful. And if they obey you then you have no cause against them. **Indeed you have rights over your women**, and your women have rights over you. As for your rights **over** your women, then they must not allow anyone whom you dislike to tread on your bedding (furniture), [1] nor to admit anyone in your home that you dislike. And their rights over you are that you treat them well in clothing them and feeding them.” (Sahih)

(Abu 'Eisa said:) This (Hadith) is Hasan Sahih. And the meaning of his saying: “they are but captives with you” means they are captives under your care. ...”

['lightly', 'not harmful', 'not painful', means no broken bones, and supposedly, not to draw blood]

Jami at-Tirmidhi, Volume 5, Book 44, Chapter 9, Number (2). 3087 -

“... (2). **3087**. ... Behold! I order you to treat **women** well, **for they are but like captives with you**, you have no sovereignty beyond this over them, **unless they manifest open lewdness. If they do that, then abandon their beds, and beat them with a beating** that is not painful. Then **if** they obey you, **then** there is no cause for you against them **beyond that**. Behold! **There are rights for you upon your women**, and rights for your women upon you. As for your rights upon them, then they are not to allow anyone on your bedding whom you dislike, nor to permit anyone whom you dislike in your homes. Behold! Indeed their rights upon you are that you treat them well in clothing them and feeding them.” (Hasan) [Abū 'Elsa said:] This Hadith is Hasan Sahth. Abu Al-Ahwas (also) reported it from Shabib bin Gharqadah. ...”

Sunan Ibn Majah, Volume 3, Book 9, Chapter 10, Number 1869 -

“... As for Abu Jahm, he is a man who habitually beats woman. ...” (Sahih)

Jami at-Tirmidhi, Volume 6, Glossary of Islamic terms; page 580:

“... **Imlās: (5') An abortion caused by being beaten over one's (a pregnant wife's) abdomen. ...”**

[03] Divorce and Child Brides (no courses/periods) and Pregnancies -

Surah 65:4 (al-Hilali-Khan translation) -

“... And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three months; and for those who have no courses [(i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise, except in case of death]. And for those who are

pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden; and whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him. ...”

Surah 65:5 (al-Hilali-Khan translation) -

“... That is the Command of Allah, which He has sent down to you; and whosoever fears Allah and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward. ...”

Surah 65:6 (al-Hilali-Khan translation) -

“... Lodge them (the divorced women) where you dwell, according to your means, and do not harm them so as to straiten them (that they be obliged to leave your house). And if they are pregnant, then spend on them till they lay down their burden. Then if they give suck to the children for you, given them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child). ...”

[04] Many women and wives of Muslims will not enter Islamic Paradise, but remain in Islamic Hell [all Muslims, including Muhammad, enter Hell upon death]:

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... This is like what **the Messenger of Allah said to the women: (O women, give in charity, for I have seen that you form the majority of the people of Hell.) A woman asked, “Why is that , O Messenger of Allah” He said: (Because you complain too much, and you are ungrateful to (your) husbands. If one of you were to be treated kindly for an entire lifetime, then that kindness was lacking for one day, she would say, 'I have never seen anything good from you!')** This is the case with most women, except for those whom Allah guides and who are among the people who believe and do righteous deeds. ...”

Sahih al-Bukhari, Volume 1, Book 2, Number 28 -

“... Narrated Ibn 'Abbas: **The Prophet said: “I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful.” It was asked, “Do they disbelieve in Allah?” (or are they ungrateful to Allah?) He replied, “They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you.’ ...”**

Sahih al-Bukhari, Volume 2, Book 18, Number 161 -

“... Narrated 'Abdullah bin Abbas: The sun eclipsed in the life-time of the Prophet (p.b.u.h) . Allah's Apostle offered the eclipse prayer and stood for a long period equal to the period in which one could recite Surat-al-Baqara. Then he bowed for a long time and

then stood up for a long period which was shorter than that of the first standing, then bowed again for a long time but for a shorter period than the first; then he prostrated twice and then stood up for a long period which was shorter than that of the first standing; then he bowed for a long time which was shorter than the previous one, and then he raised his head and stood up for a long period which was shorter than the first standing, then he bowed for a long time which was shorter than the first bowing, and then prostrated (twice) and finished the prayer. By then, the sun (eclipse) had cleared. The Prophet then said, "The sun and the moon are two of the signs of Allah. They eclipse neither because of the death of somebody nor because of his life (i.e. birth). So when you see them, remember Allah." The people say, "O Allah's Apostle! We saw you taking something from your place and then we saw you retreating." The Prophet replied, "I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of the inhabitants were women." The people asked, "O Allah's Apostle! Why is it so?" The Prophet replied, "Because of their ungratefulness." It was asked whether they are ungrateful to Allah. The Prophet said, "They are ungrateful to their companions of life (husbands) and ungrateful to good deeds. If you are benevolent to one of them throughout the life and if she sees anything (undesirable) in you, she will say, 'I have never had any good from you.'" ..."

Sahih al-Bukhari, Volume 8, Book 76, Number 554 -

"... Narrated 'Imran: The Prophet said, "I looked into paradise and saw that the majority of its people were the poor, and **I looked into the Fire and found that the majority of its people were women.**" ..."

Sahih al-Bukhari, Volume 8, Book 76, Number 555 -

"... Narrated Usama: **The Prophet said**, "I stood at the gate of Paradise and saw that the majority of the people who had entered it were poor people, while the rich were forbidden (to enter along with the poor, because they were waiting the reckoning of their accounts), but **the people of the Fire had been ordered to be driven to the Fire. And I stood at the gate of the Fire and found that the majority of the people entering it were women.**" ..."

Sahih Muslim, Book 004, Chapter 173, Number 1982 -

"... Ibn 'Abbas reported: There was an eclipse of the sun during the lifetime of the Messenger of Allah (may peace be upon him). The Messenger of Allah, (may peace be upon him) prayed accompanied by the people. He stood for a long time, about as long as it would take to recite Surah al-Baqara; then he bowed for a long time; then he raised his head and stood for a long time, but it was less than the first qiyam. He then bowed for a long time but for a shorter while than the first. He then prostrated and then stood for a long time, but it was less than the first qiyam. He then bowed for a long time, but it was less than the first bowing. He then raised (his head) and stood for a long time, but it was less than the first qiyam. He then bowed for a long time but it was less than the first bowing. He then observed prostration, and then he finished, and the sun had cleared (by that time). He (the Holy Prophet) then said: The sun and moon are two signs from the signs of Allah. These two do not eclipse on account of the death of anyone or on account

of the birth of anyone. So when you see that, remember Allah. They (his Companions) said: Messenger of Allah, we saw you reach out to something, while you were standing here, then we saw you restrain yourself. He said: I saw Paradise and reached out to a bunch of its grapes; and had I taken it you would have eaten of it as long as the world endured. I saw Hell also. No such (abominable) sight have I ever seen as that which I saw today; and I observed that most of its inhabitants were women. They said: Messenger of Allah, on what account is it so? He said: For their ingratitude or disbelief (bi-kufraihinna). It was said: Do they disbelieve in Allah? He said: (Not for their disbelief in God) but for their ingratitude to their husbands and ingratitude to kindness. If you were to treat one of them kindly for ever, but if she later saw anything (displeasing) in you, she would say: I have never seen any good in you. ...”

[05] The testimony of a woman is worth half that of a man, because they [women] are unreliable and most will remain in Hell-fire:

Surah 2:282 (al-Hilali-Khan translation) -

“... ... And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her.”

Sahih al-Bukhari, Volume 1, Book 6, Number 301 -

“... Narrated Abu Said Al-Khudri: Once Allah's Apostle went out to the Musalla (to offer the prayer) o 'Id-al-Adha or Al-Fitr prayer. Then he passed by the women and said, “O women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women).” They asked, “Why is it so, O Allah's Apostle?” He replied, “You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you.” The women asked, “O Allah's Apostle! What is deficient in our intelligence and religion?” He said, “Is not the evidence of two women equal to the witness of one man?” They replied in the affirmative. He said, “This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?” The women replied in the affirmative. He said, “This is the deficiency in her religion.” ...”

Sahih al-Bukhari, Volume 3, Book 48, Number 826 -

“... Narrated Abu Said Al-Khudri: The Prophet said, “Isn't the witness of a woman equal to half of that of a man?” The women said, “Yes.” He said, “This is because of the deficiency of a woman's mind.” ...”

Sahih Muslim, Book 001, Chapter 35, Number 0142 -

“... It is narrated on the authority of 'Abdullah b. Umar that the Messenger of Allah observed: O womenfolk, you should give charity and ask much forgiveness for I saw you in bulk amongst the dwellers of Hell. A wise lady among them said: Why is it, Messenger of Allah, that our folk is in bulk in Hell? Upon this the Holy Prophet observed: You curse too much and are ungrateful to your spouses. I have seen none lacking in common sense and failing in religion but (at the same time) robbing the

wisdom of the wise, besides you. Upon this the woman remarked: What is wrong with our common sense and with religion? He (the Holy Prophet) observed: Your lack of common sense (can be well judged from the fact) that the evidence of two women is equal to one man, that is a proof of the lack of common sense, and you spend some nights (and days) in which you do not offer prayer and in the month of Ramadan (during the days) you do not observe fast, that is a failing in religion. This hadith has been narrated on the authority of Abu Tahir with this chain of transmitters. ...”

[06] Muhammad allowed Mutaḥ [Mut'a], hired prostitutes, a temporary marriage for sex, in exchange for gifts, and while some have said that Muhammad later forbade this on the Day of Khaibar [see below] though there was nothing stated of permanence, but merely for that time being, while others yet say that Muhammad never forbade this, but it was only much later that 'Umar forbade it after the death of Muhammad, and others still yet say, it was never forbidden, while others still say that there are certain conditions that are illegal [according to Shari'ah], but still allowed in the Qur'an [**Surah 5:87 (al-Hilali-Khan translation) or also Surah 5:90 (Pickthall translation), etc**] and as example was still practised long after the death of Muhammad, in the days of Abu Bakr and 'Umar [see **Sahih Muslim, Book 008, Chapter 3, Number 3248-3249, etc**]. Therefore, there are some Muslim sects, persons which still practice this, while others do not, even amidst differences over it. -

Surah 4:24 (Shakir translation) -

“... And all married women **except those whom your right hands possess** [this is] Allah's ordinance to you, and **lawful for you** are [all women] besides those, **provided that you seek [them] with your property, taking [them] in marriage** not committing fornication. **Then as to those whom you profit by, give them their dowries as appointed;** and **there is no blame on you about what you mutually agree after what is appointed;** surely Allah is Knowing, Wise. ...”

Tafsir of al-Jalalayn on Surah 4:24 -

“... [4:24] And, forbidden to you are, wedded women, those with spouses, that you should marry them before they have left their spouses, be they Muslim free women or not; **save what your right hands own, of captured [slave] girls, whom you may have sexual intercourse with, even if they should have spouses among the enemy camp**, but only after they have been absolved of the possibility of pregnancy [after the completion of one menstrual cycle]; this is what God has prescribed for you (kitāba is in the accusative because it is the verbal noun). **Lawful for you** (read passive wa-uhilla, or active wa-ahalla), beyond all that, that is, except what He has forbidden you of women, **is that you seek, women, using your wealth, by way of a dowry or a price, in wedlock** and not, fornicating, in illicitly. **Such wives as you enjoy thereby, and have had sexual intercourse with, give them their wages**, the dowries that you have assigned them, as an obligation; **you are not at fault in agreeing together**, you and they, after the obligation, is waived, decreased or increased. God is ever Knowing, of His creatures, Wise, in what He has ordained for them. ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 51 -

“... Narrated Abu Jamra: I heard Ibn Abbas (giving a verdict) when he was asked about

the Mut'a with the women, and he permitted it (Nikah-al-Mut'a). On that a freed slave of his said to him, "That is only when it is very badly needed and women are scarce." On that, Ibn 'Abbas said, "Yes." ..."

Sahih al-Bukhari, Volume 7, Book 62, Number 52 -

"... Narrated Jabir bin 'Abdullah and Salama bin Al-Akwa': While we were in an army, Allah's Apostle came to us and said, "You have been allowed to do the Mut'a (marriage), so do it." Salama bin Al-Akwa' said: Allah's Apostle's said, "If a man and a woman agree (to marry temporarily), their marriage should last for three nights, and if they like to continue, they can do so; and if they want to separate, they can do so." I do not know whether that was only for us or for all the people in general. Abu Abdullah (Al-Bukhari) said: 'Ali made it clear that the Prophet said, "The Mut'a marriage has been cancelled (made unlawful)." ..."

Sahih al-Bukhari, Volume 9, Book 86, Number 90 -

"... Narrated 'Abdullah: Nafi narrated to me that 'Abdullah said that Allah's Apostle forbade the Shighar. I asked Nafi', "What is the Shighar?" He said, "It is to marry the daughter of a man and marry one's daughter to that man (at the same time) without Mahr (in both cases); or to marry the sister of a man and marry one's own sister to that man without Mahr." Some people said, "If one, by a trick, marries on the basis of Shighar, the marriage is valid but its condition is illegal." The same scholar said regarding Al-Mut'a, "The marriage is invalid and its condition is illegal." Some others said, "The Mut'a and the Shighar are permissible but the condition is illegal." ..."

Sahih al-Bukhari, Volume 9, Book 86, Number 91 -

"... Narrated Muhammad bin 'Ali: 'Ali was told that Ibn 'Abbas did not see any harm in the Mut'a marriage. 'Ali said, "Allah's Apostle forbade the Mut'a marriage on the Day of the battle of Khaibar and he forbade the eating of donkey's meat." Some people said, "If one, by a tricky way, marries temporarily, his marriage is illegal." Others said, "The marriage is valid but its condition is illegal." ..."

Sahih Muslim, Book 007, Chapter 32, Number 2874 -

"... Abd Nadra reported: While I was in the company of Jibir, a person came and said: There is difference of opinion among Ibn Abbas and Ibn Zubair about two Mut'as (benefits, Tamattul in Hajj and temporary marriage with women), whereupon jibir said: We have been doing this during the lifetime of Allah's Messenger (way peace be upon him), and then 'Umar forbade us to do so, and we never resorted to them. ..."

Sahih Muslim, Book 008, Chapter 3, Number 3243 -

"... Abdullah (b. Mas'ud) reported: We were on an expedition with Allah's Messenger (may peace be upon him) and we had no women with us. We said: Should we not have ourselves castrated? He (the Holy Prophet) forbade us to do so He then granted us permission that we should contract temporary marriage for a stipulated period giving her a garment, and 'Abdullah then recited this verse: 'Those who believe do not make

unlawful the good things which Allah has made lawful for you, and do not transgress. Allah does not like transgressors" (al-Qur'an, v. 87). ...”

Sahih Muslim, Book 008, Chapter 3, Number 3244 -

“... This hadith has been narrated on the authority of Jarir with the same chain of transmitters and he also recited this (above-mentioned verse) to us, but he did not say that 'Abdullah recited it. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3245 -

“... This hadith has been narrated on the authority of Isma'il with the same chain of transmitters (and the words are): “We were young, so we said: Allah's Messenger, should we not have ourselves castrated? But he (the narrator) did not say; We were on an expedition.” ...”

Sahih Muslim, Book 008, Chapter 3, Number 3246 -

“... Jabir b. 'Abdullah and Salama b. al-Akwa' said: There came to us the proclaimer of Allah's Messenger (may peace be upon him) and said: Allah's Messenger (may peace be upon him) has granted you permission to benefit yourselves, i. e. to contract temporary marriage with women. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3247 -

“... Salama b. al. Akwa' and Jabir b. Abdullah reported: Allah's Messenger (may peace be upon him) came to us and permitted us to contract temporary marriage. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3248 -

“... Ibn Uraij reported: 'Ati' reported that jibir b. Abdullah came to perform 'Umra, and we came to his abode, and the people asked him about different things, and then they made a mention of temporary marriage, whereupon he said: Yes, we had been benefiting ourselves by this temporary marriage during the lifetime of the Holy Prophet (may peace be upon him) and during the time of Abu Bakr and 'Umar. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3249 -

“... Jabir b. 'Abdullah reported: We contracted temporary marriage giving a handful of (tales or flour as a dower during the lifetime of Allah's Messenger (may peace be upon him) and during the time of Abu Bakr until 'Umar forbade it in the case of 'Amr b. Huraith. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3250 -

“... Abu Nadra reported: While I was in the company of Jabir b. Abdullah, a person came to him and said that Ibn 'Abbas and Ibn Zubair differed on the two types of Mut'as (Tamattu' of Hajj 1846 and Tamattu' with women), whereupon Jabir said: We used to do these two during the lifetime of Allah's Messenger (may peace be upon him). Umar then

forbade us to do them, and so we did not revert to them. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3251 -

“... Iyas b. Salama reported on the authority of his father that Allah's Messenger (may peace be upon him) gave sanction for contracting temporary marriage for three nights in the year of Autas 1847 and then forbade it. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3252 -

“... Sabra Juhanni reported: Allah's Messenger (may peace be upon him) permitted temporary marriage for us. So I and another person went out and saw a woman of Bana 'Amir, who was like a young long-necked she-camel. We presented ourselves to her (for contracting temporary marriage), whereupon she said: What dower would you give me? I said: My cloak. And my companion also said: My cloak. And the cloak of-my companion was superior to my cloak, but I was younger than he. So when she looked at the cloak of my companion she liked it, and when she cast a glance at me I looked more attractive to her. She then said: Well, you and your cloak are sufficient for me. I remained with her for three nights, and then Allah's Messenger (may peace be upon him) said: He who has any such woman with whom he had contracted temporary marriage, he should let her off. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3253 -

“... Rabi' b. Sabra reported that his father went on an expedition with Allah's Messenger (may peace be upon him) during the Victory of Mecca, and we stayed there for fifteen days (i. e. for thirteen full days and a day and a night), and Allah's Messenger (may peace be upon him) permitted us to contract temporary marriage with women. So I and another person of my tribe went out, and I was more handsome than he, whereas he was almost ugly. Each one of us had a cloaks, My cloak was worn out, whereas the cloak of my cousin was quite new. As we reached the lower or the upper side of Mecca, we came across a young woman like a young smart long-necked she-camel. We said: Is it possible that one of us may contract temporary marriage with you? She said: What will you give me as a dower? Each one of us spread his cloak. She began to cast a glance on both the persons. My companion also looked at her when she was casting a glance at her side and he said: This cloak of his is worn out, whereas my cloak is quite new. She, however, said twice or thrice: There is no harm in (accepting) this cloak (the old one). So I contracted temporary marriage with her, and I did not come out (of this) until Allah's Messenger (may peace be upon him) declared it forbidden. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3254 -

“... Rabi' b. S'abra al-jahanni reported on the authority of his father. We went with Allah's Messenger (may peace be upon him) to Mecca during the year of Victory and he narrated like this a hadith transmitted by Bishr (the previous one) but with this addition: “She said: Can it be possible?” And it is also mentioned in it: “He said: The cloak of this (man) is old and worn out.” ...”

Sahih Muslim, Book 008, Chapter 3, Number 3255 -

“... Sabra al-Juhanni reported on the authority of his father that while he was with Allah's Messenger (may peace be upon him) he said: O people, I had permitted you to contract temporary marriage with women, but Allah has forbidden it (now) until the Day of Resurrection. So he who has any (woman with this type of marriage contract) he should let her off, and do not take back anything you have given to then (as dower). ...”

Sahih Muslim, Book 008, Chapter 3, Number 3257 -

“... 'Abd al-Malik b. Rabi' b. Sabraal-Juhanni reported on the authority of his father who narrated it on the authority of his father (i e. 'Abd al-Malik's grandfather, Sabura al-Juhanni): Allah's Messenger (may peace be upon him) permitted us to contract temporary marriage in the Year of Victory, as we entered Mecca, and we did come out of it but he forbade us to do it. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3258 -

“... Sabra b. Ma'bad reported that Allah's Apostle (may peace be upon him) permitted his Companions to contract temporary marriage with women in the Year of Victory. So I and a friend of mine from Banu Sulaim went out, until we found a young woman of Banu Amir who was like a young she-camel having a long neck. We made proposal to her for contracting temporary marriage with us, and presented to her our cloaks (as dower). She began to look and found me more handsome than my friend, but found the cloak of my friend more beautiful than my cloak. She thought in her mind for a while, but then preferred me to my friend. So I remained with her for three (nights), and then Allah's Messenger (may peace be upon him) commanded us to part with them (such women). ...”

Sahih Muslim, Book 008, Chapter 3, Number 3260 -

“... Rabi' b. Sabra reported on the authority of his father that Allah's Messenger (may peace be upon him) forbade on the Day of Victory to contract temporary marriage with women. This hadith has been narrated on the authority of Rabi' b. Sabra that Allah's Messenger (may peace be upon him) forbade to contract temporary marriage with women at the time of Victory, and that his father had contracted the marriage for two red cloaks. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3261 -

“... 'Urwa b. Zabair reported that 'Abdullah b. Zubair (Allah be pleased with him) stood up (and delivered an address) in Mecca saying: Allah has made blind the hearts of some people as He has deprived them of eyesight that they give religious verdict in favour of temporary marriage, while he was alluding to a person (Ibn 'Abbas). Ibn Abbas called him and said: You are an uncouth person, devoid of sense. By my life, Mut'a was practised during the lifetime of the leader of the pious (he meant Allah's Messenger, may peace be upon him), and Ibn Zubair said to him: just do it yourselves, and by Allah, if you do that I will stone you with your stones. Ibn Shihab said. Khalid b. Muhajir b. Saifullah informed me: While I was sitting in the company of a person, a person came to him and he asked for a religious verdict about Mut'a and he permitted him to do it. Ibn

Abu 'Amrah al-Ansari (Allah be pleased with him) said to him: Be gentle. It was permitted in the early days of Islam, (for one) who was driven to it under the stress of necessity just as (the eating of) carrion and the blood and flesh of swine and then Allah intensified (the commands of) His religion and prohibited it (altogether). Ibn Shihab reported: Rabi' b. Sabra told me that his father (Sabra) said: I contracted temporary marriage with a woman of Banu 'Amir for two cloaks during the lifetime of Allah's Messenger (may peace be upon him) ; then he forbade us to do Mut'a. Ibn Shihab said: I heard Rabi' b. Sabra narrating it to Umar b. 'Abd al-'Aziz and I was sitting there. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3262 -

“... Sabra al-Juhanni reported on the authority of his father: Allah's Messenger (may peace be upon him) prohibited the contracting of temporary marriage and said: Behold, it is forbidden from this very day of yours to the Day of Resurrection, and he who has given something (as a dower) should not take it back. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3263 -

“... 'Ali b. Abi Talib reported that Allah's Messenger (may peace be upon him) prohibited on the Day of Khaibar the contracting of temporary marriage with women and the eating of the flesh of domestic asses. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3264 -

“... Malik narrated this hadith on the authority of the same chain of transmitters that 'Ali b. Abi Talib said to a person: You are a person led astray; Allah's Messenger (may peace be upon him) forbade us (to do Mut'a), as is stated in the hadith transmitted on the authority of Yahya b. Malik. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3265 -

“... Muhammad b. 'Ali narrated on the authority of his father 'Ali that Allah's Apostle (may peace be upon him) on the Day of Khaibar prohibited for ever the contracting of temporary marriage and eating of the flesh of the domestic asses. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3266 -

“... 'Ali (Allah be pleased with him) heard that Ibn Abbas (Allah be pleased with them) gave some relaxation in connection with the contracting of temporary marriage, whereupon he said: Don't be hasty (in your religious verdict), Ibn 'Abbas, for Allah's Messenger (may peace be upon him) on the Day of Khaibar prohibited for ever the doing of it-And eating of the flesh of domestic asses. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3267 -

“... 'Ali (Allah be pleased with him) said to Ibn 'Abbas (Allah be pleased with them) that Allah's Messenger (may peace be upon him) on the Day of Khaibar forbade forever the contracting of temporary marriage and the eating of the flesh of domestic asses. ...”

[07] Muhammad allowed temporary divorce, wherein a man could be dis-satisfied with his wife, get divorced [up to 3 times], and then she could be in contract for another 'marriage' to another man, become 'married', and if un-satisfied with the new husband, could after consummation of the marriage with the new husband, return to the previous husband and then could be 'remarried' to the original husband:

Surah 2:229-230 (al-Hilali-Khan translation) -

“... [v.229] **The divorce is twice**, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your Mahr (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allah (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allah, then there is no sin on either of them if she gives back (the Mahr or a part of it) for her Al-Khul' (divorce)[1]. These are the limits ordained by Allah, so do not transgress them. And whoever transgresses the limits ordained by Allah, then such are the Zalimun (wrong-doers). [v.230] **And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite**, provided they feel that they can keep the limits ordained by Allah. These are the limits of Allah, which He makes plain for the people who have knowledge. ...”

Sahih al-Bukhari, Volume 7, Book 72, Number 715 -

“... Narrated 'Ikrima: Rifa'a divorced his wife whereupon 'AbdurRahman bin Az-Zubair Al-Qurazi married her. 'Aisha said that the lady (came), wearing a green veil (and complained to her (Aisha) of her husband and showed her a green spot on her skin caused by beating). It was the habit of ladies to support each other, so when Allah's Apostle came, 'Aisha said, “I have not seen any woman suffering as much as the believing women. Look! Her skin is greener than her clothes!” When 'AbdurRahman heard that his wife had gone to the Prophet, he came with his two sons from another wife. She said, “By Allah! I have done no wrong to him but he is impotent and is as useless to me as this,” holding and showing the fringe of her garment, 'Abdur-Rahman said, “By Allah, O Allah's Apostle! She has told a lie! I am very strong and can satisfy her but she is disobedient and wants to go back to Rifa'a.” Allah's Apostle said, to her, “If that is your intention, then know that it is unlawful for you to remarry Rifa'a unless Abdur-Rahman has had sexual intercourse with you.” Then the Prophet saw two boys with 'Abdur-Rahman and asked (him), “Are these your sons?” On that 'AbdurRahman said, “Yes.” The Prophet said, “You claim what you claim (i.e.. that he is impotent)? But by Allah, these boys resemble him as a crow resembles a crow,” ...”

[08] 72 Virgins [Houris], a minimum number [a Hadith number, a minimum, see Ibn Kathir, a hundred virgins a day], in addition to the wives [which actually are to make it into Heaven, for most will end up remaining in Hell] they already have, and those which their right hands possess:

Surah 2:25 (al-Hilali-Khan translation) -

“... And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: “This is what we were provided with before,” and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwajun Mutahharatun (purified mates or wives) and they will abide therein forever. ...”

*** Surah 2:25 (al-Hilali-Khan translation notes) -** “... (V.2:25) having no menses [**women's cycle**] , stools, urine. See Tafsir Ibn Kathir and also see the footnote of (V.29:64) ...”

Surah 2:25 (Pickthall translation) -

“... And give glad tidings [O Muhammad] unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruit thereof, they say: this is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions; there for ever they abide. ...”

Surah 2:25 (Shakir translation) -

“... 25. And convey good news to those who believe and do good deeds, that they shall have gardens in which rivers flow; whenever they shall be given a portion of the fruit thereof, they shall say: This is what was given to us before; and they shall be given the like of it, and they shall have pure mates in them, and in them, they shall abide. ...”

Surah 2:25 (Yusuf-Ali translation) -

“... But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (forever). ...”

Tafsir of al-Jalalayn on Surah 2:25 -

“... [2:25] ... they shall be given it, the provision, in perfect semblance, that is, resembling one another in colour, but different in taste; and there for them shall be spouses, of houris and others, purified, from menstruation and impurities; therein they shall abide: dwelling therein forever, neither perishing nor departing therefrom.”

Sahih al-Bukhari, Volume 4, Book 54, Number 476 -

“... Narrated Abu Huraira: The Prophet said, “The first batch (of people) who will enter Paradise will be (glittering) like the full moon, and the batch next to them will be (glittering) like the most brilliant star in the sky. Their hearts will be as if the heart of a single man, for they will have neither enmity nor jealousy amongst themselves;

everyone will have two wives from the houris, (who will be so beautiful, pure and transparent that) the marrow of the bones of their legs will be seen through the bones and the flesh.” ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 544 -

“... Narrated Abu Huraira: Allah's Apostle said, “The first group of people who will enter Paradise, will be glittering like the full moon and those who will follow them, will glitter like the most brilliant star in the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloes-wood will be used in their centers. Their wives will be houris. All of them will look alike and will resemble their father Adam (in statute), sixty cubits tall.” ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... (Then which of the blessings of your Lord will you both deny) After Allah mentioned the couches, He then said, (Wherein will be), meaning on these couches or beds, (Qasirat At -Tarf) chaste females, wives rest raining their glances, desiring none except their husbands, seeing them as the most beautiful men in Paradise. This was said by Ibn 'Abbas, Qatadah, 'Ata' Al-Khurasani and Ibn Zayd. It was reported that one of these wives will say to her husband, “By Allah! I neither see anything in Paradise more handsome than you nor more beloved to me than you. So praise be to Allah Who made you for me and made me for you.” Allah said, (whom never deflowered a human before nor Jinn) meaning they are delightful virgins of comparable age who never had sexual intercourse with anyone, whether from mankind or Jinns, before their husbands. This is also a proof that the believers among the Jinns will enter Paradise. Artat bin Al-Mundhir said, “Damrah bin Habib was asked if the Jinns will enter Paradise and he said, ‘Yes, and they will get married. The Jinns will have Jinn women and the humans will have female humans.’” Allah's statement, (whom never deflowered a human before nor Jinn. Then which of the blessings of your Lord will you both deny) Then Allah describes these women for the proposed: (they are like Yaqut and Marjan.) Mujahid, Al-Hasan, Ibn Zayd and others said, “They are as pure as rubies and white as Marjan.” So here they described Marjan as pearls. Imam Muslim recorded that Muhammad bin Sirin said, “Some people either boasted or just wondered who are more in Paradise, men or women. Abu Hurayrah said, ‘Has not Abu Al-Qasim (Muhammad) said, (Verily, the first group that will enter Paradise will look like the moon when it is full, and the next batch will be as radiant as the radiant star in the sky. Each one of them will marry two wives. The marrow of the bones of their shins will be seen through the flesh. None will be unmarried in Paradise.) This Hadith was recorded in the Two Sahihs.”

Tafsir of al-Jalalayn on Surah 36:55 -

“... [36:55] Indeed today the inhabitants of Paradise are busy (read fī shughlin or fī shughulin), [oblivious] to what the inhabitants of the Fire are suffering, [busy] delighting in pleasures such as deflowering virgins — not busy with anything wearisome, as there is no toil in Paradise — rejoicing, blissful (fākihūna is a second predicate of inna, the first being fī shughulin, ‘busy’); ...”

Tafsir of al-Jalalayn on Surah 39:15 -

“... [39:15] So worship whatever you wish besides Him’, other than Him — herein is a threat for them as well as a declaration [of the fact] that they do not worship God, exalted be He. Say: ‘Indeed the losers are those who [will] have lost their souls and their families on the Day of Resurrection, by condemning their souls to abide [forever] in the Fire, and their failure to attaining [the bliss promised among] the black-eyed virgins who would have been prepared for them in Paradise had they been believers. Truly that is the manifest loss!’ ...”

Tafsir of al-Jalalayn on Surah 42:45 -

“... [42:45] ... on the Day of Resurrection, for being condemned to abide forever in the Fire and for not being able to attain [the blissful company of] the houris prepared for them in Paradise had they been believers ...”

Surah 44:51-54 (al-Hilali-Khan translation) -

“... [v.51] Verily, the Muttaqun (the pious. See V.2:2), will be in place of Security (Paradise). [v.52] Among Gardens and Springs, [v.53] Dressed in fine silk and (also) in thick silk, facing each other, [v.54] So (it will be). And We shall marry them to Hur (fair females) with wide, lovely eyes. ...”

*** Surah 41:51-54 (al-Hilali-Khan translation notes) -** “... (V.44:45) Hur: Very fair females created by Allah as such, not from the offspring of Adam, with intense black irises of their eyes and intense white scleras [For details see the book Hadi Al-Arwah by Ibn Al-Qaiyim, Chapter 54, Page 147]. ...”

Surah 44:51-54 (Pickthall translation) -

“... [v.51] Lo! those who kept their duty will be in a place secured. [v.52] Amid gardens and watersprings, [v.53] Attired in silk and silk embroidery, facing one another. [v.54] Even so [it will be]. And We shall wed them unto fair ones with wide, lovely eyes. ...”

Surah 44:51-54 (Shakir translation) -

“... [v.51] Surely those who guard [against evil] are in a secure place, [v.52] In gardens and springs; [v.53] They shall wear of fine and thick silk, [sitting] face to face; [v.54] Thus [shall it be], and We will wed them with Houris pure, beautiful ones. ...”

Surah 44:51-54 (Yusuf-Ali translation) -

“... [v.51] As to the Righteous (they will be) in a position of Security, [v.52] Among Gardens and Springs; [v.53] Dressed in fine silk and in rich brocade, they will face each other; [v.54] So; and We shall join them to Companions with beautiful, big, and lustrous eyes. ...”

Tafsir of al-Jalalayn on Surah 44:54 -

“... [44:54] So [shall it be] (an implied al-amru, ‘the matter’, should be read as preceding this); and We shall pair them, either in conjugality or [meaning] We shall join them, with houris of beautiful eyes, women of the fairest complexion with wide and beautiful eyes. ...”

Surah 52:20 (al-Hilali-Khan translation) -

“... They will recline (with ease) on thrones arranged in ranks. And We shall marry them to Hur (female, fair ones) with wide lovely eyes. ...”

*** Surah 52:20 (al-Hilali-Khan translation notes) -** “... (V.52:20) Hur: Very fair females created by Allah as such, not from the offspring of Adam with intense black irises of their eyes and intense white scleras. See the footnote of(V.44:54). ...”

Surah 52:20 (Pickthall translation) -

“... Reclining on ranged couches. And we wed them unto fair ones with wide, lovely eyes. ...”

Surah 52:20 (Shakir translation) -

“... Reclining on thrones set in lines, and We will unite them to large-eyed beautiful ones. ...”

Surah 52:20 (Yusuf-Ali translation) -

“... They will recline (with ease) on Thrones (of dignity) arranged in ranks; and We shall join them to Companions, with beautiful big and lustrous eyes. ...”

Tafsir of al-Jalalayn on Surah 52:20 -

“... [52:20] [They will be] reclining (muttaki’īna is a circumstantial qualifier referring to the concealed subject of God’s words fī jannātin, ‘amid gardens’) on ranged couches, [arranged] one next to the other, and We will wed them (zawwajnāhum is a supplement to jannātin, ‘gardens’, meaning ‘We will couple them’) to beautiful houris, of wide and beautiful eyes. ...”

Surah 55:54-56 (al-Hilali-Khan translation) -

“... [v.54] Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand. [v.55] Then which of the Blessings of your Lord will you both (jinn and men) deny? [v.56] Wherein both will be Qasirat-ut-Tarf [chaste females (wives) restraining their glances, desiring none except their husbands], with whom no

man or jinni has had tamth before them. ...”

*** Surah 55:56 (al-Hilali-Khan translation notes) - “... (V.55:56): Tamth means: Opening their hymens with sexual intercourse. ...”**

Surah 55:54-56 (Pickthall translation) -

“... [v.54] Reclining upon couches lined with silk brocade, the fruit of both the gardens near to hand. [v.55] Which is it, of the favours of your Lord, that ye deny? [v.56] Therein are those of modest gaze, whom neither man nor jinni will have touched before them. ...”

Surah 55:54-56 (Shakir translation) -

“... [v.54] Reclining on beds, the inner coverings of which are of silk brocade; and the fruits of the two gardens shall be within reach. [v.55] Which then of the bounties of your Lord will you deny? [v.56] In them shall be those who restrained their eyes; before them neither man nor jinni shall have touched them. ...”

Surah 55:54-56 (Yusuf-Ali translation) -

“... [v.54] They will recline on Carpets, whose inner lining will be of rich brocade: the Fruit of the Gardens will be near (and easy of reach). [v.55] Then which of the favours of your Lord will ye deny? [v.56] In them will be (Maidens), chaste, restraining their glances, whom no man or Jinn before them has touched;- ...”

Tafsir of al-Jalalayn on Surah 55:56 -

“... [55:56] In them, in the two gardens and what they comprise of upper chambers and palaces, are maidens of restrained glances, [restricting] their eyes to those spouses of theirs from among [either] the men or the jinn who are reclining, [maidens] who have not been touched, [who] have not been deflowered — and these [maidens] are [either] houris or women of this world who [will] have been created [anew], by any man or jinn before them. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 55:60 -

“... Allah states that those who do good in this world -- by having faith and performing righteous deeds – will be rewarded with a good reward in the Hereafter. Allah said: (Is there any reward for good other than good) (55:60) Then Allah said: (and even more.) the reward on the good deeds multiplied ten times to seven hundred times and even more on top of that . This reward includes what Allah will give them in Paradise, such as the palaces, Al-Hur (virgins of Paradise), and His pleasure upon them.”

Surah 55:70-76 (al-Hilali-Khan translation) -

“... [v.70] Therein (Gardens) will be Khairatun-Hisan [fair (wives) good and beautiful]; [v.71] Then which of the Blessings of your Lord will you both (jinn and men) deny? [v.72] Hur (beautiful, fair females) guarded in pavilions; [v.73] Then which of the Blessings of your Lord will you both (jinn and men deny)? [v.74] With whom no man of jinni has had tamth before them. [v.75] Then which of the Blessings of your Lord will you both (jinn and men) deny? [v.76] Reclining on green cushions and rich beautiful mattresses. ...”

*** Surah 55:72,74 (al-Hilali-Khan translation notes) -** “... (V.55:72) See footnote of (V.52:20) (V.55:74) Tamth means: Opening their hymens with sexual intercourse. ...”

Surah 55:70-76 (Pickthall translation) -

“... [v.70] Wherein [are found] the good and beautiful - [v.71] Which is it, of the favours of your Lord, that ye deny? - [v.72] Fair ones, close-guarded in pavilions - [v.73] Which is it, of the favours of your Lord, that ye deny? - [v.74] Whom neither man nor jinni will have touched before them - [v.75] Which is it, of the favours of your Lord, that ye deny? [v.76] Reclining on green cushions and fair carpets. ...”

Surah 55:70-76 (Shakir translation) -

“... [v.70] In them are goodly things, beautiful ones. [v.71] Which then of the bounties of your Lord will you deny? [v.72] Pure ones confined to the pavilions. [v.73] Which then of the bounties of your Lord will you deny? [v.74] Man has not touched them before them nor jinni. [v.75] Which then of the bounties of your Lord will you deny? [v.76] Reclining on green cushions and beautiful carpets. ...”

Surah 55:70-76 (Yusuf-Ali translation) -

“... [v.70] In them will be fair (Companions), good, beautiful; - [v.71] Then which of the favours of your Lord will ye deny?- [v.72] Companions restrained (as to their glances), in (goodly) pavilions;- [v.73] Then which of the favours of your Lord will ye deny?- [v.74] Whom no man of Jinn before them has touched;- [v.75] Then which of the favours of your Lord will ye deny?- [v.76] Reclining on green Cushions and rich Carpets of beauty. ...”

Tafsir of al-Jalalyn on Surah 55:72 -

“... [55:72] Houris (hur, this means maidens with intense black eyes set against the [intense] whiteness [of the iris]) secluded, concealed, in pavilions, made of studded gems, annexed to the palaces, like boudoirs. ...”

Surah 56:22-24 (al-Hilali-Khan translation) -

“... [v.22] And (there will be) Hur (fair females) with wide, lovely eyes (as wives for the pious), [v.23] Like unto preserved pearls. [v.24] A reward for what they used to do. ...”

Surah 56:22-24 (Pickthall translation) -

“... [v.22] And [there are] fair ones with wide, lovely eyes, [v.23] Like unto hidden pearls, [v.24] Reward for what they used to do. ...”

Surah 56:22-24 (Shakir translation) -

“... [v.22] And pure, beautiful ones, [v.23] The like of the hidden pearls: [v.24] A reward for what they used to do. ...”

Surah 56:22-24 (Yusuf-Ali translation) -

“... [v.22] And (there will be) Companions with beautiful, big, and lustrous eyes,- [v.23] Like unto Pearls well-guarded. [v.24] A Reward for the deeds of their past (life). ...”

Tafsir of al-Jalalayn on Surah 56:22 -

“... [56:22] and houris, maidens with intensely black eyes [set] against the whiteness [of their irises], with wide eyes (‘īn: the ‘ayn here is inflected with a kasra instead of a damma because it [the kasra] better harmonises with the yā’; the singular is ‘aynā’, similar [in pattern] to hamrā’; a variant reading [for wa-hūrun ‘īn] has the genitive case wa-hūrin ‘īn) ...”

Surah 56:35-37 (al-Hilali-Khan translation) -

“... [v.35] Verily, We have created them (maidens) of special creation. [v.36] And made them virgins. [v.37] Loving (their husbands only), (and) of equal age. ...”

Surah 56:35-37 (Pickthall translation) -

“... [v.35] Lo! We have created them a [new] creation [v.36] And made them virgins, [v.37] Lovers, friends, ...”

Surah 56:35-37 (Shakir translation) -

“... [v.35] Surely We have made them to grow into a [new] growth, [v.36] Then We have made them virgins, [v.37] Loving, equals in age, ...”

Surah 56:35-37 (Yusuf-Ali translation) -

“... [v.35] We have created (their Companions) of special creation. [v.36]

And made them virgin - pure (and undefiled) - [v.37] Beloved (by nature), equal in age,- ...”

Tafsir of al-Jalalayn on Surah 56:34-38 -

“... [56:34] and mattresses [that are] raised, on top of couches. [56:35] Verily We have created them with an [unmediated] creation, namely, the wide-eyed houris, [We created them] without the process of birth, [56:36] and made them virgins, immaculate — every time their spouses enter them they find them virgins, nor is there any pain [of defloration] — [56:37] amorous (read ‘uruban or ‘urban, plural of ‘arūb, meaning ‘a woman passionately enamoured of her spouse’), of equal age (atrāb is the plural of tirb), [56:38] for those of the right [hand] (li-ashābi’l-yamīni is the relative clause of [either] ansha’nāhunna, ‘We have created them’, or ja‘alnāhunna, ‘[We] made them’), who are: ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 56:35-56 -

“... (Verily, We have created them a special creation. And made them virgins.’ Urub, Atrab. For those on the right .) The Ayat describe the women who will be on the beds and couches, but since mentioning the beds hints to them, they were not directly mentioned. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... (Verily, We have created them), implied the maidens of Paradise although it did not mention them directly. Abu 'Ubaydah said that they were mentioned before in Allah's statement, (And Hur (fair females) with wide lovely eyes. Like preserved pearls.) Therefore, Allah's statement, (Verily, We have created them), meaning, in the other life, after they became old in this life, they were brought back while virgin, youthful, being delight fully passionate with their husbands, beautiful, kind and cheerful. Abu Dawud At -Tayalisi recorded that Anas said that the Messenger of Allah said, (In Paradise, the believer will be given such and such strength for women.) Anas said, “I asked, 'O Allah's Messenger! Will one be able to do that' He said, (He will be given the strength of a hundred (men).)” At -Tirmidhi also recorded it and said, “Sahih Gharib.” Abu Al-Qasim At -Tabarani recorded that Abu Hurayrah said that the Messenger of Allah was asked, “O Allah's Messenger! Will we have sexual intercourse with our wives in Paradise” He said, (The man will be able to have sexual intercourse with a hundred virgins in one day.) Al-Haf iz Abu 'Abdullah Al-Maqdisi said, “In my view, this Hadith meets the criteria of the Sahih, and Allah knows best.” Allah's statement, ('Urub,) Sa'id bin Jubayr reported that Ibn 'Abbas said, “They are in an infatuated state with their husbands, haven't you ever seen a she-camel in heat? She is like that.” Ad-Dahhak reported from Ibn 'Abbas who said, “The Urub

and their husbands are their sweet hearts, and they are their husbands' sweet hearts.” Similar was said by 'Abdullah bin Sarj is, Mujahid, 'Ikrimah, Abu Al-'Aliyah, Yahya bin Abi Kathir, 'At iyah, Al-Hasan, Qatadah, Ad-Dahhak and others. Ad-Dahhak reported from Ibn 'Abbas; Atrab), means “They will be of one age, thirty-three years old.” Mujahid said, “Equal (age).” And in a different narration, “Similar (age).” 'Atiyah said, “Comparative.” (For those on the right.) meaning, these women were created, kept or given in marriage to those on the right. It appears that the meaning here is that they were created for those on the right side, because Allah said, (Verily, We have created them a special creation. And made them virgins. 'Urub, Atrab. For those on the right.) This is the view of Ibn Jarir. ...”

Surah 78:31-34 (al-Hilali-Khan translation) -

“... [v.31] Verily, for the Muttaqun, there will be a success (Paradise); [v.32] Gardens and vineyards, [v.33] And young full-breasted (mature) maidens of equal age, [v.34] And a full cup (of wine). ...”

Surah 78:31-34 (Pickthall translation) -

“... [v.31] Lo! for the duteous is achievement - [v.32] Gardens enclosed and vineyards, [v.33] And voluptuous women of equal age; [v.34] And a full cup. ...”

Surah 78:31-34 (Shakir translation) -

“... [v.31] Surely for those who guard [against evil] is achievement, [v.32] Gardens and vineyards, [v.33] And voluptuous women of equal age; [v.34] And a pure cup. ...”

Surah 78:31-34 (Yusuf-Ali translation) -

“... [v.31] Verily for the Righteous there will be a fulfillment of (the heart's) desires; [v.32] Gardens enclosed, and Grapevines; [v.33] Companions of Equal Age; [v.34] And a cup full (To the Brim). ...”

Tafsir of al-Jalalayn on Surah 78:33 -

“... [78:33] and buxom maidens (kawā'ib is the plural of kā'ib) of equal age (atrāb is the plural of tirb), ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 78:33 -

“... (And vineyards, and Kawa 'ib Atrab,) meaning, wide-eyed maidens with fully developed breasts. Ibn 'Abbas, Mujahid and others have said, (Kawa 'ib) “This means round breasts. They meant by this that the breasts of these girls will be fully rounded and not sagging, because they will be

virgins, equal in age. This means that they will only have one age.” The explanation of this has already been mentioned in Surat Al-Waqi'ah. Concerning Allah's statement, (And a cup Dihaq.) Ibn 'Abbas said, “Continuously filled.” ...”

[09] Men can rape [have sex with] their captives/slaves [even if they are the wife of a man [enemy] still alive, even in front of them, or practice 'Azl [[withdrawing prior to climax, so there might not be a pregnancy] so they can ransom the slave back], in any manner/way they will:

Surah 4:3 (al-Hilali-Khan translation) -

“... And if you fear that you shall not be able to deal justly with the orphan-girls then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice. ...”

Surah 4:3 (Pickthall translation) -

“... And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice [to so many] then one [only] or [the captives] that your right hands possess. Thus it is more likely that ye will not do injustice. ...”

Surah 4:3 (Shakir translation) -

“... And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice [between them], then [marry] only one or what your right hands possess; this is more proper, that you may not deviate from the right course. ...”

Surah 4:3 (Yusuf-Ali translation) -

“... If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice. ...”

Tafsir of al-Jalalayn on Surah 4:3 -

“... [4:3] If you fear that you will not act justly, [that] you will [not] be equitable, towards the orphans, and are thus distressed in this matter, then also fear lest you be unjust towards women when you marry them; marry such (mā means man) women as seem good to you, two or three or four, that is, [each man may marry] two, or three, or four, but do not exceed this; but if you fear you will not be equitable, towards them in terms of [their] expenses and [individual] share; then, marry, only one, or, restrict yourself to, **what your right hands own, of slavegirls, since these do**

not have the same rights as wives; thus, by that marrying of only four, or only one, or resorting to **slavegirls**, it is likelier, it is nearer [in outcome], that you will not be unjust, [that] you will [not] be inequitable. ...”

Surah 4:24 (al-Hilali-Khan translation) -

“... Also (forbidden are) women already married, except those (slaves) whom your right hands possess.”

Surah 4:24 (Pickthall translation) -

“... 24. And all married women [are forbidden unto you] save those [captives] whom your right hands possess. It is a decree of Allah for you.”

Surah 4:24 (Shakir translation) -

“... 24. And all married women except those whom your right hands possess [this is] Allah's ordinance to you,”

Surah 4:24 (Yusuf-Ali translation) -

“... Also (prohibited are) women already married, **except those whom your right hands possess: (537) Thus hath Allah ordained**”

*** Surah 4:24 Yusuf-Ali translation notes - “537: Whom your right hands possess: i.e., captives in a Jihad. (R). ...”**

Tafsir al-Jalalayn on Surah 4:24 -

“... [4:24] And, forbidden to you are, wedded women, those with spouses, that you should marry them before they have left their spouses, be they Muslim free women or not; **save what your right hands own, of captured [slave] girls, whom you may have sexual intercourse with, even if they should have spouses among the enemy camp**, but only after they have been absolved of the possibility of pregnancy [after the completion of one menstrual cycle]; **this is what God has prescribed for you** (kitāba is in the accusative because it is the verbal noun). **Lawful for you** (read passive wa-uhilla, or active wa-ahalla),”

Surah 23:5-6 (al-Hilali-Khan translation) -

“... [v.5] And those who guard their chastity (i.e. private parts, from illegal sexual acts) [v.6] Except from their wives or (the slaves) that their right hands possess, -- for then, they are free from blame; ...”

Surah 23:5-6 (Pickthall translation) -

“... [v.5] And who guard their modesty – [v.6] Save from their wives or the [slaves] that their right hands possess, for then they are not blameworthy, ...”

Surah 23:5-6 (Shakir translation) -

“... [v.5] And who guard their private parts, [v.6] Except before their mates or those whom their right hands possess, for they surely are not blameable, ...”

Surah 23:5-6 (Yusuf-Ali translation) -

“... [v.5] Who abstain from sex, [v.6] Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess,- for (in their case) they are free from blame, ...”

Tafsir of al-Jalalayn on Surah 23:5-6 -

“... [23:5] and who guard their private parts, against what is unlawful, [23:6] except from their spouses, that is, to their spouses, and what [slaves] their right hands possess, that is, concubines, for then they are not blameworthy, in having sexual intercourse with them. ...”

Surah 70:29-30 (al-Hilali-Khan translation) -

“... [v.29] And those who guard their chastity (i.e. private parts from illegal sexual acts). [v.30] Except from their wives or the (women slaves) whom their right hands possess -- for (then) they are not blameworthy. ...”

Surah 70:29-30 (Pickthall translation) -

“... [v.29] And those who preserve their chastity [v.30] Save with their wives and those whom their right hands possess, for thus they are not blameworthy; ...”

Surah 70:29-30 (Shakir translation) -

“... [v.29] And those who guard their private parts, [v.30] Except in the case of their wives or those whom their right hands possess – for these surely are not to be blamed, ...”

Surah 70:29-30 (Yusuf-Ali translation) -

“... [v.29] And those who guard their chastity, [v.30] Except with their wives and the (captives) whom their right hands possess,-- for (then) they are not to be blamed, ...”

Tafsir of al-Jalalayn on Surah 70:29-30 -

“... [70:29] and those who guard their private parts, [70:30] except from their wives and those whom their right hands own, in the way of slavegirls, for in that case they are not blameworthy; ...”

Surah 2:223 (al-Hilali-Khan translation) -

“... Your wives are a tilth [*] for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allah to bestow upon you pious offspring) for your own selves beforehand. And fear Allah, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad). ...”

*** Surah 2:223 (al-Hilali-Khan translation notes) -** “... (V.2:223): have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus. ...”

Tafsir al-Jalalayn on Surah 2:223 -

“... [2:223] Your women are a tillage for you, that is, the place where you sow [the seeds of] your children; so come to your tillage, that is, the specified place, the front part, as, in whichever way, you wish, whether standing up, sitting down, lying down, from the front or the back: this was revealed in response to the Jews saying that if a person had vaginal intercourse with his wife from behind, the child would be born cross-eyed; and offer for your souls, righteous deeds, such as saying, ‘In the Name of God’ (bismillāh) when you commence intercourse; and fear God, in what He commands and prohibits; and know that you shall meet Him, at the Resurrection, where He will requite you according to your deeds; and give good tidings, of Paradise, to the believers, who feared Him. ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 50 -

“... Narrated Nafi': Whenever Ibn 'Umar recited the Qur'an, he would not speak to anyone till he had finished his recitation. Once I held the Qur'an and he recited Surat-al-Baqara from his memory and then stopped at a certain Verse and said, “Do you know in what connection this Verse was revealed?” I replied, “No.” He said, “It was revealed in such-and-such connection.” Ibn 'Umar then resumed his recitation. Nafi added regarding the Verse: – ”So go to your tilth when or how you will” Ibn 'Umar said, “It means one should approach his wife in ..” ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 51 -

“... Narrated Jabir: Jews used to say: “If one has sexual intercourse with his wife from the back, then she will deliver a squint-eyed child.” So this Verse was revealed: – “Your wives are a tilth unto you; so go to your tilth when or how you will.” (2.223) ...”

Sunan Abu Dawud, Volume 2, Book 12, Chapter 42/43, Number 2151 -

“... 2151. It was reported from Abu Az-Zubair, from Jabir, that the Prophet once saw a woman, so he went to Zainab bint Jahsh and satisfied his desires with her. He then came to his Companions and said to them: “A woman appears in the form of a Shaitan

[Satan], so whoever finds any (effects) of that in him, let him go to his wife, for it will **hide** what is in him.” (Sahih) ...”

Sunan Abu Dawud, Volume 2, Book 12, Chapter 43/44, Number 2155 -

“... 2155. Abu Sa'eed Al-Khudri narrated that the Messenger of Allah sent an expedition to Awtas on the Day of Hunain, and they met the enemy, fought them, and won the battle. **They captured some slaves**, but some of the Companions of the Messenger of Allah **felt uncomfortable in having relations with them because of their pagan husbands**. At this, Allah revealed: “And chaste, free women, except for those whom your right hand possess...” [1] [1: An-Nisa 4:24] meaning that they are allowed for you after their waiting periods have finished. (Sahih) ...”

Sunan Abu Dawud, Volume 2, Book 12, Chapter 44/45, Number 2163 -

“... 2163. Jabir narrated: “The Jews used to say that if a man approached his wife from the vagina but from her rear, then the child will be born with a squint.” At this, Allah revealed: “Your women are as a tilth to you, so approach your tilth as and when you please.” [1] [1: Al-Baqarah 2:223] (Sahih) ...”

Sunan Abu Dawud, Volume 2, Book 12, Chapter 47/48, Number 2172 -

“... 2172. Ibn Muhairiz narrated: “I entered the Masjid and saw Abu Sa'eed Al-Khudri sitting there, so I sat next to him and asked him about 'Azl [**“withdrawing before climax”**]. He said: 'We went with the Messenger of Allah on the expedition of Banu Mustaliq, and **captured some Arab slaves**. And **we desired women**, for being single had become difficult for us. And **we also desired to ransom (these slaves), so we wished to practice 'Azl**. The we said (to ourselves): “Will we do this while the Messenger of Allah is in our midst without having asked him first?” So we asked him about it, and he said: “There will be no harm upon you if you don't do it. There is no soul that will be created until the Day of Judgment except that it shall be created.” (Sahih) ...”

Sahih Muslim, Book 008, Chapter 14, Number 3325 -

“... Anas (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) set out on an expedition to Khaibar and we observed our morning prayer in early hours of the dawn. The Apostle of Allah (may peace be upon him) then mounted and so did Abu Talha ride, and I was seating myself behind Abu Talha. Allah's Apostle (may peace be upon him) moved in the narrow street of Khaibar (and we rode so close to each other in the street) that my knee touched the leg of Allah's Apostle (may peace be upon him). (A part of the) lower garment of Allah's Apostle (may peace be upon him) slipped from his leg and I could see the whiteness of the leg of Allah's Apostle (may peace be upon him). As he entered the habitation he called: Allah-o-Akbar (Allah is the Greatest). Khaibar is ruined. And when we get down in the valley of a people evil is the morning of the warned ones. He repeated it thrice. In the meanwhile the people went out for their work, and said: By Allah, Muhammad (has come). Abd al-'Aziz or some of our companions said: Muhammad and the army (have come). He said: **We took it (the territory of Khaibar) by force, and there were gathered the prisoners of war**. There

came Dihya and he said: Messenger of Allah, **bestow upon me a girl out of the prisoners. He said: Go and get any girl. He made a choice for Safiyya daughter of Huyayy (b. Akhtab).** There came a person to Allah's Apostle (may peace be upon him) and said: Apostle of Allah, **you have bestowed Safiyya bint Huyayy, the chief of Quraiza and al-Nadir, upon Dihya and she is worthy of you only. He said: Call him along with her. So he came along with her. When Allah's Apostle (may peace be upon him) saw her he said: Take any other woman from among the prisoners.** He (the narrator) said: He (the Holy Prophet) then granted her emancipation and married her. Thabit said to him: Abu Hamza, how much dower did he (the Holy Prophet) give to her? He said: He granted her freedom and then married her. **On the way Umm Sulaim embellished her and then sent her to him (the Holy Prophet) at night.** Allah's Apostle (may peace be upon him) appeared as a bridegroom in the morning. He (the Holy Prophet) said: He who has anything (to eat) should bring that. Then the cloth was spread. A person came with cheese, another came with dates, and still another came with refined butter, and they prepared hais and that was the wedding feast of Allah's Messenger (may peace be upon him). ...”

Sahih Muslim, Book 008, Chapter 14, Number 3326 -

“... This hadith has been narrated through another chain of transmitters on the authority of Anas that Allah's Apostle (may peace be upon him) emancipated Safiyya, and her emancipation was treated as her wedding gift, and in the hadith transmitted by Mu'adh on the authority of his father (the words are): “He (the Holy Prophet) married Safiyya and bestowed her emancipation as her wedding gift.” ...”

Sahih Muslim, Book 008, Chapter 14, Number 3327 -

“... Abu Musa reported that Allah's Messenger (may peace be upon him) said about one who emancipated a slave woman, and then married her, that for him there are two rewards. ...”

Sahih Muslim, Book 008, Chapter 14, Number 3328 -

“... Anas (Allah be pleased with him) reported: I was sitting behind Abu Talha on the Day of Khaibar and my feet touched the foot of Allah's Messenger (may peace be upon him), and we came (to the people of Khaibar) when the sun had risen and they had driven out their cattle, and had themselves come out with their axes, large baskets and hatchets, and they said: (Here come) Muhammad and the army. Allah's Messenger (may peace be upon him) said: Khaibar is ruined. Verily when we get down in the valley of a people, evil is the morning of the warned ones (al-Qur'an, xxxvii. 177). Allah, the Majestic and the Glorious, **defeated them (the inhabitants of Khaibar), and there fell to the lot of Dihya a beautiful girl,** and Allah's Messenger (may peace be upon him) **got her in exchange of seven heads, and then entrusted her to Umm Sulaim so that she might embellish her and prepare her (for marriage) with him.** He (the narrator) said: He had been under the impression that he had said that so that she might spend her period of 'Iddah in her (Umm Sulaim's) house. **(The woman) was Safiyya daughter of Huyayy.** Allah's Messenger (may peace be upon him) arranged the wedding feast consisting of dates, cheese, and refined butter, and pits were dug and tiers were set in them dining cloths, and there was brought cheese and refined butter, and these were

placed there. And the people ate to their fill, and they said: **We do not know whether he (the Holy Prophet) had married her (as a free woman), or as a slave woman.** They said: If he (the Holy Prophet) would make her wear the veil, then she would be a (free married) woman, and if he would not make her wear the veil, then she should be a slave woman. When he intended to ride, he made her wear the veil and she sat on the hind part of the camel; so they came to know that he had married her. As they approached Medina, Allah's Messenger (may peace be upon him) drove (his ride) quickly and so we did. 'Adba' (the name of Al-lah's Apostle's camel) stumbled and Allah's Messenger (may peace be upon him) fell down and **she (Radrat Safiyya)** also fell down. He (the Holy Prophet) stood up and covered her. woman looked towards her and said: May Allah keep away **the Jewess!** He (the narrator) said: I said: Aba Hamza, did Allah's Messenger (may peace be upon him) really fall down? He said: Yes, by Allah, he in fact fell down. Anas said: I also saw the wedding feast of Zainab, and he (the Holy Prophet) served bread and meat to the people, and made them eat to their heart's content, and he (the Holy Prophet) sent me to call people, and as he was free (from the ceremony) he stood up and I followed him. Two persons were left and they were busy in talking and did not get out (of the apartment). He (the Holy Prophet) then proceeded towards (the apartments of) his wives. He greeted with as-Salamu 'alaikum to every one of them and said: Members of the household, how are you? They said: Messenger of Allah, we are in good state 'How do you find your family? He would say: In good state. When he was free from (this work of exchanging greetings) he came back, and I also came back along with him. And as he reached the door, (he found) that the two men were still busy in talking. And when they saw him having returned, they stood up and went out; and by Allah! I do not know whether I had informed him, or there was a revelation to him (to the affect) that they had gone. He (the Holy Prophet) then came back and I also returned along with him, and as he put his step on the threshold of his door he hung a curtain between me and him, and (it was on this occasion) that Allah revealed this verse: “(O you who believe), do not enter the houses of the Prophet unless permission is given to 'you” (xxxiii. 53). ...”

Sahih Muslim, Book 008, Chapter 14, Number 3329 -

“... Anas, (Allah be pleased with him) reported: **Safiyya** (Allah be pleased with her) **fell to the lot of Dihya in the spoils of war**, and they praised her in the presence of Allah's Messenger (may peace be upon him) and said: **We have not seen the like of her among the captives of war. He sent (a messenger) to Dihya and he gave him whatever he demanded. He then sent her to my mother and asked her to embellish her.** Allah's Messenger (may peace be upon him) then got out of Khaibar until when he was on the other side of it, **he halted, and a tent was pitched for him. When it was morning** Allah's Messenger (may peace be upon him) said: He who has surplus of provision with him should bring that to us. Some persons would bring the surplus of dates, and the other surplus of mush of barley until there became a heap of bals. They began to eat the hais and began to drink out of the pond which had the water of rainfall in it and which was situated by their side. **Anas said that that constituted the wedding feast of Allah's Messenger** (may peace be upon him). He (further) said: We proceeded until we saw the walls of Medina, and we were delighted. We made our mounts run quickly and Allah's Messenger (may peace be upon him) also made his mount run quickly. And Safiyya (Allah be pleased with her) was at his back, and Allah's Messenger (may peace be upon him) had seated her behind him. The camel of Allah's Messenger (may peace be upon

him) stumbled and he (the Holy Prophet) fell down and she also fell down. And none among the people was seeing him and her, until Allah's Messenger (may peace be upon him) stood up and he covered her, and we came to him and he said: We have received no injury. We entered Medina and there came out the young ladies of the household. They saw her (hadrat Safiyya) and blamed her for falling down. ...”

Sahih Muslim, Book 008, Chapter 22, Number 3371 -

“... Abu Sirma said to Abu Sa'id al Khadri (Allah be pleased with him): O Abu Sa'id, did you hear Allah's Messenger (may peace be upon him) mentioning al-'azl? He said: Yes, and added: **We went out with Allah's Messenger (may peace be upon him) on the expedition to the Bi'l-Mustaliq and took captive some excellent Arab women; and we desired them, for we were suffering from the absence of our wives, (but at the same time) we also desired ransom for them. So we decided to have sexual intercourse with them but by observing 'azl (Withdrawing the male sexual organ before emission of semen to avoid-conception).** But we said: We are doing an act whereas Allah's Messenger is amongst us; why not ask him? So we asked Allah's Messenger (may peace be upon him), and he said: It does not matter if you do not do it, for every soul that is to be born up to the Day of Resurrection will be born. ...”

Sahih Muslim, Book 008, Chapter 22, Number 3377 -

“... Abu Sa'id al-Khudri (Allah be pleased with him) reported that mention was made of 'azl in the presence of Allah's Apostle (may peace be upon him) whereupon he said: Why do you practise it? They said: There is a man whose wife has to suckle the child, and if that person has a sexual intercourse with her (she may conceive) which he does not like, and **there is another person who has a slave-girl and he has a sexual intercourse with her, but he does not like her to have conception so that she may not become Umm Walad,** whereupon he (the Holy Prophet) said: There is no harm if you do not do that, for that (the birth of the child) is something pre- ordained. Ibn 'Aun said: I made a mention of this hadith to Hasan, and he said: By Allah, (it seems) as if there is upbraiding in it (for 'azl). ...”

Sahih Muslim, Chapter 29 Heading -

“... Chapter 29: **It is permissible to have sexual intercourse with a captive woman after she is purified (of menses or delivery) in case she has a husband, her marriage is abrogated after she becomes captive ...”**

Sahih Muslim, Book 008, Chapter 29, Number 3432 -

“... Abu Sa'id al-Khudri (Allah be pleased with him) reported that at the Battle of Hanain Allah's Messenger (may peace be upon him) sent an army to Autas and **encountered the enemy and fought with them. Having overcome them and taken them captives,** the Companions of Allah's Messenger (may peace be upon him) **seemed to refrain from having intercourse with captive women because of their husbands being polytheists. Then Allah, Most High, sent down regarding that: “And women already married, except those whom your right hands possess (iv. 24)” (i. e. they were lawful for them when their 'Idda period came to an end).** ...”

Sahih Muslim, Book 008, Chapter 29, Number 3433 -

“... Abu Sa’id al-Khudri (Allah be pleased with him) reported that Allah's Apostle (may peace be upon him) sent a small army. The rest of the hadith is the same except this that he said: Except **what your right hands possess out of them are lawful for you**; and he did not mention “when their 'idda period comes to an end”. This hadith has been reported on the authority of Abu Sa’id (al-Khudri) (Allah be pleased with him) through another chain of transmitters and the words are: **They took captives (women) on the day of Autas who had their husbands. They were afraid (to have sexual intercourse with them) when this verse was revealed: “And women already married except those whom you right hands possess” (iv. 24) ...**”

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from 'Aisha: **The wives of Allah's Apostle were in two groups.** One group consisted of 'Aisha, Hafsa, **Safiyya** and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, “He did not say anything to me.” They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, “Talk to him till he gives you a reply.” When it was her turn, she talked to him again. He then said to her, “Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha.” On that Um Salama said, “I repent to Allah for hurting you.” Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, “Your wives request to treat them and the daughter of Abu Bakr on equal terms.” Then Fatima conveyed the message to him. The Prophet said, “O my daughter! Don't you love whom I love?” She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, “Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms.” On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, “She is really the daughter of Abu Bakr.” ...”

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, page 130 -

“... The the inhabitants of Khaibar came out running on the roads. The Prophet (peace and blessings of Allah be upon him) had their warriors killed, their offspring and woman taken as captives. Safiyah was amongst the captives. She first came in the share of Dahya Alkalbi but later on she belonged to the Prophet (peace and blessings of Allah be

upon him). The Prophet (peace and blessings of Allah be upon him) made her manumission as her Mahr (dowry). ...”

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, pages 134-135 -

[page 134] “... The Messenger of Allah (peace and blessing of Allah be upon him), as Ibn Ishaq narrated, seized the property piece by piece and conquered the forts one by one as he came to them. The first to fall was of Na'im; then Al-Qamus the fort of Banu Al-Huqayq. The Messenger took captives from them among whom was Safiyah, daughter of Huyayy Ibn Aktab **[page 134-135]** who had been the wife of Kinana Ibn Al-Rabi' Ibn Al-Huqayq, and two cousins of hers. The Messenger of Allah (peace and blessings of Allah be upon him) chose Safiyah for himself ...”

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, pages 136-138 -

[page 136-138] “...The Prophet Marries Safiyah bint Huyayy

Anas (may Allah be pleased him him) reported that the Prophet (peace and blessings of Allah be upon him) offered the Fajr Prayer near Khaibar when it was still dark and then said,

“Allahu-Akbar (Allah is the Greatest)! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned.”

Then the inhabitants of Khaibar came out running on the roads. The Prophet (peace and blessings of Allah be upon him) had their warriors killed, their offspring and woman taken as captives. Safiyah was amongst the captives. She first came in the share of Dahya Alkalbi but later on she belonged to the Prophet (peace and blessings of Allah be upon him) made her manumission as her Mahr.

Anas Ibn Malik also said, “We arrived at Khaibar, and when Allah helped His Messenger to open the fort, the beauty of Safiyah bint Huyayy Ibn Aktab whose husband had been killed while she was a bride, was mentioned to Allah's Messenger (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) selected her for himself, and set out with her, and when we reached a place called Sidd-as-Sahba', **[page 136-137]** Safiyah became clean from her menses then Allah's Messenger (peace and blessings of Allah be upon him) married her. Hais (i.e., an 'Arabian dish) was prepared on a small leather mat. Then the Prophet (peace and blessings of Allah be upon him) said to me, 'I invite the people around you.' So that was the marriage banquet of the Prophet (peace and blessings of Allah be upon him) and Safiyah. Then we proceeded towards Madinah, and I saw the Prophet (peace and blessings of Allah be upon him), making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Safiyah to put her foot on, in order to ride (on the camel).”

Anas Ibn Malik said, “The Prophet (peace and blessings of Allah be upon him) stayed

with Safiyah bint Huyayy for three days on the way of Khaibar where he consummated his marriage with her. Safiyah was amongst those who were ordered to use a veil.”

In another narration, Anas said that the Prophet (peace and blessings of Allah be upon him) stayed for three nights between Khaibar and Madinah and was married to Safiyah. I invited the Muslim to his marriage banquet and there was neither meat nor bread in that banquet but the Prophet (peace and blessings of Allah be upon him) ordered Bilal to spread the leather mats on which dates, dried yogurt and butter were put. The Muslims said amongst [page 137-138] themselves, “Will she (i.e., Safiyah) be one of the mothers of the believers, i.e., one of the wives of the Prophet (peace and blessings of Allah be upon him), or just(a lady captive) of what his right-hand possesses.” Some of them said, “If the Prophet (peace and blessings of Allah be upon him) makes her observe the veil, then she will be one of the mothers of the believers (i.e., one of the Prophet's wives), and if he does not make her observe the veil, then she will be his lady slave.” So when he departed, he made a place for her behind him (on his mount) and made her observe the veil.” ...”

History of al-Tabari 39:185 -

“”

History of al-Tabari 39:194 -

“”

[10] Muhammad gave the example of intercourse with children [like Aishah, his child bride, daughter of Abu Bakr], and thus is the model of living for the 'righteous':

Surah 65:4-5 (al-Hilali-Khan translation) -

“... [v.4] And **those of your women** as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three months; **and for those who have no courses [(i.e. they are still immature)]** their 'Iddah (prescribed period) is three months likewise, except in case of death]. And **for those who are pregnant** (whether they are divorced or their husbands are dead) **is until they lay down their burden**; and whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him. [v.5] **That is the Command of Allah**, which He has sent down to you; and whosoever fears Allah and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 65:4 -

“... Allah the Exalted clarifies the waiting period of the woman in menopause. And that is the one whose menstruation has stopped due to her older age. Her 'Iddah is three months instead of the three monthly cycles for those who menstruate, which is based upon the Ayah in (Surat) Al-Baqarah. [see 2:228] **The same for the young, who have not reached the years of menstruation. Their 'Iddah is three months like those in menopause. This is the meaning of His saying; (and for those who have no courses. .**

.)”

Tafsir of al-Jalalayn on Surah 65:4 -

“... [65:4] And [as for] those of your women who (read allā’ī or allā’i in both instances) no longer expect to menstruate, if you have any doubts, about their waiting period, their prescribed [waiting] period shall be three months, **and [also for] those who have not yet menstruated, because of their young age, their period shall [also] be three months** — both cases apply to other than those whose spouses have died; for these [latter] their period is prescribed in the verse: they shall wait by themselves for four months and ten [days] [Q. 2:234]. **And those who are pregnant, their term, the conclusion of their prescribed [waiting] period if divorced or if their spouses be dead, shall be when they deliver.** And whoever fears God, He will make matters ease for him, in this world and in the Hereafter. ...”

Tafsir of al-Jalalayn on Surah 2:228 -

“... [2:228] **Divorced women shall wait by themselves, before remarrying, for three periods (qurū’in is the plural of qar’), of purity or menstruation** — these are two different opinions — which begin from the moment of divorce. **This [stipulation] applies to those who have been sexually penetrated but not to those otherwise**, on account of His saying, there shall be no [waiting] period for you to reckon against them [Q. 33:49]. **The waiting period for immature or menopausal women is three months; pregnant women, on the other hand, must wait until they give birth, as stated in the sūrat al-Talāq [Q. 65:4], while slavegirls must wait two months, according to the Sunna.** And it is not lawful for them to hide what God has created in their wombs, of child or menstruation, if they believe in God and the Last Day. Their mates, their spouses, have a better right to restore them, to bring them back, even if they refuse, in such time, that is, during the waiting period, if they desire to set things right, between them, and put pressure on the woman [to return]; the statement is not a condition for the possibility of return, but an incitement [to set things right] in the case of repealed divorce; the term ahaqq, ‘better right to’, does not denote any priority, since, in any case, no other person has the right to marry them during their waiting period; women shall have rights, due from their spouses, similar to those, rights, due from them, with justice, as stipulated by the Law, in the way of kind conjugality and not being harmed; but their men have a degree above them, in rights, as in their duty to obey their husbands, because of their [the husbands’] payment of a dowry and their [husbands] being the bread-winners; God is Mighty, in His Kingdom, Wise, in what He has ordained for His creatures. ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 14 -

“... **Narrated 'Aisha:** I said, “O Allah's Apostle! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?” He said, “(I will let my camel graze) of the one of which nothing has been eaten before.” (The sub-narrator added: **'Aisha meant that Allah's Apostle had not married a virgin besides herself.**) ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 15 -

“... Narrated 'Aisha: Allah's Apostle said (to me), “You have been shown to me twice in (my) dreams. A man was carrying you in a silken cloth and said to me, 'This is your wife.' I uncovered it; and behold, it was you. I said to myself, 'If this dream is from Allah, He will cause it to come true.’” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 17 -

“... Narrated Jabir bin 'Abdullah: When I got married, Allah's Apostle said to me, “What type of lady have you married?” I replied, “I have married a matron” He said, **“Why, don't you have a liking for the virgins and for fondling them?”** Jabir also said: **Allah's Apostle said, “Why didn't you marry a young girl so that you might play with her and she with you?” ...”**

Sahih al-Bukhari, Volume 7, Book 62, Number 18 -

“... Narrated 'Ursa: **The Prophet asked Abu Bakr for 'Aisha's hand in marriage. Abu Bakr said “But I am your brother.”** The Prophet said, “You are my brother in Allah's religion and His Book, **but she (Aisha) is lawful for me to marry.**” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 64 -

“... Narrated 'Aisha: that **the Prophet married her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years** (i.e., till his death). ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 65 -

“... Narrated 'Aisha: that **the Prophet married her when she was six years old and he consummated his marriage when she was nine years old.** Hisham said: “I have been informed that 'Aisha remained with the Prophet for nine years (i.e. till his death).” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 88 -

“... Narrated 'Ursa: **The Prophet wrote the (marriage contract) with 'Aisha while she was six years old and consummated his marriage with her while she was nine years old and she remained with him for nine years** (i.e. till his death).’ ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 90 -

“... Narrated **Aisha:** When **the Prophet married me, my mother came to me** and made me enter the house (of the Prophet) and nothing surprised me but the coming of Allah's Apostle to me in the forenoon. ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 67 -

“... Narrated Abu Huraira: The Prophet said, “A matron should not be given in marriage except after consulting her; and **a virgin should not be given in marriage except after**

her permission.” The people asked, “O Allah's Apostle! How can we know her permission?” He said, “Her silence (indicates her permission). ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 68 -

“... Narrated 'Aisha: I said, "O Allah's Apostle! A virgin feels shy." He said, "Her consent is (expressed by) her silence. ...”

Sahih al-Bukhari, Volume 5, Book 58, Number 234 -

“... Narrated Aisha: The Prophet engaged me when I was a girl of six (years). We went to Medina and stayed at the home of Bani-al-Harith bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and my mother, Um Ruman, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became Allright, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansari women who said, “Best wishes and Allah's Blessing and a good luck.” Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah's Apostle came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age. ...”

Sahih al-Bukhari, Volume 5, Book 58, Number 236 -

“... Narrated Hisham's father: Khadija died three years before the Prophet departed to Medina. He stayed there for two years or so and then he married 'Aisha when she was a girl of six years of age, and he consumed that marriage when she was nine years old. ...”

Sahih al-Bukhari, Volume 5, Book 58, Number 245 -

“... Narrated 'Aisha: (the wife of the Prophet) I never remembered my parents believing in any religion other than the true religion (i.e. Islam), and (I don't remember) a single day passing without our being visited by Allah's Apostle in the morning and in the evening.”

Sahih al-Bukhari, Volume 8, Book 73, Number 151 -

“... Narrated 'Aisha: I used to play with the dolls in the presence of the Prophet, and my girl friends also used to play with me. When Allah's Apostle used to enter (my dwelling place) they used to hide themselves, but the Prophet would call them to join and play with me. (The playing with the dolls and similar images is forbidden, but it was allowed for 'Aisha at that time, as she was a little girl, not yet reached the age of puberty.) (Fateh-al-Bari page 143, Vol.13) ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 63 -

“... Narrated Sahl bin Sad: While we were sitting in the company of the Prophet a

woman came to him and presented herself (for marriage) to him. The Prophet looked at her, lowering his eyes and raising them, but did not give a reply. One of his companions said, "Marry her to me O Allah's Apostle!" The Prophet asked (him), "Have you got anything?" He said, "I have got nothing." The Prophet said, "Not even an iron ring?" He said, "Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half." The Prophet; said, "No. **Do you know some of the Quran (by heart)?**" He said, "Yes." The Prophet said, "Go, I have agreed to marry her to you with what you know **of the Qur'an** (as her Mahr)." **'And for those who have no courses (i.e. they are still immature). (65.4) And the 'Iddat for the girl before puberty is three months (in the above Verse). ...'**

Sahih al-Bukhari, Volume 4, Book 55, Number 623 -

"... Narrated Abu Musa: Allah's Apostle said, "Many amongst men **reached (the level of) perfection but none amongst the women reached this level except Asia**, Pharaoh's wife, and Mary, the daughter of 'Imran. And no doubt, **the superiority of 'Aisha to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals.**" ..."

*Amram and Jochebed, the Qur'an teaches that Mary, the mother of Isa, was the daughter of Amram, and sister to Aaron.

Sahih Muslim, Chapter 10 Heading -

"... Chapter 10: It is permissible for the father to give the hand of his daughter in marriage even when she is not fully grown up ..."

Sahih Muslim, Book 008, Chapter 10, Number 3309 -

"... **'A'isha (Allah be pleased with her) reported: Allah's Messenger (may peace be upon him) married me when I was six years old, and I was admitted to his house at the age of nine.** She further said: We went to Medina and I had an attack of fever for a month, and my hair had come down to the earlobes. **Umm Ruman (my mother) came to me and I was at that time on a swing along with my playmates. She called me loudly and I went to her and I did not know what she had wanted of me. She took hold of my hand and took me to the door, and I was saying: Ha, ha (as if I was gasping), until the agitation of my heart was over. She took me to a house, where had gathered the women of the Ansar.** They all blessed me and wished me good luck and said: May you have share in good. **She (my mother) entrusted me to them. They washed my head and embellished me and nothing frightened me. Allah's Messenger, (may peace be upon him) came there in the morning, and I was entrusted to him.** ..."

Sahih Muslim, Book 008, Chapter 10, Number 3310 -

"... **'A'isha (Allah be pleased with her) reported: Allah's Apostle (may peace be upon him) married me when I was six years old, and I was admitted to his house when I was nine years old.** ..."

Sahih Muslim, Book 008, Chapter 10, Number 3311 -

“... 'A'isha (Allah be pleased with her) reported that Allah's Apostle (may peace be upon him) married her when she was seven years old, and he was taken to his house as a bride when she was nine, and her dolls were with her; and when he (the Holy Prophet) died she was eighteen years old. ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 1 -

“... Narrated Anas bin Malik: A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, “Where are we from the Prophet as his past and future sins have been forgiven.” Then one of them said, “I will offer the prayer throughout the night forever.” The other said, “I will fast throughout the year and will not break my fast.” The third said, “I will keep away from the women and will not marry forever.” **Allah's Apostle** came to them and **said**, “Are you the same people who said so-and-so? **By Allah, I am more submissive to Allah and more afraid of Him than you**; yet I fast and break my fast, I do sleep and **I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers).**” ...”

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from **'Aisha: The wives of Allah's Apostle were in two groups. One group consisted of 'Aisha, Hafsa, Safiyya and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home.** The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, “He did not say anything to me.” They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, “Talk to him till he gives you a reply.” When it was her turn, she talked to him again. **He then said to her, “Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha.”** On that Um Salama said, “I repent to Allah for hurting you.” Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, “Your wives request to treat them and the daughter of Abu Bakr on equal terms.” Then Fatima conveyed the message to him. The Prophet said, “O my daughter! Don't you love whom I love?” She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, “Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms.” On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at **'Aisha and said, “She is really the daughter of Abu Bakr.” ...”**

[11] Muslim Men can marry up to 4 Women [including that which their right hands possess [i.e. captives and slaves], except Muhammad who could have as many as he wanted [as many as 9, some say more, 11, at one time] on top of those his right hand possessed [some say 30-61]:

Surah 4:3 (al-Hilali-Khan translation) -

“... And if you fear that you shall not be able to deal justly with the orphan-girls then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice. ...”

Surah 4:3 (Pickthall translation) -

“... And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice [to so many] then one [only] or [the captives] that your right hands possess. Thus it is more likely that ye will not do injustice. ...”

Surah 4:3 (Shakir translation) -

“... And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice [between them], then [marry] only one or what your right hands possess; this is more proper, that you may not deviate from the right course. ...”

Surah 4:3 (Yusuf-Ali translation) -

“... If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice. ...”

Tafsir of al-Jalalayn on Surah 4:3 -

“... [4:3] If you fear that you will not act justly, [that] you will [not] be equitable, towards the orphans, and are thus distressed in this matter, then also fear lest you be unjust towards women when you marry them; marry such (mā means man) women as seem good to you, two or three or four, that is, [each man may marry] two, or three, or four, but do not exceed this; but if you fear you will not be equitable, towards them in terms of [their] expenses and [individual] share; then, marry, only one, or, restrict yourself to, **what your right hands own, of slavegirls, since these do not have the same rights as wives**; thus, by that marrying of only four, or only one, or resorting to **slavegirls**, it is likelier, it is nearer [in outcome], that you will not be unjust, [that] you will [not] be inequitable. ...”

Surah 33:50 (al-Hilali-Khan translation) -

“... O Prophet (Muhammad)! Verily, **We have made lawful to you your wives**, to whom you have paid their Mahr (bridal-money given by the husband to his wife at the time of marriage), **and those (slaves) whom your right hand possess – whom Allah has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammat (paternal aunts) and the daughters of your Khal (maternal uncles) and the daughters of your Khalat (maternal aunts) who migrated (from Makkah [Mecca]) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her – a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess**, in order that there should be no difficulty on you. And Allah is Ever Oft-Forgiving, Most Merciful. ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 53 -

“... Narrated Thabit Al-Banani: **I was with Anas while his daughter was present with him. Anas said, “A woman came to Allah's Apostle and presented herself to him, saying, 'O Allah's Apostle, have you any need for me (i.e. would you like to marry me)?”** Thereupon Anas's daughter said, “What a shameless lady she was! Shame! Shame!” Anas said, “She was better than you; she had a liking for the Prophet so she presented herself for marriage to him.” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 63 -

“... Narrated Sahl bin Sad: While we were sitting in the company of the Prophet a woman came to him and presented herself (for marriage) to him. The Prophet looked at her, lowering his eyes and raising them, but did not give a reply. One of his companions said, “Marry her to me O Allah's Apostle!” The Prophet asked (him), “Have you got anything?” He said, “I have got nothing.” The Prophet said, “Not even an iron ring?” He said, “Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half.” The Prophet; said, “No. **Do you know some of the Quran (by heart)?**” He said, “Yes.” The Prophet said, “Go, I have agreed to marry her to you with what you know **of the Qur'an (as her Mahr).**” **'And for those who have no courses (i.e. they are still immature). (65.4) And the 'Iddat for the girl before puberty is three months (in the above Verse). ...’**”

Sahih al-Bukhari, Volume 1, Book 5, Number 268 -

“... Narrated Qatada: Anas bin Malik said, **“The Prophet used to visit all his wives in a round, during the day and night and they were eleven in number.”** I asked Anas, “Had the Prophet the strength for it?” Anas replied, “We used to say that the Prophet was given the strength of thirty (men).” And Sa'id said on the authority of Qatada that Anas had told him **about nine wives only (not eleven).** ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 1 -

“... Narrated Anas bin Malik: A group of three men came to the houses of the wives of

the Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, “Where are we from the Prophet as his past and future sins have been forgiven.” Then one of them said, “I will offer the prayer throughout the night forever.” The other said, “I will fast throughout the year and will not break my fast.” The third said, “I will keep away from the women and will not marry forever.” **Allah's Apostle** came to them and **said**, “Are you the same people who said so-and-so? **By Allah, I am more submissive to Allah and more afraid of Him than you**; yet I fast and break my fast, I do sleep and **I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers).**” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 5 -

“... Narrated 'Ata: We presented ourselves along with Ibn 'Abbas at the funeral procession of Maimuna at a place called Sarif. Ibn 'Abbas said, “This is **the wife of the Prophet** so when you lift her bier, do not Jerk it or shake it much, but walk smoothly because **the Prophet had nine wives and he used to observe the night turns with eight of them, and for one of them there was no night turn.**” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 6 -

“... Narrated Anas: **The Prophet used to go round (have sexual relations with) all his wives in one night, and he had nine wives.** ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 7 -

“... Narrated Said bin Jubair: Ibn 'Abbas asked me, “Are you married?” I replied, “No.” He said, **“Marry, for the best person of this (Muslim) nation (i.e., Muhammad) of all other Muslims, had the largest number of wives.”** ...”

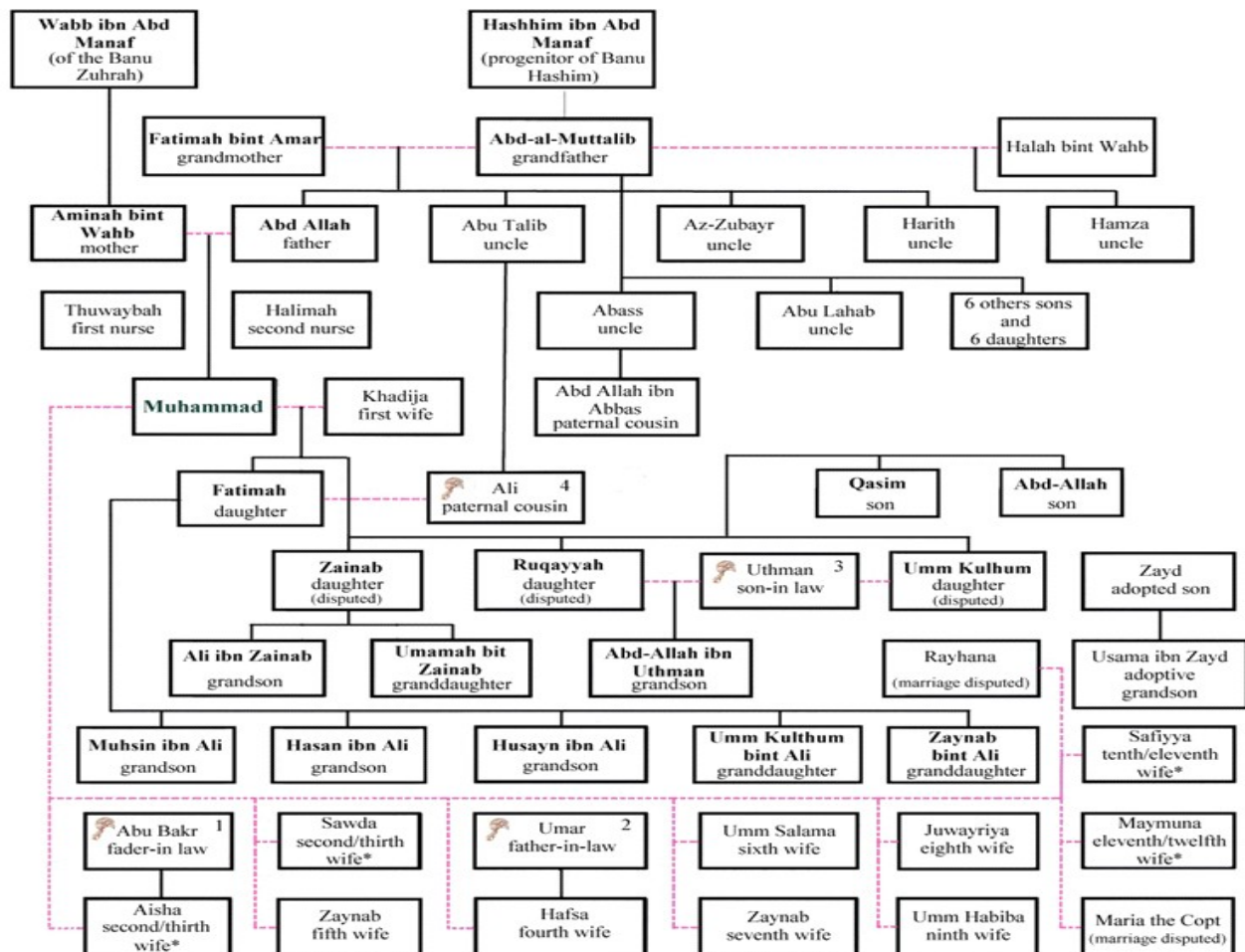
Sahih Muslim, Book 008, Chapter 33, Number 3450 -

“... **Anas (Allah be pleased with him) reported that Allah's Apostle (may peace be upon him) had nine wives. So when he divided (his stay) with them, the turn of the first wife did not come but on the ninth (day). They (all the wives) used to gather every night in the house of one where he had to come (and stay that night). It was (the night when he had to stay) in the house of 'A'isha (Allah be pleased with her), when Zainab came there.** He (the Holy Prophet) stretched his hand towards her (Zainab), whereupon she ('A'isha) said: It is Zainab. Allah's Apostle (may peace be upon him) withdrew his hand. There was an altercation between the two until their voices became loud (and it was at that time) when Iqama was pronounced for prayer. There happened to come Abu Bakr and he heard their voices and said: Messenger of Allah, (kindly) come for prayer, and throw dust in their moths. So the Prophet (may peace be upon him) went out. 'A'isha said: When Allah's Apostle (may peace be upon him) would finish his prayer there would also come Abu Bakr and he would do as he does (on such occasions, i. e. reprimanding). When Allah's Apostle (may peace be upon him) had finished his prayer, there came to her Abu Bakr. and spoke to her ('A'isha) in stern words and said: Do you behave like this? ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... “(Allah did not send me to be harsh, but He sent me to teach in a gentle and easy manner. If any of them asks me what your decision was, I will tell her.)” This was also recorded by Muslim, but not Al-Bukhari; An-Nasa'i also recorded it . 'Ikrimah said: “At **that time he was married to nine women, five of them were from Quraysh – 'A'ishah, Hafsa, Umm Habibah, Sawdah and Umm Salamah**, may Allah be pleased with them. **And he was also married to Safiyyah bint Huyay An-Nadariyyah, Maymunah bint Al-Harith Al-Hilaliyyah, Zaynab bint Jahsh Al-Asadiyyah and Juwayriyyah bint Al-Harith Al-Mustalaqiyyah**, may Allah be pleased with all of them. ...”

Family tree of Muhammad



The direct lineage is marked in **bold**

*Indicates that the marriage order is disputed

👤 The Rightly Guided Caliphs or The Righteous Caliphs

“... [Page 792] 918. THE APOSTLES WIVES

They were nine: 'A'isha d. Abu Bakr; Hafsa d. 'Umar; Umm Habiba d. Abu Sufyan; Umm Salama d. Abu Umayya b. al-Mughira; Sauda d. Zama'a b. Qays; Zaynab d. Jahsh b. Ri'ab; Maymuna d. al-Harith b. Haz; Juwayriya d. al-Harith b. Abu Dirar; and Safiya d. Huyay b. Akhtab according to what more than one traditionalist has told me.

He married thirteen women: Khadija d. Khuwaylid, his first wife whom her father Khuwaylid b. Assad, or according to others her brother 'Amr, married to him. The apostle gave her as dowry twenty she-camels. She bore all the apostles children except Ibrahim. She had been previously married to Abu Hala b. Malik, one of B. Usayyid b. 'Amr b. Tamim, an ally of B. 'Abdu'l-Dar to whom she bore Hind b. Abu Hala and Zaynab. Before that she had been married to 'Utayyiq b. 'Abid b. 'Abdullah b. 'Umar b. Makhzum to whom she bore 'Abdullah and Jariya.

He married 'A'isha in Mecca when she was a child of seven and lived with her in Medina when she was nine or ten. She was the only virgin that he married. He father, Abu Bakr, married her to him and the apostle gave her four hundred dirhams.

He married Sauda d. Zam'a b. Qays b. 'Abdu Shams b. 'Abdu Wudd b. Nasr b. Malik b. Hishl b. 'Amir b. Lu'ayy. Salit b. 'Amr, or according to others Abu Hatib b. 'Amr, married her to him, and the apostle gave her four hundred dirhams.

Ibn Ishaq contradicts this tradition saying that Salit and Abu Hatib were absent in Abyssinia at this time. Before that she had been married to al-Sakran b. 'Amr b. 'Abdu Shams. [Page 792-793]

He married Zaynab d. Jahsh b. Ri'ab al-Asadiya. Her brother Abu Ahmad married her to him and the apostle gave her four hundred dirhams. She had been previously married to Zayd b. Haritha, the freed slave of the apostle, and it was about her that God sent down: 'So when Zayd had done as he wished in divorcing her We married her to you.'[1]

He married Umm Salama d. Abu Umayya b. al-Mughira al-Makh-zumiya. Her name was Hind. Her son Salama b. Abu Salama married her to him and the apostle gave her a bed stuffed with palm-leaves, a bowl, a dish, and a handmill. She had been married to Abu Salama b. 'Abdu'l-Asad whose name was 'Abdullah. She had borne him Salama, 'Umar, Zaynab, and Ruqayya.

He married Hafsa d. 'Umar with her father's consent and the apostle gave her four hundred dirhams. She had been married to Khunays b. Hudhafa al-Sahmi.

He married Umm Habiba whose name was Ramla d. Abu Sufyan. Khalid b. Sa'id b. al-'As married her to him when they were both in Abyssinia and the Negus gave her on behalf of the apostle four hundred dinars. It was he who arranged the marriage for the apostle. She had been married to 'Ubaydullah b. Jahsh al-Asadi.

He married Juwayriya d. al-Harith b. Abu Dirar al-Khuza'iya who was among the

camptives of B. Mustaliq of Khuza'a. She had fallen to the lot of Thabit b. Qays b. al-Shammas al-Ansari and he wrote a contract of redemption which she brought to the apostle asking his help. He asked her if she would like something better than that, and when she asked what that could be he said, 'Shall I rid you of the contract and marry you myself?' She said, 'Yes,' and so he married her. This tradition was given us by Ziyad b. 'Abdullah al-Bakka'i from Muhammad b. Ishaq from Muhammad b. Ja'far b. al-Zubayr from 'Urwa from 'A'isha.[2]

It is said that when the apostle came back from the raid on B. al-Mustaliq with Juwayriya and was in the midst of the army he gave Juwayriya to one of the Ansar and ordered him to guard her. When the apostle reached Medina her father al-Harith came to him with his daughter's ransom. When he was in al-'Aqiq he had looked at the camels which he had brought for the ransom and admired two of them greatly, so he hid them in one of the passes of al-'Aqiq. Then he came to the prophet saying, 'Here is my daughter's ransom.' The apostle said: 'But where are the two camels which you hid in al-'Aqiq in such-and-such a pass?' Al-Harith said, 'I testify that there is no God but Allah and that you are the apostle of God, for by God none could have known of that but God most High'; so he became Muslim, as did two of his sons who were with him and some of his people. he sent and fetched the two camels and handed them over to the prophet and his daughter Juwayriya was given back to him. She became an excellent Muslim. The apostle asked her father to let him marry her and he agreed and the apostle gave her four hundred dirhams. She had been previously married to a cousin of hers called 'Abdullah. It is said that the apostle bought her from Thabit b. Qays, freed her, married her, and gave her four hundred dirhams.

He married Safiya d. Huyay b. Akhtab who he had captured at Khaybar

[[1] Sura 33:37.

[2] This comment refers to what I.I. reported on W., p. 729]

[Page 793-794]

and chosen for himself. The apostle made a feast of gruel and dates: there was not meat of fat [1]. She had been married to Kinana b. al-Rabi' b. Abu'l-Huqayq.

He married Maymuna d. al-Harith b. Hazn b. Bahir b. HUzam b. Ruwayba b. 'Abdullah b. Hilal b. 'Amr b. Sa'sa'a. Al-'Abbas b. 'Abdu' l-Muttalib married her to him and gave her on the apostle's behalf four hundred dirhams. She had been married to Abu Ruhm b. 'Abdu'l-'Uzza b. Abu Qays b. 'Abdu Wudd b. Nasr b. Malik b. HIsI b. 'Amir b. Lu'ayy. It is said that it was she who gave herself to the prophet because his offer of marriage came to her when she was on her camel. She said, 'The camel and what is on it belongs to God and His apostle.' So God sent down: 'And a believing woman if she gives herself to the prophet.' [2]

It is said that the one who gave herself to the prophet was Zaynab d. Jahsh, or Umm Sharik Ghaziya d. Jabir b. Wahb of B. Munqidh b. 'Amr b. Ma'is b. 'Amir b. Lu'ayy. Others say it was a woman of B. Sama b. Lu'ayy and the apostle postponed the matter.

He married Zaynab d. Khuzayma b. al-Harith b. 'Abdullah b. 'Amr b. 'Abdu Manaf b.

Hialal b. 'Amir b. Sa'sa'a who was called the 'Mother of the Poor' because of her kindness to them and her pity for them. Qabisa b. 'Amr al-Hilali married her to him and the apostle gave her four hundred dirhams. She had been married to 'Ubayda b. al-Harith who was her cousin.

The apostle consummated his marriage with eleven women, two of whom died before him, namely Khadija and Zaynab. he died leaving the nine we have mentioned. With two he had no marital relations, namely Asma' d. al-Nu'man, the Kindite woman, whom he married and found to be suffering from leprosy and so returned to her people with a suitable gift; and 'Amra d. Yazid the Kilab woman who was recently an unbeliever. When she came to the apostle she said, 'I seek God's protection against you,' and he replied that one who did that was inviolable so he sent her back to her people. Others say that the one who said this was a Kindite woman, a cousin of Asma' d. al-Nu'man, and that the apostle summoned her and she said, 'We are a people to whom others come; we come to none!' so he returned her to her people.

There were six Quraysh women among the prophet's wives, namely, Khadija, 'A'isha, Hafsa, Umm Habiba, Umm Salama, and Sauda.[3]

The Arab women and others were seven, namely, Zaynab d. Jahsh, Maymuna, Zaynab d. Khuzayma, Juwayriya, Asm', and 'Amra. The non-Arab woman was Safiya d. Huyay b. Akhtab of B. al-Nadir.

[[1] Presumably because she was a Jewess and would eat only kosher meat.

[2] Sura 33:49

[3] The genealogies which have already been given have been omitted.] ...”

[01] Khadija bint Khuwailid (AD 595 - AD 620, years in marriage to Muhammad), a wife
[Hadrat Khadija [tribe Quraish], a wealthy Roman Catholic, whose sister was Hala bint Khuwailid, and whose cousin, the son of Khadija's paternal uncle, was Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, a blind old man, who was a 'christian' convert [likely a practicing gnostic, wherein the gnostic materials in the Qur'an originated], who supposedly read/write the 'scriptures' [gnostic] in Arabic, encouraging 'Muhammad' to receive visions from the 'angel' ['Namus'] calling itself 'Jibril' [Gabriel] in the cave of Hira] -

Sahih al-Bukhari, Volume 7, Book 62, Number 156 -

“... Narrated 'Aisha: I never felt so jealous of any **wife of Allah's Apostle as I did of Khadija** because Allah's Apostle used to remember and praise her too often and because it was revealed to Allah's Apostle that he should give **her (Khadija)** the glad tidings of her having a palace of Qasab in Paradise. ...”

Sahih al-Bukhari, Volume 8, Book 73, Number 33 -

“... Narrated 'Aisha: I never felt so jealous of any woman as I did of **Khadija, though she had died three years before the Prophet married me**, and that was because I heard him mentioning her too often, and because his Lord had ordered him to give her the glad tidings that she would have a palace in Paradise, made of

Qasab and because he used to slaughter a sheep and distribute its meat among her friends. ...”

[02] Aishah bint Abu Bakr Siddiq [bin Abu Quhaffa] and Um Sulaim [(AD 620 – AD 632) Aishah also had a brother named 'Abdur Rahman], **a wife** [child bride of 6 years of age, consumated at 9, moonwise] -

Surah 65:4-5 (al-Hilali-Khan translation) -

“... [v.4] And **those of your women** as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three months; **and for those who have no courses [(i.e. they are still immature)]** their 'Iddah (prescribed period) is three months likewise, except in case of death]. And **for those who are pregnant** (whether they are divorced or their husbands are dead) **is until they lay down their burden**; and whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him. [v.5] **That is the Command of Allah**, which He has sent down to you; and whosoever fears Allah and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 65:4 -

“... Allah the Exalted clarifies the waiting period of the woman in menopause. And that is the one whose menstruation has stopped due to her older age. Her 'Iddah is three months instead of the three monthly cycles for those who menstruate, which is based upon the Ayah in (Surat) Al-Baqarah. [see 2:228] **The same for the young, who have not reached the years of menstruation. Their 'Iddah is three months like those in menopause. This is the meaning of His saying; (and for those who have no courses. . .)”**

Tafsir of al-Jalalayn on Surah 65:4 -

“... [65:4] And [as for] those of your women who (read allā'ī or allā'i in both instances) no longer expect to menstruate, if you have any doubts, about their waiting period, their prescribed [waiting] period shall be three months, **and [also for] those who have not yet menstruated, because of their young age, their period shall [also] be three months** — both cases apply to other than those whose spouses have died; for these [latter] their period is prescribed in the verse: they shall wait by themselves for four months and ten [days] [Q. 2:234]. **And those who are pregnant, their term, the conclusion of their prescribed [waiting] period if divorced or if their spouses be dead, shall be when they deliver**. And whoever fears God, He will make matters ease for him, in this world and in the Hereafter. ...”

Tafsir of al-Jalalayn on Surah 2:228 -

“... [2:228] **Divorced women shall wait by themselves, before remarrying, for three periods (qurū'in is the plural of qar'), of purity or menstruation —**

these are two different opinions — which begin from the moment of divorce. **This [stipulation] applies to those who have been sexually penetrated but not to those otherwise**, on account of His saying, there shall be no [waiting] period for you to reckon against them [Q. 33:49]. **The waiting period for immature or menopausal women is three months; pregnant women, on the other hand, must wait until they give birth, as stated in the sūrat al-Talāq [Q. 65:4], while slavegirls must wait two months, according to the Sunna.** And it is not lawful for them to hide what God has created in their wombs, of child or menstruation, if they believe in God and the Last Day. Their mates, their spouses, have a better right to restore them, to bring them back, even if they refuse, in such time, that is, during the waiting period, if they desire to set things right, between them, and put pressure on the woman [to return]; the statement is not a condition for the possibility of return, but an incitement [to set things right] in the case of repealed divorce; the term *ahaqq*, ‘better right to’, does not denote any priority, since, in any case, no other person has the right to marry them during their waiting period; women shall have rights, due from their spouses, similar to those, rights, due from them, with justice, as stipulated by the Law, in the way of kind conjugality and not being harmed; but their men have a degree above them, in rights, as in their duty to obey their husbands, because of their [the husbands’] payment of a dowry and their [husbands] being the bread-winners; God is Mighty, in His Kingdom, Wise, in what He has ordained for His creatures. ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 14 -

“... **Narrated 'Aisha:** I said, “O Allah's Apostle! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?” He said, “(I will let my camel graze) of the one of which nothing has been eaten before.” (The sub-narrator added: **'Aisha meant that Allah's Apostle had not married a virgin besides herself.**) ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 15 -

“... **Narrated 'Aisha: Allah's Apostle said (to me), “You have been shown to me twice in (my) dreams. A man was carrying you in a silken cloth and said to me, 'This is your wife.' I uncovered it; and behold, it was you. I said to myself, 'If this dream is from Allah, He will cause it to come true.'” ...**”

Sahih al-Bukhari, Volume 7, Book 62, Number 17 -

“... Narrated Jabir bin 'Abdullah: When I got married, Allah's Apostle said to me, “What type of lady have you married?” I replied, “I have married a matron” He said, **“Why, don't you have a liking for the virgins and for fondling them?”** Jabir also said: **Allah's Apostle said, “Why didn't you marry a young girl so that you might play with her and she with you?” ...**”

Sahih al-Bukhari, Volume 7, Book 62, Number 18 -

“... Narrated 'Ursa: **The Prophet asked Abu Bakr for 'Aisha's hand in**

marriage. Abu Bakr said “But I am your brother.” The Prophet said, “You are my brother in Allah's religion and His Book, **but she (Aisha) is lawful for me to marry.**” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 64 -

“... Narrated **'Aisha:** that **the Prophet married her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years** (i.e., till his death). ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 65 -

“... Narrated **'Aisha:** that **the Prophet married her when she was six years old and he consummated his marriage when she was nine years old.** Hisham said: “I have been informed that 'Aisha remained with the Prophet for nine years (i.e. till his death).” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 88 -

“... Narrated 'Ursa: **The Prophet wrote the (marriage contract) with 'Aisha while she was six years old and consummated his marriage with her while she was nine years old and she remained with him for nine years** (i.e. till his death).' ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 90 -

“... Narrated **Aisha:** When **the Prophet married me, my mother came to me** and made me enter the house (of the Prophet) and nothing surprised me but the coming of Allah's Apostle to me in the forenoon. ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 67 -

“... Narrated Abu Huraira: The Prophet said, “A matron should not be given in marriage except after consulting her; and **a virgin should not be given in marriage except after her permission.**” The people asked, “O Allah's Apostle! How can we know her permission?” He said, “Her silence (indicates her permission). ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 68 -

“... Narrated **'Aisha:** I said, “O Allah's Apostle! A virgin feels shy.” He said, **“Her consent is (expressed by) her silence.** ...”

Sahih al-Bukhari, Volume 5, Book 58, Number 234 -

“... Narrated **Aisha:** **The Prophet engaged me when I was a girl of six (years).** We went to Medina and stayed at the home of Bani-al-Harith bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and **my mother, Um Ruman, came to me while I was playing in a swing with**

some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became Allright, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansari women who said, “Best wishes and Allah's Blessing and a good luck.” Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah's Apostle came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age. ...”

Sahih al-Bukhari, Volume 5, Book 58, Number 236 -

“... Narrated Hisham's father: Khadija died three years before the Prophet departed to Medina. He stayed there for two years or so and then **he married 'Aisha when she was a girl of six years of age, and he consumed that marriage when she was nine years old.** ...”

Sahih al-Bukhari, Volume 5, Book 58, Number 245 -

“... Narrated **'Aisha:** (the wife of the Prophet) I never remembered my parents believing in any religion other than the true religion (i.e. Islam), and **(I don't remember) a single day passing without our being visited by Allah's Apostle in the morning and in the evening.**”

Sahih al-Bukhari, Volume 8, Book 73, Number 151 -

“... Narrated **'Aisha: I used to play with the dolls in the presence of the Prophet,** and my girl friends also used to play with me. When Allah's Apostle used to enter (my dwelling place) they used to hide themselves, but the Prophet would call them to join and play with me. **(The playing with the dolls and similar images is forbidden, but it was allowed for 'Aisha at that time, as she was a little girl, not yet reached the age of puberty.)** (Fateh-al-Bari page 143, Vol.13) ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 63 -

“... Narrated Sahl bin Sad: While we were sitting in the company of the Prophet a woman came to him and presented herself (for marriage) to him. The Prophet looked at her, lowering his eyes and raising them, but did not give a reply. One of his companions said, “Marry her to me O Allah's Apostle!” The Prophet asked (him), “Have you got anything?” He said, “I have got nothing.” The Prophet said, “Not even an iron ring?” He said, “Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half.” The Prophet; said, “No. **Do you know some of the Quran** (by heart)?” He said, “Yes.” The Prophet said, “Go, I have agreed to marry her to you with what you know **of the Qur'an** (as her Mahr).” **'And for those who have no courses (i.e. they are still immature). (65.4) And the 'Iddat for the girl before puberty is three months (in the above Verse).** ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 623 -

“... Narrated Abu Musa: Allah's Apostle said, “Many amongst men **reached (the level of) perfection but none amongst the women reached this level except Asia**, Pharaoh's wife, and Mary, the daughter of 'Imran. And no doubt, **the superiority of 'Aisha to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals.**” ...”

*Amram [and Jochebed], the Qur'an teaches that Mary, the mother of Isa, was the daughter of Amram [and Jochebed], and sister to Aaron and Moses.

Sahih Muslim, Chapter 10 Heading -

“... Chapter 10: It is permissible for the father to give the hand of his daughter in marriage even when she is not fully grown up ...”

Sahih Muslim, Book 008, Chapter 10, Number 3309 -

“... **'A'isha (Allah be pleased with her) reported: Allah's Messenger (may peace be upon him) married me when I was six years old, and I was admitted to his house at the age of nine.** She further said: We went to Medina and I had an attack of fever for a month, and my hair had come down to the earlobes. **Umm Ruman (my mother) came to me and I was at that time on a swing along with my playmates. She called me loudly and I went to her and I did not know what she had wanted of me. She took hold of my hand and took me to the door, and I was saying: Ha, ha (as if I was gasping), until the agitation of my heart was over. She took me to a house, where had gathered the women of the Ansar.** They all blessed me and wished me good luck and said: May you have share in good. **She (my mother) entrusted me to them. They washed my head and embellished me and nothing frightened me. Allah's Messenger, (may peace be upon him) came there in the morning, and I was entrusted to him. ...”**

Sahih Muslim, Book 008, Chapter 10, Number 3310 -

“... **'A'isha (Allah be pleased with her) reported: Allah's Apostle (may peace be upon him) married me when I was six years old, and I was admitted to his house when I was nine years old. ...”**

Sahih Muslim, Book 008, Chapter 10, Number 3311 -

“... **'A'isha (Allah be pleased with her) reported that Allah's Apostle (may peace be upon him) married her when she was seven years old, and he was taken to his house as a bride when she was nine, and her dolls were with her; and when he (the Holy Prophet) died she was eighteen years old. ...”**

Sahih al-Bukhari, Volume 7, Book 62, Number 1 -

“... Narrated Anas bin Malik: A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, “Where are we from the Prophet as his past and future sins have been forgiven.” Then one of them said, “I will offer the prayer throughout the night forever.” The other said, “I will fast throughout the year and will not break my fast.” The third said, “I will keep away from the women and will not marry forever.” **Allah's Apostle** came to them and **said**, “Are you the same people who said so-and-so? **By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers).**” ...”

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from **'Aisha: The wives of Allah's Apostle were in two groups. One group consisted of 'Aisha, Hafsa, Safiyya and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home.** The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, “He did not say anything to me.” They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, “Talk to him till he gives you a reply.” When it was her turn, she talked to him again. **He then said to her, “Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha.”** On that Um Salama said, “I repent to Allah for hurting you.” Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, “Your wives request to treat them and the daughter of Abu Bakr on equal terms.” Then Fatima conveyed the message to him. The Prophet said, “O my daughter! Don't you love whom I love?” She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, “Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms.” On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at **'Aisha and said, “She is really the daughter of Abu Bakr.”** ...”

[03] Sauda bint Zam'a (AD 620 – AD 632), a wife -

Sahih al-Bukhari, Volume 1, Book 4, Number 148 -

“... Narrated 'Aisha: **The wives of the Prophet** used to go to Al-Manasi, a vast open place (near Baqia at Medina) to answer the call of nature at night. 'Umar used to say to the Prophet “Let your **wives** be veiled,” but Allah's Apostle did not do so. One night **Sauda bint Zam'a the wife of the Prophet** went out at 'Isha' time and she was a tall lady. 'Umar addressed her and said, “I have recognized you, O **Sauda**.” He said so, as he desired eagerly that the verses of Al-Hijab (the observing of veils by the Muslim women) may be revealed. So Allah revealed the verses of "Al-Hijab" (A complete body cover excluding the eyes). ...”

Sahih al-Bukhari, Volume 2, Book 24, Number 501 -

“... Narrated 'Aisha: **Some of the wives of the Prophet** asked him, "Who amongst us will be the first to follow you (i.e. die after you)?" He said, "Whoever has the longest hand." So they started measuring their hands with a stick and **Sauda's** hand turned out to be the longest. (When Zainab bint Jahsh died first of all in the caliphate of 'Umar), we came to know that the long hand was a symbol of practicing charity, so she was the first to follow the Prophet and she used to love to practice charity. (**Sauda** died later in the caliphate of Muawiya). ...”

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from 'Aisha: **The wives of Allah's Apostle were in two groups**. One group consisted of 'Aisha, Hafsa, Safiyya and **Sauda**; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, “He did not say anything to me.” They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, “Talk to him till he gives you a reply.” When it was her turn, she talked to him again. He then said to her, “Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha.” On that Um Salama said, “I repent to Allah for hurting you.” Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, “Your wives request to treat them and the daughter of Abu Bakr on equal terms.” Then Fatima conveyed the message to him. The Prophet said, “O my daughter! Don't you love whom I love?” She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, “Your wives request you to treat them and the daughter of Ibn Abu Quhafah on equal terms.” On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, “She is really the daughter of Abu

Bakr.” ...”

[04] Hafsa bint 'Umar bin al-Khattab (AD 625 – AD 632), a wife -

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from 'Aisha: **The wives of Allah's Apostle were in two groups.** One group consisted of 'Aisha, **Hafsa**, Safiyya and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, “He did not say anything to me.” They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, “Talk to him till he gives you a reply.” When it was her turn, she talked to him again. He then said to her, “Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha.” On that Um Salama said, “I repent to Allah for hurting you.” Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, “Your wives request to treat them and the daughter of Abu Bakr on equal terms.” Then Fatima conveyed the message to him. The Prophet said, “O my daughter! Don't you love whom I love?” She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, “Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms.” On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, “She is really the daughter of Abu Bakr.” ...”

[05] Zaynab bint Khuzayma [Umm Al-Masakeen] (AD 626 – AD 627) -

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 794 -

“... **He [Muhammad] married Zaynab d. Khuzayma b. al-Harith b. 'Abdullah b. 'Amr b. 'Abdu Manaf b. Hialal b. 'Amir b. Sa'sa'a who was called the 'Mother of the Poor'** because of her kindness to them and her pity for them. Qabisa b. 'Amr al-Hilali married her to him and the apostle gave her four hundred dirhams. She had been married to 'Ubayda b. al-Harith who was her cousin.

The apostle consummated his marriage with eleven women, two of whom

died before him, namely Khadija and **Zaynab** [d. Khuzayma]...”

[06] Hind [Um Salama [Umm Salama]] bint Abi Umayya (AD 627 – AD 632), a wife -

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from 'Aisha: **The wives of Allah's Apostle were in two groups.** One group consisted of 'Aisha, Hafsa, Safiyya and Sauda; and **the other group consisted of Um Salama** and the other wives **of Allah's Apostle.** The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, “He did not say anything to me.” They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, “Talk to him till he gives you a reply.” When it was her turn, she talked to him again. He then said to her, “Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha.” On that Um Salama said, “I repent to Allah for hurting you.” Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, “Your wives request to treat them and the daughter of Abu Bakr on equal terms.” Then Fatima conveyed the message to him. The Prophet said, “O my daughter! Don't you love whom I love?” She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, “Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms.” On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, “She is really the daughter of Abu Bakr.” ...”

[07] Rayhana d. 'Amr b. Khunafa [Jewess of B. 'Amr b. Qurayza] -

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 463-464, 466 paragraphs 689,693 -

“... [page 463 paragraph 689] When Sa'd reached the apostle and the Muslims the apostle told them to get up to greet their leader. The muhajirs of Quraysh thought that [page 463-464 paragraph 689] apostle meant the Ansar, while the latter thought that he meant everyone, so they go up and said, 'O Abu 'Amr, the apostle has entrusted to you the affair of your allies that you may give judgment concerning them.' Sa'd asked, 'Do you covenant by Allah that you accept the judgement I pronounce on them?' They said Yes, and he said, 'And is it incumbent on the one who is here?' (looking) in the direction of the apostle not

mentioning him out of respect, and the apostle answered Yes. Sa'd said, 'Then I give judgement that the men should be killed, the property divided, and the women and children taken as captives.'

'Asim b. 'Umar b. Qatada told me from 'Abdu'l-Rahman b. 'Amr b. Sa'd b. Mu'adh from 'Alqama b. Waqqas al-Laythi that the apostle said to Sa'd, 'You have given the judgment of Allah above the seven heavens' (709).

Then they surrendered, and the apostle confined them in Medina in the quarter of d. al-Harith, a woman of B. al-Najjar. Then the apostle went out to the market of Medina (which is still its market today) and dug trenches in it. Then he sent for them and struck off their heads in those trenches as they were brought out to him in batches. Among them was the enemy of Allah Huyayy b. Akhtab and Ka'b b. Asad their chief. There were 600 or 700 in all, though some put the figure as high as 800 or 900. As they were being taken out in batches to the apostle they asked Ka'b what he thought would be done with them. He replied, 'Will you never understand? Don't you see that the summoner never stops and those who are taken away do not return? By Allah it is death!' This went on until the apostle made an end of them.

Huyayy was brought out wearing a flowered robe (710) in which he had made holes about the size of the finger-tips in every part so that it should not be taken from him as spoil,[1] with his hands bound to his neck by a rope. When he saw the apostle he said, 'By God, I do not blame myself for opposing you, but he who forsakes God will be forsaken.' Then he went to the men and said, 'God's command is right. A book and a decree, and massacre have been written against the Sons of Israel.' Then he sat down and his head was struck off. ...” [page 464 paragraph 689]

[page 466 paragraph 693] “... It was the first booty on which lots were cast and the fifth was taken. According to its precedent and what the apostle did the divisions were made, and it remained the custom for raids.

Then the apostle sent Sa'd b. Zayd al-Ansari brother of b. 'Abdu'l-Ashhal with some of the captive women of B. Qurayza to Najd and he sold them for horses and weapons.

The apostle had chosen **one of their women for himself, Rayhana d. 'Amr b. Khunafa, one of the women of B. 'Amr b. Qurayza, and she remained with him until she died, in his power. The apostle had proposed to marry her and put a veil on her, but she said: 'Nay, leave me in your power, for that will be easier for me and for you.' So he left her. She had shown repugnance towards Islam when she was captured and clung to Judaism. ...”**

[08] Juwayriyya bint al-Harith [husband killed in battle was Mustafa bin Safwan] (AD 628 – AD 632) -

Tafisr of al-Jalalayn on Surah 33:50 -

“... [33:50] **O Prophet! Indeed We have made lawful for you** your wives whom you have given their dowries and what your right hand owns, of those whom **God has given you as spoils of war, from the disbelievers, [whom you have] taken captive, such as** Safiyya and **Juwayriyya**, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you, as opposed to those who did not emigrate, and **any believing woman if she gift herself [in marriage] to the Prophet and if the Prophet desire to take her in marriage, and ask for her hand in marriage without paying [her] a dowry — a privilege for you exclusively, not for the [rest of the] believers** (nikāh, ‘marriage’, when expressed by the term hiba, ‘gift’, denotes [marriage] without dowry). Indeed We know what We have imposed upon them, namely, the believers, with respect to their wives, in the way of rulings, to the effect that they should not take more than four wives and should only marry with [the consent of] a legal guardian, [the presence of] witnesses and [the payment of] a dowry, and, with respect to, what their right hands own, of slavegirls, in the way of purchase or otherwise, so that the handmaiden be one lawful for her master, such as a slavegirl belonging to the People of the Scripture (kitābiyya), and not a Magian or an idolater, and that she should be ascertained [as not carrying child] with the necessary waiting period (istibrā’) before copulation; so that (li-kaylā is semantically connected to what came before [this last statement]) there may be no [unnecessary] restriction for you, [no] constraint in marriage [for you]. And God is Forgiving, of what is difficult to guard against, Merciful, in giving dispensations [allowing for latitude] in this respect. ...”

Sahih Muslim, Book 005, Chapter 47, Number 2349 -

“... **Juwayriya, the wife of the Messenger of Allah** (may peace be upon him) said that Messenger of Allah (may peace be upon him) came to her and said: Is there anything to eat? She said: Messenger of Allah, I swear by God, there is no food with us except a bone of goat which my freed maid-servant was given as sadaqa. Upon this he said: Bring that to me, for it (the sadaqa) has reached its destination. ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 493 paragraph 729 -

“... **The apostle took many captives and they were distributed among the Muslims. One of those taken was Juwayriya d. al-Harith b. Abu Diurar, the apostle's wife.**

Muhammad b. Ja'far b. al-Zubayr from 'Urwa b. al-Zubayr from 'A'isha said: When the apostle distributed the captives of B. al-Mustaliq, Juwayriya fell to the lot of Thabit b. Qays b. al-Shammas, or to a cousin of his, and she gave him a deed for her redemption. She was the most beautiful woman. She captivated every man who saw her. She came to the apostle to ask his help in the matter. As soon as I saw her at the door of my room I took a dislike to her, for I knew that he would see her as I saw her. She went in and told him who she was -- d. of al-Harith b. Abu Dirar, the chief of his people. 'You can see the state to which I

have been brought. I have fallen to the lot of Thabit or his cousin and have given him a deed for my ransom and have come to ask your help in the matter.' he said, 'Would you like something better than that? I will discharge your debt and marry you,' and she accepted him.

The news that the apostle had married Juwayriya was blazed abroad and now that B. Mustaliq were the prophet's relations by marriage the men released those they held. When he married her a hundred families were released. I do not know a woman who was a greater blessing to her people than she (739). ...”

[09] Saffiyya bint Huyayy [chief of the Qurayza and al-Nadir] bin Akhtab (AD 628 – AD 632), a [sort of?] wife [Radrat Safiyya, a captured Jewess, whose people were killed (men) and captured (women/children) whose father, and also husband (Kinana b. al-Rabi') was slain (tortured to death), while she was made a 'wife'] -

Tafisr of al-Jalalayn on Surah 33:50 -

“... [33:50] O Prophet! Indeed We have made lawful for you your wives whom you have given their dowries and what your right hand owns, of those whom God has given you as spoils of war, from the disbelievers, [whom you have] taken captive, such as Safiyya and Juwayriyya, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you, as opposed to those who did not emigrate, and any believing woman if she gift herself [in marriage] to the Prophet and if the Prophet desire to take her in marriage, and ask for her hand in marriage without paying [her] a dowry — **a privilege for you exclusively, not for the [rest of the] believers** (nikāh, ‘marriage’, when expressed by the term hiba, ‘gift’, denotes [marriage] without dowry). Indeed We know what We have imposed upon them, namely, the believers, with respect to their wives, in the way of rulings, to the effect that they should not take more than four wives and should only marry with [the consent of] a legal guardian, [the presence of] witnesses and [the payment of] a dowry, and, with respect to, what their right hands own, of slavegirls, in the way of purchase or otherwise, so that the handmaiden be one lawful for her master, such as a slavegirl belonging to the People of the Scripture (kitābiyya), and not a Magian or an idolater, and that she should be ascertained [as not carrying child] with the necessary waiting period (istibrā’) before copulation; so that (li-kaylā is semantically connected to what came before [this last statement]) there may be no [unnecessary] restriction for you, [no] constraint in marriage [for you]. And God is Forgiving, of what is difficult to guard against, Merciful, in giving dispensations [allowing for latitude] in this respect. ...”

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from 'Aisha: The wives of Allah's Apostle were in two groups. One group consisted of 'Aisha, Hafsa, **Safiyya** and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and

wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha." On that Um Salama said, "I repent to Allah for hurting you." Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, "Your wives request to treat them and the daughter of Abu Bakr on equal terms." Then Fatima conveyed the message to him. The Prophet said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms." On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, "She is really the daughter of Abu Bakr." ..."

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 511,514-515,516-517 paragraphs 758,763,764,765,766 -

"... [page 511 paragraph 758] and left the way to Khaybar open to the apostle.

The apostle seized the property piece by piece and conquered the forts one by one as he came to them. The first to fall was the fort of Na'im; there Mahmud b. Maslama was killed by a millstone which was thrown on him from it; then al-Qamus the fort of B. Abu'l-Huqayq. **The apostle took captives from them among whom was Safiya d. Huyayy b. Akhtab who had been the wife of Kinana b. al-Rabi b. Abu'l-Huqayq, and two cousins of hers. The apostle chose Safiya for himself.**

Dihya b. Khalifa al-Kalbi had asked the apostle for Safiya, and when he chose her for himself he gave him her two cousins. The women of Khaybar were distributed among the Muslims. The Muslims ate the meat of the domestic donkeys and the apostle got up and forbade the people to do a number of things which he enumerated. ..." [page 511 paragraph 758]

[page 514 paragraph 763] "... **When the apostle had conquered al-Qamus the fort of B. Abu'l-Huqayq, Safiya d. Huyayy b. Akhtab was brought to him along with another woman.** [page 514-515 paragraph 763] Bilal who was bringing them led them past the Jews who were slain; and the woman who was

with **Safiya** saw them she shrieked and slapped her face and poured dust on her head. When the apostle saw her he said, 'Take this she-devil away from me.' **He gave orders that Safiya was to be put behind him and threw his mantle over her, so that the Muslims knew that he had chosen her for himself.** I have heard that the apostle said to Bilal when he saw this Jewess behaving in that way, 'Had you no compassion, Bilal, when you brought two women past their dead husbands?'..." [page 515 paragraph 763]

[page 515 paragraph 763-764] "... THE REST OF THE AFFAIR OF KHAYBAR

Kinana b. al-Rabi', who had the custody of the treasure of B. al-Nadir, was brought to the apostle who asked him about it. He denied that he knew where it was. A Jew came (T. [1582] was brought) to the apostle and said that he had seen Kinana going round a certain ruin every morning early. When the apostle said to Kinana, 'Do you know that if we find you have it I shall kill you?' he said Yes. The apostle gave orders that the ruin was to be excavated and some of the treasure was found. When he asked him about the rest he refused to produce it, so the apostle gave orders to al-Zubayr b. al-'Awwam, 'Torture him until you extract what he has,' so he kindled a fire with flint and steel on his chest until he was nearly dead. Then the apostle delivered him to Muhammad b. Maslama and he struck off his head, in revenge for his brother Mahmud. ..." [page 516 paragraph 764]

[page 516 paragraph 764-765] "... When the apostle had rested Zaynab d. al-Harith, the wife of Sallam b. Mishkam prepared for him a roast lamb, having first inquired what joint he preferred. When she learned that it was the shoulder she put a lot of poison in it and poisoned the whole lamb. Then she brought it in and placed it before him. He took hold of the shoulder and chewed a morsel of it, but he did not swallow it. Bishr b. al-Bara' b. Ma'rur who was with him took some of it as the apostle had done, but he wallowed it, while the apostle spat it out, saying, 'This bone tells me that it is poisoned.' Then he called for the woman and she confessed, and when he asked her what had induced her to do this she answered: 'You know what you have done to my people. I said to myself, If he is a king I shall ease myself of him and if he is a prophet he will be informed (of what I have done).' So the apostle let her off. Bishr died from what he had eaten.

Marwan b. 'Uthman b. Abu Sa'id b. al-Mu'alla told me: The apostle had said in his illness of which he was to die when Umm Bishr d. al-Bara' came to visit him, 'O Umm Bishr, this is the time in which I feel a deadly pain from what I ate with your brother at Khaybar.' The Muslims considered that the apostle died as a martyr in addition to the prophetic office with which God had honoured him. ..." [page 516 paragraph 765]

[page 516 paragraph 766] "... **When the apostle married Safiya in Khaybar or on the way, she having [page 516-517 paragraph 766] been beautified and combed, and got in a fit state for the apostle by Umm Sulaym d. Milhan mother of Anas b. Malik, the apostle passed the night with her in a tent of**

his. Abu Ayyub, Khalid b. Zayd brother of B. al-Najjar passed the night girt with his sword, guarding the apostle and going round the tent until in the morning the apostle saw him there and asked him what he meant by his action. He replied, 'I was afraid for you with this woman for you have killed her father, her husband, and her people, and till recently she was in unbelief, so I was afraid for you on her account.' They allege that the apostle said, 'O God, preserve Abu Ayyub as he spent the night preserving me.' ...” [page 517 paragraph 766]

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, page 130 -

“... The the inhabitants of Khaibar came out running on the roads. The Prophet (peace and blessings of Allah be upon him) had their warriors killed, their offspring and woman taken as captives. Safiyah was amongst the captives. She first came in the share of Dahya Alkalbi but later on she belonged to the Prophet (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) made her manumission as her Mahr (dowry). ...”

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, pages 134-135 -

[page 134] “... The Messenger of Allah (peace and blessing of Allah be upon him), as Ibn Ishaq narrated, seized the property piece by piece and conquered the forts one by one as he came to them. The first to fall was of Na'im; then Al-Qamus the fort of Banu Al-Huqayq. The Messenger took captives from them among whom was Safiyah, daughter of Huyayy Ibn Aktab [page 134-135] who had been the wife of Kinana Ibn Al-Rabi' Ibn Al-Huqayq, and two cousins of hers. The Messenger of Allah (peace and blessings of Allah be upon him) chose Safiyah for himself ...”

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, pages 136-138 -

[page 136-138] “...The Prophet Marries Safiyah bint Huyayy

Anas (may Allah be pleased him him) reported that the Prophet (peace and blessings of Allah be upon him) offered the Fajr Prayer near Khaibar when it was still dark and then said,

“Allahu-Akbar (Allah is the Greatest)! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned.”

Then the inhabitants of Khaibar came out running on the roads. The Prophet (peace and blessings of Allah be upon him) had their warriors killed, their offspring and woman taken as captives. Safiyah was amongst the captives. She first came in the share of Dahya Alkalbi but later on she belonged to the Prophet (peace and blessings of Allah be upon him) made her manumission as her Mahr.

Anas Ibn Malik also said, “We arrived at Khaibar, and when Allah helped His Messenger to open the fort, the beauty of Safiyah bint Huyayy Ibn Aktab whose husband had been killed while she was a bride, was mentioned to Allah's Messenger (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) selected her for himself, and set out with her, and when we reached a place called Sidd-as-Sahba', [page 136-137] Safiyah became clean from her menses then Allah's Messenger (peace and blessings of Allah be upon him) married her. Hais (i.e., an 'Arabian dish) was prepared on a small leather mat. Then the Prophet (peace and blessings of Allah be upon him) said to me, 'I invite the people around you.' So that was the marriage banquet of the Prophet (peace and blessings of Allah be upon him) and Safiyah. Then we proceeded towards Madinah, and I saw the Prophet (peace and blessings of Allah be upon him), making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Safiyah to put her foot on, in order to ride (on the camel).”

Anas Ibn Malik said, “The Prophet (peace and blessings of Allah be upon him) stayed with Safiyah bint Huyayy for three days on the way of Khaibar where he consummated his marriage with her. Safiyah was amongst those who were ordered to use a veil.”

In another narration, Anas said that the Prophet (peace and blessings of Allah be upon him) stayed for three nights between Khaibar and Madinah and was married to Safiyah. I invited the Muslim to his marriage banquet and there was neither meat nor bread in that banquet but the Prophet (peace and blessings of Allah be upon him) ordered Bilal to spread the leather mats on which dates, dried yogurt and butter were put. The Muslims said amongst [page 137-138] themselves, “Will she (i.e., Safiyah) be one of the mothers of the believers, i.e., one of the wives of the Prophet (peace and blessings of Allah be upon him), or just(a lady captive) of what his right-hand possesses.” Some of them said, “If the Prophet (peace and blessings of Allah be upon him) makes her observe the veil, then she will be one of the mothers of the believers (i.e., one of the Prophet's wives), and if he does not make her observe the veil, then she will be his lady slave.” So when he departed, he made a place for her behind him (on his mount) and made her observe the veil.” ...”

[10] Ramla [Umm Habiba] bint Abi Sufyan (AD 629 – AD 632) -

Sahih al-Bukhari, Volume 2, Book 23, Number 371 -

“... Narrated Zainab bint Abi Salama: I went to **Um Habiba, the wife of Prophet**, who said, “I heard the Prophets saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for any dead person for more than three days except for her husband, (for whom she should mourn) for four months and ten days.'” Later I went to Zainab bint Jahsh when her brother died; she asked for some scent, and after using it she said, “I am not in need of scent but I heard Allah's Apostle saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except

her husband, (for whom she should mourn) for four months and ten days.” ...”

Sahih al-Bukhari, Volume 7, Book 63, Number 251 -

“... Narrated Humaid bin Nafi': Zainab bint Abu Salama told me these three narrations: Zainab said: I went to **Um Habiba, the wife of the Prophet** when her father, Abu- Sufyan bin Herb had died. Um Habiba asked for a perfume which contained yellow scent (Khaluq) or some other scent, and she first perfumed one of the girls with it and then rubbed her cheeks with it and said, “By Allah, I am not in need of perfume, but I have heard Allah's Apostle saying, 'It is not lawful for a lady who believes in Allah and the Last Day to mourn for a dead person for more than three days unless he is her husband for whom she should mourn for four months and ten days.’” Zainab further said: I went to Zainab bint Jahsh when her brother died. She asked for perfume and used some of it and said, “By Allah, I am not in need of perfume, but I have heard Allah's Apostle saying on the pulpit, 'It is not lawful for a lady who believes in Allah and the last day to mourn for more than three days except for her husband for whom she should mourn for four months and ten days.’” Zainab further said, “I heard my mother, Um Salama saying that a woman came to Allah's Apostle and said, “O Allah's Apostle! The husband of my daughter has died and she is suffering from an eye disease, can she apply kohl to her eye?” Allah's Apostle replied, “No,” twice or thrice. (Every time she repeated her question) he said, “No.” Then Allah's Apostle added, “It is just a matter of four months and ten days. In the Pre-Islamic Period of ignorance a widow among you should throw a globe of dung when one year has elapsed.” I said to Zainab, “What does 'throwing a globe of dung when one year had elapsed' mean?” Zainab said, “When a lady was bereaved of her husband, she would live in a wretched small room and put on the worst clothes she had and would not touch any scent till one year had elapsed. Then she would bring an animal, e.g. a donkey, a sheep or a bird and rub her body against it. The animal against which she would rub her body would scarcely survive. Only then she would come out of her room, whereupon she would be given a globe of dung which she would throw away and then she would use the scent she liked or the like.” ...”

Sahih al-Buykhari, Volume 7, Book 62, Number 38 -

“... **Narrated Um Habiba: (daughter of Abu Sufyan) I said, “O Allah's Apostle! Marry my sister. the daughter of Abu Sufyan.” The Prophet said, “Do you like that?” I replied, “Yes, for even now I am not your only wife and I like that my sister should share the good with me.”** The Prophet said, “But that is not lawful for me.” I said, “We have heard that you want to marry the daughter of Abu Salama.” He said, “(You mean) the daughter of Um Salama?” I said, “Yes.” He said, “Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster niece. I and Abu Salama were suckled by Thuwaiba. So you should not present to me your daughters or your sisters (in marriage).” Narrated 'Ursa; Thuwaiba was the freed slave girl of Abu Lahb whom he had manumitted, and then she suckled the Prophet. When Abu Lahb died, one of his relatives saw him in a dream in a very bad state and asked him, “What have you encountered?” Abu Lahb said, “I have not found any rest since I left you, except that I have been given water to drink in this (the space

between his thumb and other fingers) and that is because of my manumitting Thuwaiba.” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 42 -

“... Narrated Um Habiba: I said, “O Allah's Apostle! Do you like to have (my sister) the daughter of Abu Sufyan?” The Prophet said, “What shall I do (with her)?” I said, “Marry her.” He said, “Do you like that?” I said, “(Yes), for even now I am not your only wife, so I like that my sister should share you with me.” He said, “She is not lawful for me (to marry).” I said, “We have heard that you want to marry.” He said, “The daughter of Um Salama?” I said, “Yes.” He said, “Even if she were not my stepdaughter, she should be unlawful for me to marry, for Thuwaiba suckled me and her father (Abu Salama). So you should neither present your daughters, nor your sisters, to me.” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 43 -

“... Narrated Um Habiba: I said, “O Allah's Apostle! Marry my sister, the daughter of Abu Sufyan.” He said, “Do you like that?” I said, “Yes, for even now I am not your only wife; and the most beloved person to share the good with me is my sister.” The Prophet said, “But that is not lawful for me (i.e., to be married to two sisters at a time.)” I said, “O Allah's Apostle! By Allah, we have heard that you want to marry Durra, the daughter of Abu Salama.” He said, “You mean the daughter of Um Salama?” I said, “Yes.” He said, “By Allah ! Even if she were not my stepdaughter, she would not be lawful for me to marry, for she is my foster niece, for Thuwaiba has suckled me and Abu Salama; so you should neither present your daughters, nor your sisters to me.” ...”

Sahih al-Bukhari, Volume 7, Book 64, Number 285 -

“... Narrated Um Habiba: (the wife of the Prophet) I said, “O Allah's Apostle! Will you marry my sister, the daughter of Abu Sufyan.” The Prophet said, “Do you like that?” I said, “Yes, for I am not your only wife, and the person I like most to share the good with me, is my sister.” He said, “That is not lawful for me.” I said, “O Allah's Apostle! We have heard that you want to marry Durra, the daughter of Abu Salama.” He said, “You mean the daughter of Um Salama?” I said, “Yes.” He said, “Even if she were not my step-daughter, she is unlawful for me, for she is my foster niece. Thuwaiba suckled me and Abu Salama. So you should not present to me your daughters and sisters.” Narrated 'Ursa: Thuwaiba had been a slave girl whom Abu Lahab had emancipated. ...”

[11] Maymuna [Barra] bint al-Harith (AD 629 – AD 632) -

Sahih al-Bukhari, Volume 1, Book 3, Number 117 -

“... Narrated Ibn 'Abbas: I stayed overnight in the house of my aunt **Maimuna bint Al-Harith (the wife of the Prophet) while the Prophet was there with her during her night turn.** The Prophet offered the 'Isha' prayer (in the mosque), returned home and after having prayed four Rakat, he slept. Later on he

got up at night and then asked whether the boy (or he used a similar word) had slept? Then he got up for the prayer and I stood up by his left side but he made me stand to his right and offered five Rakat followed by two more Rakat. Then he slept and I heard him snoring and then (after a while) he left for the (Fajr) prayer. ...”

Sahih Muslim, Book 016, Chapter 1, Number 4127 -

“... Sulaiman b. Yasar, the freed slave of **Maimuna, the wife of Allah's Apostle** (may peace be upon him), narrated from one of the Ansari Companions of Allah's Messenger (may peace be upon him) that Allah's Messenger (may peace be upon him) retained (the practice) of Qasama as it was in the pre-Islamic days. ...”

Sahih Muslim, Book 021, Chapter 7, Number 4791 -

“... 'Abdullah b. 'Abbas reported that Khalid b. Walid who is called the Sword of Allah had informed him that he visited **Maimuna, the wife of Allah's Apostle** (may peace be upon him), **in the company of Allah's Messenger** (may peace be upon him), and she was the sister of his mother (that of Khalid) and that of 'Ibn Abbas, and he found with her a roasted lizard which her sister Hufaida the daughter of al-Harith had brought from Najd, and she presented that lizard to Allah's Messenger (may peace be upon him). It was rare that some food was presented to the Holy Prophet (may peace be upon him) and it was not mentioned or named. While Allah's Messenger (may peace be upon him) was about to stretch forth his hand towards the lizard, a woman from amongst the women present there informed the Messenger of Allah (may peace be upon him) what they had presented to him. They said: Messenger of Allah, it is a lizard. Allah's Messenger (may peace be upon him) withdrew his hand, whereupon Khalid b. Walid said: Messenger of Allah, is a lizard forbidden? There upon he said: No, but it is not found in the land of my people, and I feel that I have no liking for it. Khalid said: I then chewed and ate it, and Allah's Messenger (may peace be upon him) was looking at me and he did not forbid (me to eat it). ...”

Sahih Muslim, Book 024, Chapter 19, Number 5252 -

“... Abu Tilha, the Companion of Allah's Messenger (may peace be upon him), reported Allah's Messenger (may peace be upon him) having said: Verily, angels do not enter the house in which there is a picture. Busr reported: Zaid fell ill and we went to inquire after his health and (found) that there was hanging at his door a curtain with a picture on it. I said to 'Ubaidullah Khaulani who had been under the patronage of **Maimuna, the wife of Allah's Apostle** (may peace be upon him): Did not Zaid himself inform us before about (the Holy Prophet's command pertaining to the pictures), whereupon 'Ubaidullah said: Did you not hear when he said: “Except the prints on the cloth?” ...”

[12] Zainab bint Jahsh, a wife [ex-wife to Muhammad's previously adopted son, Zaid bin Haritha, a freed slave of Muhammad's, whom Muhammad upon seeing her in a state of undress one day, ending up causing the divorce of her to his adopted son, and the cancellation of adoption altogether, so that Muhammad could have her to himself] -

Surah 33:4 (al-Hilali-Khan translation) -

“... Allah has not made for any man two hearts inside his body. **Neither has He made your wives whom you declare to be like your mother's backs, your real mothers** [Az-Zihar is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach], **nor has He made your adopted sons your real sons**. That is but your saying with your mouths. But Allah says the truth, and He guides to the (Right) Way. ...”

Tafsir al-Jalalayn on Surah 33:4 -

“... [33:4] God has not placed two hearts inside any man: [this was revealed] in order to refute those disbelievers who said that they each had two hearts with which they could reason better than Muhammad's single mind; nor has He made your wives whom (read as allā'ī, or allā') you repudiate by zihār (read tazzahharūna, or tuzāhirūna; the original tā' [of tatazāharūna] has been assimilated with the zā') — a man would say to his wife for example, 'You are for me as [untouchable as] my mother's back' — your mothers, in other words, [He has not made you wives] like [your] mothers, so that they are illicit [for conjugality] in that respect, [a practice] which in pre-Islamic times was considered a [valid form of] divorce. An atonement with [necessary] conditions is necessary in such a case, as mentioned in sūrat al-Mujādila [Q. 58:2-3]. Nor has He made those whom you claim as [adopted] sons (ad'iyā', the plural of da'iyy, which is one claimed as the son of one who is not his [biological] father) your sons, in reality. That is a mere utterance of your mouths, namely, [of] the Jews and the hypocrites. **When the Prophet (s) married Zaynab bt. Jahsh, who had been Zayd b. Hāritha's wife, the adopted son of the Prophet (s), they said, 'Muhammad married his son's wife!'**, and so God proved them liars in this. But God speaks the truth, in this [matter], and He guides to the way, the way of truth. ...”

Surah 33:36-40 (al-Hilali-Khan translation) -

“... [v.36] It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. [v.37] **And (remember) when you said to him (Zaid bin Harithah -- the freed-slave of the Prophet) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad too) have done favour (by manumitting him): "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e. their saying that Muhammad married the divorced of his manumitted slave) whereas Allah had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have**

divorced them). And Allah's Command must be fulfilled. [v.38] There is no blame on the Prophet in that which **Allah has made legal for him**. That has been Allah's Way with those who have passed away of (the Prophet's of) old. And **the Command of Allah is a decree determined. [v.39]** Those who convey the Message of Allah and fear Him, and fear none save Allah. And Sufficient is Allah as a Reckoner. **[v.40] Muhammad is not the father of any of your men**, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything....”

Tafsir of al-Jalalayn on Surah 33:36-40 -

“... **[33:36]** And it is not [fitting] for any believing man or believing woman, when God and His Messenger have decided on a matter, to have (read takūna or yakūna) a choice in their matter, in contravention of the decision of God and His Messenger. This [verse] was revealed regarding ‘Abd Allāh b. Jahsh and his sister Zaynab, whose hand the Prophet had asked for in marriage, but meaning on behalf of Zayd b. Hāritha. They were loathe to this [proposal] when they found out [that it was on the latter’s behalf], for they had thought that the Prophet (s) wanted to marry her himself. But afterwards they consented because of the [following part of the] verse: And whoever disobeys God and His Messenger has certainly strayed into manifest error. **Thus the Prophet (s) gave her in marriage to Zayd. Then on one occasion he [the Prophet] caught sight of her and felt love for her**, whereafter [when he realised that] Zayd lost his affection for her and so said to the Prophet (s), ‘I want to part with her’. But the Prophet said to him, ‘Retain your wife for yourself’, as God, exalted be He, says: **[33:37]** And when (idh is dependent because of [an implied preceding] udhkur, ‘mention [when]’) you said to him to whom God had shown favour, by [guiding him to] Islam, and to whom you [too] had shown favour: by manumitting him — this was **Zayd b. Hāritha, who had been a prisoner of war before [the coming of] Islam (in the period of al-jāhiliyya). The Messenger of God (s) purchased him before his call to prophethood, and then manumitted him and adopted him as his son** — ‘Retain your wife for yourself and fear God’, before divorcing her. But you had hidden in your heart what God was to disclose, [what] He was to manifest of your love for her and of [the fact] that **should Zayd part with her you would marry her, and you feared people**, would say, ‘**He has married his son’s wife!**’, though God is worthier that you should fear Him, in all things, so take her in marriage and do not be concerned with what people say. **Zayd subsequently divorced her and her [obligatory] waiting period was completed**. God, exalted be He, says: **So when Zayd had fulfilled whatever need he had of her, We joined her in marriage to you — the Prophet consummated his marriage with her without [the customary] permission [from her legal guardian]** and gratified the Muslims with [a feast of] bread and meat — so that **there may not be any restriction for the believers in respect of the wives of their adopted sons, when the latter have fulfilled whatever wish they have of them**. And God’s commandment, that which He has decreed, is bound to be realised. **[33:38] There is no restriction for the Prophet in what God has ordained, [in what] He has made lawful**, for him: [that is] God’s precedent (sunnata’ Llāhi is in the accusative because the operator of the oblique has been removed [from the oblique construction ka-sunnati’ Llāhi, ‘as is God’s

precedent') with those who passed away before, of prophets, which is that **there is no restriction for them in this respect, a [special] dispensation for them regarding marriage** — and God's commandment, what He does, is inexorable destiny [33:39] — [those] who (alladhīna qualifies the previous alladhīna) deliver the Messages of God and fear Him, and fear no one except Him, and therefore they do not fear what people [might] say about that which God has made lawful for them. And God suffices as Reckoner, as keeper of the deeds of His creatures and [as One] to reckon with them. [33:40] **Muhammad is not the father of any man among you: he is not Zayd's biological father and so it is not unlawful for him to marry his [former] wife Zaynab [after him]**; but, he is, the Messenger of God and the Seal of the Prophets, and so he will not have a son that is a [fully grown] man to be a prophet after him (a variant reading [for khātim al-nabiyyīna] has khātam al-nabiyyīn, as in the instrument [known as a] 'seal', in other words, their [prophethood] has been sealed by him). And God has knowledge of all things, among these is the fact that there will be no prophet after him, and even when the lord Jesus descends [at the end of days] he will rule according to his [Muhammad's] Law. ..."

Sahih al-Bukhari, Volume 9, Book 93, Number 516 -

"... Narrated Anas: Zaid bin Haritha came to the Prophet complaining about his wife. The Prophet kept on saying (to him), "Be afraid of Allah and keep your wife." Aisha said, "If Allah's Apostle were to conceal anything (of the Quran he would have concealed this Verse." Zainab used to boast before the wives of the Prophet and used to say, "You were given in marriage by your families, while I was married (to the Prophet) by Allah from over seven Heavens." And Thabit recited, "The Verse: – 'But (O Muhammad) you did hide in your heart that which Allah was about to make manifest, you did fear the people,' (33.37) was revealed in connection with Zainab and Zaid bin Haritha." ..."

Sahih al-Bukhari, Volume 9, Book 93, Number 517 -

"... Narrated Anas bin Malik: The Verse of Al-Hijab (veiling of women) was revealed in connection with Zainab bint Jahsh. (On the day of her marriage with him) the Prophet gave a wedding banquet with bread and meat; and she used to boast before other wives of the Prophet and used to say, "Allah married me to the Prophet in the Heavens." ..."

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

"... Narrated 'Urwa from 'Aisha: **The wives of Allah's Apostle were in two groups.** One group consisted of 'Aisha, Hafsa, Safiyya and Sauda; and **the other group consisted of Um Salama and the other wives of Allah's Apostle.** The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they

had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha." On that Um Salama said, "I repent to Allah for hurting you." Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, "Your wives request to treat them and the daughter of Abu Bakr on equal terms." Then Fatima conveyed the message to him. The Prophet said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms." On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, "She is really the daughter of Abu Bakr." ..."

[13] Maria [Mariya] the Copt[ic], a slave girl of Muhammad's, whom Muhammad slept with in the bed of his wife Hafsa while she was away and returned to find them together] -

Surah 33:52 (al-Hilali-Khan translation) -

"... It is not lawful for you (to marry other) women **after this**, nor to change them for other wives even though their beauty attracts you, **except those (slaves) whom your right hand possesses**. And Allah is Ever a Watcher over all things. ..."

Tafsir of al-Jalalayn on Surah 33:52 -

"... **[33:52]** Women are not lawful for you (read *lā tahillu*, or *lā yahillu*) beyond that, beyond the nine that have chosen you [as their husband], nor [is it lawful] for you to change (tabaddala: one of the two original *tā'* letters [of *tatabaddala*] has been omitted) them for other wives, by divorcing them or some of them and marry in place of those whom you divorce, even though their beauty impress you, **except those whom your right hand owns, of slavegirls, which is [in contrast] lawful for you. In addition to these [slavegirls] the Prophet (s) came to own Māriya [the Copt]**. She bore for him *Ibrāhīm*, who died during his lifetime. And God is Watcher over, Preserver [of], all things. ..."

Surah 66:1-5 (al-Hilali-Khan translation) -

"... **[v.1]** O Prophet! **Why do you forbid (for yourself) that which Allah has allowed to you, seeking to please your wives?** And Allah is Oft-Forgiving, Most Merciful. **[v.2]** Allah has already ordained for you (O men) the absolution from your oaths. And Allah is your Maula (Lord, or Master, or Protector) and He

is the All-Knower, the All-Wise. [v.3] And (remember) when the Prophet disclosed a matter in confidence to one of his wives (Hafsa), then she told it (to another i.e. 'Aishah). And Allah made it known to him; he informed part thereof and left a part. Then when he told her (Hafsa) thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (Allah) has told me." [v.4] If you two (wives of the Prophet: 'Aishah and Hafsa) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet likes); but if you help one another against him (Muhammad), then verily, Allah is his Maula (Lord, or Master, or Protector), and Jibril (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers. [v.5] It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you -- Muslims (who submit to Allah), believers, obedient (to Allah), turning to Allah in repentance, worshipping Allah sincerely, given to fasting or emigrants (for Allah's sake), previously married and virgins. ..."

Tafsir al-Jalalayn on Surah 66:1-5 -

"... [66:1] O Prophet! **Why do you prohibit what God has made lawful for you, in terms of your Coptic handmaiden Māriya — when he lay with her in the house of Hafsa, who had been away, but who upon returning [and finding out] became upset by the fact that this had taken place in her own house and on her own bed — by saying, 'She is unlawful for me!', seeking, by making her unlawful [for you], to please your wives?** And God is Forgiving, Merciful, having forgiven you this prohibition. [66:2] Verily God has prescribed, He has made lawful, for you [when necessary] the absolution of your oaths, to absolve them by expiation, as mentioned in the sūrat al-Mā'idah [Q. 5:89] and **the forbidding of [sexual relations with] a handmaiden counts as an oath, so did the Prophet (s) expiate? Muqātil [b. Sulaymān] said, 'He set free a slave [in expiation] for his prohibition of Māriya'; whereas al-Hasan [al-Basrī] said, 'He never expiated, because the Prophet (s) has been forgiven [all errors]'**. And God is your Protector, your Helper, and He is the Knower, the Wise. [66:3] And, mention, when **the Prophet confided to one of his wives, namely, Hafsa, a certain matter, which was his prohibition of Māriya**, telling her: 'Do not reveal it!'; but when she divulged it, to 'Ā'isha, reckoning there to be no blame in [doing] such a thing, and God apprised him, He informed him, of it, of what had been divulged, he announced part of it, to Hafsa, and passed over part, out of graciousness on his part. So when he told her about it, she said, 'Who told you this?' He said, 'I was told by the Knower, the Aware', namely, God. [66:4] If the two of you, namely, Hafsa and 'Ā'isha, repent to God ... for your hearts were certainly inclined, towards **the prohibition of Māriya**, that is to say, your keeping this secret despite [knowing] the Prophet's (s) dislike of it, which is itself a sin (the response to the conditional ['if the two of you repent to God'] has been omitted, to be understood as, 'it will be accepted of both of you'; the use of [the plural] qulūb, 'hearts', instead of [the dual] qalbayn, 'both [your] hearts', is on account of the cumbersomeness of putting two duals together in what is effectively the same word); and if you support one another (tazzāharā: the original second tā' [of tatazāharā] has been assimilated with the zā'; a variant reading has it without [this assimilation, tazāharā]) against him, that is, the Prophet, in what he is averse to, then [know

that] God, He (huwa, [a pronoun] for separation) is indeed his Protector, His supporter, and Gabriel, and the righteous among the believers, Abū Bakr and ‘Umar, may God be pleased with both of them (wa-Jibrīlu wa-sālihu’lmu’minīna is a supplement to the [syntactical] locus of the subject of inna [sc. ‘God’]), who will [also] be his supporters, and the angels furthermore, further to the support of God and those mentioned, are his supporters, assistants of his, in supporting him [to prevail] over both of you. [66:5] It may be that, if he divorces you, that is, [if] the Prophet divorces his wives, his Lord will give him in [your] stead (read yubaddilahu or yubdilahu) wives better than you (azwājan khayran minkunna is the predicate of ‘asā, ‘it may be’, the sentence being the response to the conditional) — the replacement [of his wives by God] never took place because the condition [of his divorcing them] never arose — women submissive [to God], affirming Islam, believing, faithful, obedient, penitent, devout, given to fasting — or given to emigrating [in God’s way] — previously married and virgins. ...”

Sahih al-Bukhari, Volume 3, Book 43, Number 648 -

“... Narrated 'Abdullah bin 'Abbas: I had been eager to ask 'Umar about the two ladies from among the wives of the Prophet regarding whom Allah said (in the Qur'an saying): If you two (wives of the Prophet namely Aisha and Hafsa) turn in repentance to Allah your hearts are indeed so inclined (to oppose what the Prophet likes) (66.4), till performed the Hajj along with 'Umar (and on our way back from Hajj) he went aside (to answer the call of nature) and I also went aside along with him carrying a tumbler of water. When he had answered the call of nature and returned. I poured water on his hands from the tumbler and he performed ablution. I said, “O Chief of the believers! 'Who were the two ladies from among the wives of the Prophet to whom Allah said: 'If you two return in repentance (66.4)?” He said, “I am astonished at your question, O Ibn 'Abbas. They were Aisha and Hafsa.” Then 'Umar went on relating the narration and said. “I and an Ansari neighbor of mine from Bani Umaiya bin Zaid who used to live in 'Awali Al-Medina, used to visit the Prophet in turns. He used to go one day, and I another day. When I went I would bring him the news of what had happened that day regarding the instructions and orders and when he went, he used to do the same for me. We, the people of Quraish, used to have authority over women, but when we came to live with the Ansar, we noticed that the Ansari women had the upper hand over their men, so our women started acquiring the habits of the Ansari women. Once I shouted at my wife and she paid me back in my coin and I disliked that she should answer me back. She said, 'Why do you take it ill that I retort upon you? By Allah, the wives of the Prophet retort upon him, and some of them may not speak with him for the whole day till night.' What she said scared me and I said to her, 'Whoever amongst them does so, will be a great loser.' Then I dressed myself and went to Hafsa and asked her, 'Does any of you keep Allah's Apostle angry all the day long till night?' She replied in the affirmative. I said, 'She is a ruined losing person (and will never have success)! Doesn't she fear that Allah may get angry for the anger of Allah's Apostle and thus she will be ruined? Don't ask Allah's Apostle too many things, and don't retort upon him in any case, and don't desert him. Demand from me whatever you like, and don't be tempted to imitate your neighbor (i.e. 'Aisha) in her behavior towards the Prophet), for she (i.e. Aisha) is more beautiful than you,

and more beloved to Allah's Apostle. In those days it was rumored that Ghassan, (a tribe living in Sham) was getting prepared their horses to invade us. My companion went (to the Prophet on the day of his turn, went and returned to us at night and knocked at my door violently, asking whether I was sleeping. I was scared (by the hard knocking) and came out to him. He said that a great thing had happened. I asked him: What is it? Have Ghassan come? He replied that it was worse and more serious than that, and added that Allah's Apostle had divorced all his wives. I said, Hafsa is a ruined loser! I expected that would happen some day.' So I dressed myself and offered the Fajr prayer with the Prophet. Then the Prophet entered an upper room and stayed there alone. I went to Hafsa and found her weeping. I asked her, 'Why are you weeping? Didn't I warn you? Have Allah's Apostle divorced you all?' She replied, 'I don't know. He is there in the upper room.' I then went out and came to the pulpit and found a group of people around it and some of them were weeping. Then I sat with them for some time, but could not endure the situation. So I went to the upper room where the Prophet was and requested to a black slave of his: "Will you get the permission of (Allah's Apostle) for Umar (to enter)?" The slave went in, talked to the Prophet about it and came out saying, 'I mentioned you to him but he did not reply.' So, I went and sat with the people who were sitting by the pulpit, but I could not bear the situation, so I went to the slave again and said: "Will you get he permission for Umar?" He went in and brought the same reply as before. When I was leaving, behold, the slave called me saying, "Allah's Apostle has granted you permission." So, I entered upon the Prophet and saw him lying on a mat without wedding on it, and the mat had left its mark on the body of the Prophet, and he was leaning on a leather pillow stuffed with palm fires. I greeted him and while still standing, I said: "Have you divorced your wives?" He raised his eyes to me and replied in the negative. And then while still standing, I said chatting: "Will you heed what I say, 'O Allah's Apostle! We, the people of Quraish used to have the upper hand over our women (wives), and when we came to the people whose women had the upper hand over them..." 'Umar told the whole story (about his wife). "On that the Prophet smiled." 'Umar further said, "I then said, 'I went to Hafsa and said to her: Do not be tempted to imitate your companion ('Aisha) for she is more beautiful than you and more beloved to the Prophet.' The Prophet smiled again. When I saw him smiling, I sat down and cast a glance at the room, and by Allah, I couldn't see anything of importance but three hides. I said (to Allah's Apostle) "Invoke Allah to make your followers prosperous for the Persians and the Byzantines have been made prosperous and given worldly luxuries, though they do not worship Allah?" The Prophet was leaning then (and on hearing my speech he sat straight) and said, 'O Ibn Al-Khattab! Do you have any doubt (that the Hereafter is better than this world)? These people have been given rewards of their good deeds in this world only.' I asked the Prophet . 'Please ask Allah's forgiveness for me. The Prophet did not go to his wives because of the secret which Hafsa had disclosed to 'Aisha, and he said that he would not go to his wives for one month as he was angry with them when Allah admonished him **(for his oath that he would not approach Maria)**. When twenty-nine days had passed, the Prophet went to Aisha first of all. She said to him, 'You took an oath that you would not come to us for one month, and today only twenty-nine days have passed, as I have been counting them day by day.' The Prophet said, 'The month is also of twenty-nine days.' That month consisted

of twenty-nine days. 'Aisha said, 'When the Divine revelation of Choice was revealed, the Prophet started with me, saying to me, 'I am telling you something, but you needn't hurry to give the reply till you can consult your parents.'" 'Aisha knew that her parents would not advise her to part with the Prophet . The Prophet said that Allah had said: – 'O Prophet! Say To your wives; If you desire The life of this world And its glitter, ... then come! I will make a provision for you and set you free In a handsome manner. But if you seek Allah And His Apostle, and The Home of the Hereafter, then Verily, Allah has prepared For the good-doers amongst you A great reward.' (33.28) 'Aisha said, 'Am I to consult my parents about this? I indeed prefer Allah, His Apostle, and the Home of the Hereafter.' After that the Prophet gave the choice to his other wives and they also gave the same reply as 'Aisha did." ..."

[14] Layla bint al-Khatim, the shameful woman who came to Muhammad and 'propositioned herself' and ended up with a temporary 'marriage', wife for a while -

History of at-Tabari, Volume IX, page 139 -

“... clapped him on his shoulder. He asked who it was, and she replied, **“I am the daughter of one who competes with the wind. I am Layla bt. Al-Khatim. I have come to offer myself -in marriage] to you, so marry me.” He replied, “I accept.”** She went back to her people 925 and said that the Messenger of God had married her. They said: “What a bad thing you have done! You are a self-respecting woman, but the Prophet is a womanizer. 926 Seek an annulment from him.” She went back to the Prophet and asked him to revoke the marriage and he complied with [her request]. 927 [It is reported] without the above chain of authorities that the Prophet married 'Amrah bt. Yazid, 928 a woman of the Manu Ru'as b. Kilab. ...”

Surah 33:50 (al-Hilali-Khan translation) -

“... O Prophet (Muhammad)! Verily, **We have made lawful to you your wives**, to whom you have paid their Mahr (bridal-money given by the husband to his wife at the time of marriage), **and those (slaves) whom your right hand possess – whom Allah has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammat (paternal aunts) and the daughters of your Khal (maternal uncles) and the daughters of your Khalat (maternal aunts) who migrated (from Makkah [Mecca]) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her – a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess**, in order that there should be no difficulty on you. And Allah is Ever Oft-Forgiving, Most Merciful. ...”

Surah 33:51 (al-Hilali-Khan translation) -

“... **You (O Muhammad) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will.** And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on

you (to receive her again): that is better that they may be comforted and not grieved, and may **all be pleased with what you give them**. Allah knows what is in your hearts. And Allah is Ever All-Knowing, Most Forbearing. ...”

Tafsir of al-Jalalayn on Surah 33:50 -

“... [33:50] **O Prophet! Indeed We have made lawful for you** your wives whom you have given their dowries and what your right hand owns, of those whom God has given you as spoils of war, from the disbelievers, [whom you have] taken captive, such as Safiyya and Juwayriyya, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you, as opposed to those who did not emigrate, and **any believing woman if she gift herself [in marriage] to the Prophet and if the Prophet desire to take her in marriage, and ask for her hand in marriage without paying [her] a dowry — a privilege for you exclusively, not for the [rest of the] believers** (nikāh, ‘marriage’, when expressed by the term hiba, ‘gift’, denotes [marriage] without dowry). Indeed We know what We have imposed upon them, namely, the believers, with respect to their wives, in the way of rulings, to the effect that they should not take more than four wives and should only marry with [the consent of] a legal guardian, [the presence of] witnesses and [the payment of] a dowry, and, with respect to, what their right hands own, of slavegirls, in the way of purchase or otherwise, so that the handmaiden be one lawful for her master, such as a slavegirl belonging to the People of the Scripture (kitābiyya), and not a Magian or an idolater, and that she should be ascertained [as not carrying child] with the necessary waiting period (istibrā’) before copulation; so that (li-kaylā is semantically connected to what came before [this last statement]) there may be no [unnecessary] restriction for you, [no] constraint in marriage [for you]. And God is Forgiving, of what is difficult to guard against, Merciful, in giving dispensations [allowing for latitude] in this respect. ...”

Tafsir of al-Jalalayn on Surah 33:50 -

“... [33:51] **You may put off (read turjī’ or turjī), you may postpone [consorting with], whomever of them you wish, namely, of your wives, from their turn [for intimacy], and consort, embrace [in conjugality], whomever you wish, of them, and come unto her, and as for whomever you may desire of those whom you have set aside, from their share, you would not be at fault, to desire her and consort with her [again]**. He was given the choice in this respect after it had been obligatory for him to give each wife her [equal] share [of conjugality]. That, freedom of choice, makes it likelier that they will be comforted and not grieve, and that **they will be satisfied with what you give them**, of what has been mentioned of your freedom to choose [whom to consort with], **every one of them** (kulluhunna emphasises the subject of [the verb] yardayna, ‘they will be satisfied’) **will be well-pleased with what you give her**. And God knows what is in your hearts, with respect to [your] women and [your] **preferring some [to others]. We have given you the freedom to choose [from among them] in order to make it easier for you to have what you desire**. And God is Knower, of His creatures, Forbearing, in refraining from punishing

them. ...”

Sahih al-Bukhari, Volume 8, Book 73, Number 144 -

“... Narrated Thabit: that he heard Anas saying, “A woman came to the Prophet offering herself to him in marriage, saying, “Have you got any interest in me (i.e. would you like to marry me?)” Anas's daughter said, “How shameless that woman was!” On that Anas said, “She is better than you for, she presented herself to Allah's Apostle (for marriage).”” ...”

Sahih Muslim, Book 008, Chapter 34, Number 3453 -

“... 'A'isha (Allah be pleased with her) reported: I felt jealous of the women who offered themselves to Allah's Messenger (may peace be upon him) and said: Then when Allah, the Exalted and Glorious, revealed this: “You may defer any one of them you wish, and take to yourself any you wish; and if you desire any you have set aside (no sin is chargeable to you)” (xxxiii. 51), I ('A'isha.) said: It seems to me that your Lord hastens to satisfy your desire. ...”

Sahih Muslim, Book 008, Chapter 34, Number 3454 -

“... Hisham reported on the authority of his father that 'A'isha (Allah be pleased with her) used to say: Does the woman not feel shy of offering herself to a man? Then Allah the Exalted and Glorious revealed this verse: “You may defer any of them you wish and take to yourself any you wish.” I ('A'isha said): It seems to me that your Lord hastens to satisfy your desire. ...”

[12] Muhammad married the wife [Zainab bint Jahsh] of his own adopted son [Zaid bin Haritha, a freed slave], forcing them to divorce by 'sudden' revelation:

Surah 33:4 (al-Hilali-Khan translation) -

“... Allah has not made for any man two hearts inside his body. **Neither has He made your wives whom you declare to be like your mother's backs, your real mothers** [Az-Zihar is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach], **nor has He made your adopted sons your real sons**. That is but your saying with your mouths. But Allah says the truth, and He guides to the (Right) Way. ...”

Tafsir al-Jalalayn on Surah 33:4 -

“... [33:4] God has not placed two hearts inside any man: [this was revealed] in order to refute those disbelievers who said that they each had two hearts with which they could reason better than Muhammad's single mind; nor has He made your wives whom (read as allā'ī, or allā') you repudiate by zihār (read tazzahharūna, or tuzāhirūna; the original tā' [of tatazāharūna] has been assimilated with the zā') — a man would say to his wife for example, ‘You are for me as [untouchable as] my mother's back’ — your mothers, in other words, [He has not made you wives] like [your] mothers, so that they are illicit [for conjugality] in that respect, [a practice] which in pre-Islamic times was considered a

[valid form of] divorce. An atonement with [necessary] conditions is necessary in such a case, as mentioned in sūrat al-Mujādila [Q. 58:2-3]. Nor has He made those whom you claim as [adopted] sons (ad‘iyā’, the plural of da‘iyy, which is one claimed as the son of one who is not his [biological] father) your sons, in reality. That is a mere utterance of your mouths, namely, [of] the Jews and the hypocrites. **When the Prophet (s) married Zaynab bt. Jahsh, who had been Zayd b. Hāritha’s wife, the adopted son of the Prophet (s), they said, ‘Muhammad married his son’s wife!’**, and so God proved them liars in this. But God speaks the truth, in this [matter], and He guides to the way, the way of truth. ...”

Surah 33:36-40 (al-Hilali-Khan translation) -

“... [v.36] It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. [v.37] **And (remember) when you said to him (Zaid bin Harithah -- the freed-slave of the Prophet) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad too) have done favour (by manumitting him): "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e. their saying that Muhammad married the divorced of his manumitted slave) whereas Allah had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allah's Command must be fulfilled.** [v.38] There is no blame on the Prophet in that which **Allah has made legal for him**. That has been Allah's Way with those who have passed away of (the Prophet's of) old. And **the Command of Allah is a decree determined.** [v.39] Those who convey the Message of Allah and fear Him, and fear none save Allah. And Sufficient is Allah as a Reckoner. [v.40] **Muhammad is not the father of any of your men**, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything....”

Tafsir of al-Jalalayn on Surah 33:36-40 -

“... [33:36] And it is not [fitting] for any believing man or believing woman, when God and His Messenger have decided on a matter, to have (read takūna or yakūna) a choice in their matter, in contravention of the decision of God and His Messenger. This [verse] was revealed regarding ‘Abd Allāh b. Jahsh and his sister Zaynab, whose hand the Prophet had asked for in marriage, but meaning on behalf of Zayd b. Hāritha. They were loathe to this [proposal] when they found out [that it was on the latter’s behalf], for they had thought that the Prophet (s) wanted to marry her himself. But afterwards they consented because of the [following part of the] verse: And whoever disobeys God and His Messenger has certainly strayed into manifest error. **Thus the Prophet (s) gave her in marriage to Zayd. Then on one occasion he [the Prophet] caught sight of her and felt love for her**, whereafter [when he realised that] Zayd lost his affection for her and so said to the Prophet (s), ‘I want to part with her’. But the Prophet said to him, ‘Retain your wife for yourself’, as God, exalted be He, says: [33:37] And when (idh is

dependent because of [an implied preceding] udhkur, ‘mention [when]’) you said to him to whom God had shown favour, by [guiding him to] Islam, and to whom you [too] had shown favour: by manumitting him — this was **Zayd b. Hāritha, who had been a prisoner of war before [the coming of] Islam (in the period of al-jāhiliyya). The Messenger of God (s) purchased him before his call to prophethood, and then manumitted him and adopted him as his son** — ‘Retain your wife for yourself and fear God’, before divorcing her. But you had hidden in your heart what God was to disclose, [what] He was to manifest of your love for her and of [the fact] that **should Zayd part with her you would marry her, and you feared people**, would say, ‘**He has married his son’s wife!**’, though God is worthier that you should fear Him, in all things, so take her in marriage and do not be concerned with what people say. **Zayd subsequently divorced her and her [obligatory] waiting period was completed**. God, exalted be He, says: **So when Zayd had fulfilled whatever need he had of her, We joined her in marriage to you — the Prophet consummated his marriage with her without [the customary] permission [from her legal guardian]** and gratified the Muslims with [a feast of] bread and meat — so that **there may not be any restriction for the believers in respect of the wives of their adopted sons, when the latter have fulfilled whatever wish they have of them**. And God’s commandment, that which He has decreed, is bound to be realised. **[33:38] There is no restriction for the Prophet in what God has ordained, [in what] He has made lawful**, for him: [that is] God’s precedent (sunnata’Llāhi is in the accusative because the operator of the oblique has been removed [from the oblique construction ka-sunnati’Llāhi, ‘as is God’s precedent’) with those who passed away before, of prophets, which is that **there is no restriction for them in this respect, a [special] dispensation for them regarding marriage** — and God’s commandment, what He does, is inexorable destiny **[33:39]** — [those] who (alladhīna qualifies the previous alladhīna) deliver the Messages of God and fear Him, and fear no one except Him, and therefore they do not fear what people [might] say about that which God has made lawful for them. And God suffices as Reckoner, as keeper of the deeds of His creatures and [as One] to reckon with them. **[33:40] Muhammad is not the father of any man among you: he is not Zayd’s biological father and so it is not unlawful for him to marry his [former] wife Zaynab [after him]**; but, he is, the Messenger of God and the Seal of the Prophets, and so he will not have a son that is a [fully grown] man to be a prophet after him (a variant reading [for khātim al-nabiyyīna] has khātam al-nabiyyīn, as in the instrument [known as a] ‘seal’, in other words, their [prophethood] has been sealed by him). And God has knowledge of all things, among these is the fact that there will be no prophet after him, and even when the lord Jesus descends [at the end of days] he will rule according to his [Muhammad’s] Law. ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 516 -

“... Narrated Anas: Zaid bin Haritha came to the Prophet complaining about his wife. The Prophet kept on saying (to him), “Be afraid of Allah and keep your wife.” Aisha said, “If Allah's Apostle were to conceal anything (of the Quran he would have concealed this Verse.” Zainab used to boast before the wives of the Prophet and used to say, “You were given in marriage by your families, while I was married (to the Prophet) by Allah from over seven Heavens.” And Thabit recited, “The Verse: – 'But (O Muhammad) you did hide in your heart that which Allah was about to make manifest, you did fear the people,' (33.37) was revealed in connection with Zainab and Zaid bin

Haritha.” ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 517 -

“... Narrated Anas bin Malik: The Verse of Al-Hijab (veiling of women) was revealed in connection with Zainab bint Jahsh. (On the day of her marriage with him) the Prophet gave a wedding banquet with bread and meat; and she used to boast before other wives of the Prophet and used to say, “Allah married me to the Prophet in the Heavens.” ...”

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from 'Aisha: The wives of Allah's Apostle were in two groups. One group consisted of 'Aisha, Hafsa, Safiyya and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, “He did not say anything to me.” They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, “Talk to him till he gives you a reply.” When it was her turn, she talked to him again. He then said to her, “Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha.” On that Um Salama said, “I repent to Allah for hurting you.” Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, “Your wives request to treat them and the daughter of Abu Bakr on equal terms.” Then Fatima conveyed the message to him. The Prophet said, “O my daughter! Don't you love whom I love?” She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, “Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms.” On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, “She is really the daughter of Abu Bakr.” ...”

[13] Muhammad's thinking in regards a woman/wife - evil omen, bad luck and a possible enemy, and no more harmful affliction exists other than woman:

Surah 64:14 (al-Hilali-Khan translation) -

“... O you who believe! **Verily, among your wives** and your children **there are enemies for you** (who may stop you from the obedience of Allah); **therefore beware of them!** But if you pardon (them) and overlook, and forgive (their faults), then verily Allah is Oft-Forgiving, Most Merciful. ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 29 -

“... Narrated 'Ursa: that he asked 'Aisha regarding the Verse: 'If you fear that you shall not be able to deal justly with the orphans (4.3) She said, “O my nephew! This Verse refers to the orphan girl who is under the guardianship of her guardian who likes her beauty and wealth and wishes to (marry her and) curtails her Mahr. Such guardians have been forbidden to marry them unless they do justice by giving them their full Mahr, and they have been ordered to marry other than them. The people asked for the verdict of Allah's Apostle after that, so Allah revealed: 'They ask your instruction concerning the women . . . whom you desire to marry.' (4.127) So Allah revealed to them that if the orphan girl had beauty and wealth, they desired to marry her and for her family status. They can only marry them if they give them their full Mahr. And if they had no desire to marry them because of their lack of wealth and beauty, they would leave them and marry other women. So, as they used to leave them, when they had no interest, in them, they were forbidden to marry them when they had such interest, unless they treated them justly and gave them their full Mahr **Apostle said, 'If at all there is evil omen, it is in the horse, the woman and the house.’ a lady is to be warded off. And the Statement of Allah: 'Truly, among your wives and your children, there are enemies for you** (i.e may stop you from the obedience of Allah)' (64.14) ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 30 -

“... Narrated Abdullah bin 'Umar: **Allah's Apostle said, “Evil omen is in the women, the house and the horse.” ...”**

Sahih al-Bukhari, Volume 7, Book 62, Number 31 -

“... Narrated Ibn 'Umar: Evil omen was mentioned before the Prophet: **The Prophet said, “If there is evil omen in anything, it is in the house, the woman and the horse.” ...”**

Sahih al-Bukhari, Volume 7, Book 62, Number 32 -

“... Narrated Sahl bin Sad: **Allah's Apostle said, “If at all there is bad omen, it is in the horse, the woman, and the house.” ...”**

Sahih al-Bukhari, Volume 7, Book 62, Number 33 -

“... Narrated Usama bin Zaid: **The Prophet said, “After me I have not left any affliction more harmful to men than women.” ...”**

Sahih Muslim, Book 026, Chapter 32, Number 5523 -

“... 'Abdullah b. 'Umar reported **Allah's Messenger** (may peace be upon him) **as saying: If there be bad luck, it is in the house, and the wife, and the horse. ...”**

Sahih Muslim, Book 026, Chapter 32, Number 5524 -

“... 'Abdullah b. 'Umar reported **Allah's Messenger** (may peace be upon him) **as saying, There is no transitive disease, no ill omen, and bad luck is found in the house, or wife**

or horse. ...”

Sahih Muslim, Book 026, Chapter 32, Number 5525 -

“... This hadith has been reported on the authority of Zuhri with other chains of transmitters but with slight variations of wording. ...”

Sahih Muslim, Book 026, Chapter 32, Number 5526 -

“... 'Umar b. Muhammad b. Zaid reported that he heard his father narrating from Ibn 'Umar that **Allah's Messenger** (may peace be upon him) **had said, If bad luck is a fact, then it is in** the horse, **the woman** and the house. ...”

Sahih Muslim, Book 026, Chapter 32, Number 5527 -

“... This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters but there is no mention of the word “Haqq” (fact). ...”

Sahih Muslim, Book 026, Chapter 32, Number 5528 -

“... 'Abdullah b. 'Umar reported on the authority of his father that **Allah's Messenger** (may peace be upon him) **said: If there is bad luck in anything, it is** the horse, the abode and **the woman**. ...”

Sahih Muslim, Book 026, Chapter 32, Number 5529 -

“... Sahl b. Sa'd reported **Allah's Messenger** (may peace be upon him) **as saying: If bad luck were to be in anything, it is found in the woman**, the horse and the abode. ...”

Sahih Muslim, Book 026, Chapter 32, Number 5530 -

“... This hadith has been narrated on the authority of Sahl b. Sa'd with a different chain of transmitters. ...”

Scripture [KJB] says:

Genesis 2:24 KJB - Therefore shall **a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.**

Genesis 20:3 KJB - But **God** came to Abimelech in a dream by night, and **said** to him, **Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife.**

Genesis 20:7 KJB Now therefore **restore the man his wife**; for he is a prophet, and he shall pray for thee, and thou shalt live: and **if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.**

Genesis 26:11 KJB - And Abimelech charged all his people, saying, **He that toucheth this man or his wife shall surely be put to death.**

Leviticus 20:10 KJB - And **the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.**

Jeremiah 3:1 KJB - They say, **If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted?** but thou hast played the harlot with many lovers; yet return again to me, saith the LORD.

Matthew 19:3 KJB - The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

Matthew 19:4 KJB - And he answered and said unto them, **Have ye not read, that he which made them at the beginning made them male and female,**

Matthew 19:5 KJB - **And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?**

Matthew KJB 19:6 KJB - **Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.**

Matthew 19:7 KJB - They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

Matthew 19:8 KJB - He saith unto them, **Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.**

Matthew 19:9 KJB - **And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.**

Mark 10:2 KJB - And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

Mark 10:3 KJB - And he answered and said unto them, **What did Moses command you?**

Mark 10:4 KJB - And they said, Moses suffered to write a bill of divorcement, and to put her away.

Mark 10:5 KJB - And Jesus answered and said unto them, **For the hardness of your heart he wrote you this precept.**

Mark 10:6 KJB - **But from the beginning of the creation God made them male and female.**

Mark 10:7 KJB - **For this cause shall a man leave his father and mother, and**

cleave to his wife;

Mark 10:8 KJB - **And they twain shall be one flesh: so then they are no more twain, but one flesh.**

Mark 10:9 KJB - **What therefore God hath joined together, let not man put asunder.**

Mark 10:10 KJB - And in the house his disciples asked him again of the same matter.

Mark 10:11 KJB - And he saith unto them, **Whosoever shall put away his wife, and marry another, committeth adultery against her.**

Mark 10:12 KJB - And **if a woman shall put away her husband, and be married to another, she committeth adultery.**

Ephesians 5:28 KJB - **So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.**

Ephesians 5:29 KJB - For **no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:**

Ephesians 5:30 KJB - For we are members of his body, of his flesh, and of his bones.

Ephesians 5:31 KJB - For **this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.**

1 Corinthians 7:10 KJB - And **unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:**

1 Corinthians 7:11 KJB - **But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.**

[14] Women receive greater punishments for their sins, than for the men and their sins:

The Judgment against the females:

Surah 4:15 (al-Hilali-Khan translation) -

“... And **those of your women** who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, **confine them (i.e. women) to houses until death comes to them or Allah ordains for them some (other) way.[1] ...**”

Surah 4:15 al-Hilali-Khan translation notes -

“... [1] (V.4:15) The provision of this Verse has been abrogated by the Verse of

Surat An-Nur (V.24:2), ordaining lashing for the unmarried and stoning to death for the married, when four witnesses testify to the crime. ...”

Tafsir of al-Jalalayn on Surah 4:15 -

“... [4:15] As **for those of your women** who commit lewdness, adultery, **call four, Muslim men, of you to witness against them**; and if they witness, against them such [lewdness], then **detain them in their houses, and prevent them from mixing with people, until, the angels of, death take them or, until, God appoints for them a way, out of it. This was stipulated for them at the very beginning of Islam, but then a way out was appointed for them through [the stipulation] that the virgin should receive a hundred lashes and be banished for a year, and the married woman be stoned.** The prescribed punishment was explained thus in the hadīth, ‘Come listen to me! Come listen to me! God has now made a way out for them’, as reported by Muslim. ...”

The Judgment against the males (including homosexual acts):

Surah 4:16 (al-Hilali-Khan translation, with corrected notation from Tafsir al-Jalalayn, bolded brackets) -

“... And **the two persons [men] among you** who commit illegal sexual intercourse, **hurt them both.[2]** **And if they repent** (promise Allah that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) **and do righteous good deeds, leave them alone.** Surely, Allah is Ever All-Forgiving (the One Who Forgives and accepts repentance), (and He is) Most Merciful. ...”

Surah 4:16 al-Hilali-Khan translation notes -

“... [2] See (V.24:2). ...”

Tafsir of al-Jalalayn on Surah 4:16 -

“... [4:16] And **when two of you (read wa’lladhāni or wa’lladhānni) men,** commit it, that is, a lewd act, adultery **or homosexual intercourse, punish them both, with insults and beatings with sandals; but if they repent, of this [lewd act], and make amends, through [good] action, then leave them be, and do not harm them.** God ever turns [relenting], to those who repent, and is Merciful, to them. This [verse] is abrogated by the prescribed punishment if adultery is meant [by the lewd act], and similarly if homosexual intercourse is meant, according to al-Shāfi‘ī; but according to him, **the person who is the object of the [penetrative] act is not stoned, even if he be married; rather, he is flogged and banished.** Judging by the dual person pronoun, **it seems more obvious that homosexual fornication is meant** [by this verse], even though the former [sc. al-Shāfi‘ī] was of the opinion that it referred to an adulterer and an adulteress; but this [opinion of his] may be countered **by the fact that [the reference to] the two [men] becomes clear on account of the particle min being attached to a masculine pronoun [minkum, ‘of you’], and by the fact that they suffer the same punishment, [both effect the action of] repentance**

and [are both granted] that they be left alone [thereafter], [all of] which applies specifically to men, given that for women detention is stipulated, as was stated before. ...”

[15] Women are lower in status than slaves, in regards order of the law of equality/retaliation/vengeance:

Surah 2:178 (al-Hilali-Khan translation) -

“... **O you who believe!** Al-Qisas (the Law of Equality in punishment) is prescribed for you in the case of murder: the **free for the free**, the **slave for the slave**, and **the female for the female**. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood-money), he shall have a painful torment. ...”

[This verse actually means, that if a freeman [Muslim] kills another freeman [Muslim] then the killer freeman [Muslim] must die. If a Freeman [Muslim] kills a slave of another Freeman [Muslim], then the law of equality/retaliation/vengeance, states that the killer freeman [Muslim] does not die, but one of his slaves has to be killed [real nice for the innocent slave, huh?]. If a Freeman [Muslim] kills a woman/wife of a Freeman [Muslim], the killer Freeman [Muslim] doesn't die, his woman/wife must die [real nice for the innocent woman/wife, huh?], under the law of equality/retaliation/vengeance. This verse is **not** in regards the matter of a Freeman [Muslim] killing a Mushrik, or other non-believer.]

Tafsir of al-Jalalayn on Surah 2:178 -

“... [2:178] **O you who believe**, prescribed, **made obligatory**, for you **is retaliation**, on equal terms, regarding the slain, both in the attributes [of the one slain] and in the action involved; **a free man, is killed, for a free man, and not for a slave**; and a slave for a slave, and a female for a female. The Sunna makes it clear that a male may be killed [in retaliation] for a female, and **that religious affiliation should be taken into account also, so that a Muslim cannot be killed in return for an disbeliever, even if the former be a slave and the latter a free man. ...”**

Scripture [KJB] says:

Romans 12:19 KJB - Dearly beloved, **avenge not yourselves**, but rather give place unto wrath: for it is written, **Vengeance is mine; I will repay, saith the Lord.**

Matthew 5:39 KJB - But I say unto you, That ye **resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.**

[16] Men are in charge of women, because Allah has made one to excel the other:

Surah 4:34 (Pickthal translation) -

“... **Men are in charge of women, because Allah hath made the one of them to excel the other**, and because they spend of their property [for the support of women]. So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great. ...”

Tafsir of al-Jalalayn on Surah 4:34 -

“... [4:34] **Men are in charge of, they have authority over, women, disciplining them and keeping them in check, because of that with which God has preferred the one over the other, that is, because God has given them the advantage over women, in knowledge, reason, authority and otherwise**, and because of what they expend, on them [the women], of their property. Therefore righteous women, among them, are obedient, to their husbands, guarding in the unseen, that is, [guarding] their private parts and otherwise during their spouses’ absence, because of what God has guarded, for them, when He enjoined their male spouses to look after them well. And those you fear may be rebellious, disobedient to you, when such signs appear, admonish them, make them fear God, and share not beds with them, retire to other beds if they manifest such disobedience, and strike them, but not violently, if they refuse to desist [from their rebellion] after leaving them [in separate beds]. If they then obey you, in what is desired from them, do not seek a way against them, a reason to strike them unjustly. God is ever High, Great, so beware of Him, lest He punish you for treating them unjustly. ...”

[17] If a man touches a woman, after cleansing for as-Salat (prayer), and no water is nearby, they may wash with good [clean] dirt on their hands and face, thus a woman is [dirty] dirtier than [clean] dirt:

Surah 4:43 (Pickthal translation) -

“... O ye who believe! **Draw not near unto prayer when ye** are drunken, till ye know that which ye utter, nor when ye are polluted, save when journeying upon the road, till ye have bathed. And if ye be ill, or on a journey, or one of you cometh from the closet, or ye **have touched women, and ye find not water, then go to high clean soil and rub your faces and your hands [therewith]**. Lo! Allah is Benign, Forgiving. ...”

Tafsir of al-Jalalayn on Surah 4:43 -

“... [4:43] O you who believe, **draw not near to prayer, that is, do not perform prayer, whilst you** are inebriated, by a drink: this was revealed concerning being drunk during the congregational prayer; until you know what you are saying, when you have sobered up; nor whilst you are defiled, as a result of [sexual] penetration or ejaculation (junuban, ‘defiled’, is in the accusative because it is a circumstantial qualifier, and may be used to refer to the singular or plural) — unless you are traversing, crossing, a way, a route, that is, [unless] you are travelling — until you have washed yourselves, in which case you may perform

prayer: a proviso is made for the traveller because a different stipulation applies to him, as will follow. It is said that the purpose [of this verse] is to prohibit the approach to places of prayer, that is, mosques, the exception being if one were merely passing through and not staying. But if you are sick, with an illness made worse by [contact with] water, or on a journey, that is, [or] travelling whilst you are [ritually] defiled or impure, or if any of you comes from the privy (al-ghā'it), a place designated for relieving nature, that is to say, [or if any of you] have defecated, or you **have touched women (lāmastum, a variant reading has lamastum: both mean lams, that is, 'touching with the hand', as stated by Ibn 'Umar; this is also the opinion of al-Shāfi'ī, and it extends to touching with other parts of the skin**; according to Ibn 'Abbās, however, it is [referring to] sexual intercourse); **and you can find no water, with which to purify yourselves for prayer, having made the effort to seek it out and search for it** — the sick being exempt in this case — **then resort to, seek, when the time [for the prayer] has commenced, wholesome soil, clean earth, strike it twice, and wipe your faces and your hands, with it, up to the elbows** (the verb masaha, 'to wipe', may stand on its own with a direct object or take a particle [before the direct object, sc. masaha bi-]). God is ever Pardoning, Forgiving. ...”

[18] Don't worry, if you, as a woman, are a slave, and forced into prostitution [though frowned upon], because Allah will forgive you [pretty twisted, huh?]:

Surah 24:33 (al-Hilali-Khan translation) -

“... And let those who find not the financial means for marriage keep themselves chaste, **until Allah enriches them of His Bounty**. And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allah which He has bestowed upon you. And **force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allah is Oft-Forgiving, Most Merciful** (to those women, i.e. He will forgive them because they have been forced to do this evil act unwillingly). ...”

[The portion where, one who does not have financial means, and cannot afford a wife [Islamic def.], they were to then wait until Allah “enriches them of His Bounty”, which means from the Jihad - war booty, captured goods, materials, wealth, slaves., see **Surah 9:28-29**, etc. Please notice that there is no real punishment stated anywhere for anyone who did force/compel.]

Tafsir of al-Jalalayn on Surah 24:33 -

“... [24:33] And let those who cannot find the means to marry be continent, [those who do not have] the bridal money or the means for financial support needed for marriage, [let them restrain themselves] from fornication, until God enriches them, [until] He improves their means, out of His bounty, and they marry. And those who seek a written contract [of emancipation], from among those whom your right hand owns, of male slaves and female slaves, contract with them accordingly, if you know in them any good, such as trustworthiness

and the ability to earn [income] in order to fulfil the amount stated in the written contract, which might be worded for example thus: 'I contract you for [the amount of] two thousand to be paid over a period of two months, at one thousand a month, and if you fulfill this, you are a free man', and the other would say, 'I accept'; and give them — this is a command for the [slaves'] owners — out of the wealth of God which He has given you, in the measure that will help them to fulfill their commitment to you (the action of *ītā*, 'giving', here suggests that some of the amount to which they have committed themselves should be waived). And do not compel your slave-girls, your handmaidens, to prostitution, fornication, when they desire to be chaste, to abstain therefrom (this 'desire' is the cause of the [act of] 'compulsion', so that the statement is not properly a conditional), that you may seek, through such compulsion, the transient things of the life of this world — **this was revealed regarding 'Abd Allāh b. Ubayy, who used to force his slave-girls to earn money through fornication.** And should anyone compel them, then surely God, after their compulsion, will be Forgiving, to these [slave-girls], Merciful, to them. ...”

[18A] Don't feel too bad about being forced into prostitution, at least you're alive, for in the pre-Islamic days of 'ignorance', they used to bury baby girls alive. Yes, there are actual admissions to doing this in the Tafsir of Ibn Kathir, but never mind that, just sacrifice a few camels and it's all forgiven by Allah ...

Surah 60:12 (Pickthal translation) -

“... O Prophet! **If believing women** come unto thee, taking oath of allegiance unto thee that they will ascribe no thing as partner unto Allah, and will neither steal nor commit adultery **nor kill their children**, nor produce any lie that they have devised between their hands and feet, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Lo! Allah is Forgiving, Merciful. ...”

Surah 81:8-9 (Pickthal translation) -

“... [v.8] And when **the girl-child that was buried alive** is asked [v.9] For what sin **she was slain**, ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... **Al-Maw'udah is the female infant that the people of the pre-Islamic time of ignorance would bury in the dirt due to their hatred of girls.** ...”

“...Abdur-Razzaq said that Isra'il informed them from Simak bin Harb, from AN-Nu'man bin Bashir, who reported from 'Umar bin Al-Khattab that he said concerning Allah's statement, (And when the female infant buried alive [**al-Maw'udah**] is questioned.) **“Qays bin 'Asim came to the Messenger of Allah and said, 'O Messenger of Allah! Verily, I buried some daughters of mine alive in the period of pre-Islamic ignorance.' The Messenger of Allah said, (Free a slave for each one of them.) Then Qays said, 'O Messenger of Allah! Verily, I am an owner of camels.' The Prophet said, (Then sacrifice a camel for each one of them.)” ...”**

The Jihads, and Surah 9:29 in Context:

Sahih al-Bukhari, Volume 4, Book 52, Number 73 -

“... Narrated 'Abdullah bin Abi Aufa: **Allah's Apostle said, “Know that Paradise is under the shades of swords.” ...**”

Sahih al-Bukhari, Volume 4, Book 52, Number 79 -

“... Narrated Ibn 'Abbas: On the day of the Conquest (of Mecca) **the Prophet said, “There is no emigration after the Conquest but Jihad and intentions. When you are called (by the Muslim ruler) for fighting, go forth immediately.”** (See Hadith No. 42) ...”

[01] In order to be a true Muslim, it is written for them:

Surah 33:36 (al-Hilali-Khan translation) -

“... It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. ...”

Surah 4:65 (al-Hilali-Khan translation) -

“... But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ...”

[02] Surah 9:29, Fight those who believe not in Allah:

Surah 9:29 (al-Hilali-Khan translation) -

“... Fight those who (1) believe not in Allah, (2) nor the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (Muhammad), (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued. ...”

[03] Does the Qur'an claim to be “clear”, or not?

Does this passage really mean what it says? Is it still relevant for today? Is it out of Context???

Is this passage clear even by simply reading it as it is? What does the Qur'an say of itself?:

Surah 6:114 (al-Hilali-Khan translation) -

“... [Say (O Muhammad)] “Shall I seek a judge other than Allah while it is He Who has

sent down unto you the Book (the Qur'an), explained in detail.””

Surah 11:1 (al-Hilali-Khan translation) -

“... .. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allah) Who is All-Wise Well-Acquainted (with all things). ...”

Surah 12:1 (al-Hilali-Khan translation) -

“... .. These are the Verses of the Clear Book (the Qur'an that makes clear the legal and illegal things, laws, a guidance and a blessing. ...”

Surah 16:89 (al-Hilali-Khan translation) -

“... .. And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims). ...”

Surah 27:1 (al-Hilali-Khan translation) -

“... .. These are Verses of the Qur'an, and (it is) a Book (that makes things) clear: ...”

Surah 41:3 (al-Hilali-Khan translation) -

“... A Book, whereof the Verses are explained in detail – a Qur'an in Arabic for people who know. ...”

Surah 57:9 (al-Hilali-Khan translation) -

“... It is He Who sends down manifest Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad) that He may bring you out from darkness into light. And verily, Allah is to you full of kindness, Most Merciful. ...”

[04] Let's look at the context:

Let's look at the Context just to be sure though:

[04A] The Historical Context:

[1] The Historical/Background Context, what was happening when a verse [Surah] of the Qur'an came or was given, was it meant for a limited time, or for all time, and are there any valid recognized and sustained sources [such as the Sahih Hadith, Tafsir, etc] which shed light upon the specific text at issue, etc:

From Ibn Kathir, the greatest Commentator of/on the Qur'an:

The Battles of the Prophet, by Ibn Kathir (Translated by Wa'il 'Abdul Mut'aal Shihab); pages 183-184 -

“[page 183] ... The Battle of Tabuk

According to the scholars of Syirah, this battle took place in Rajab, in the 9th year of Hijra.

Occasion of the Battle

When Allah, Most High, ordered the believers to prohibit the disbelievers from entering or coming near the sacred Mosque. **On that, Quraish thought that this would reduce their profits from trade. Therefore, Allah, Most High, compensated them and ordered them to fight the people of the Book until they embrace Islam or pay the Jizyah.** Allah says, “O ye who believe! Truly the pagans are unclean; so let them not, after this year of theirs, approach the sacred Mosque. And [page 183-184] if ye fear poverty, soon will Allah enrich you, if He wills, out of His bounty, for Allah is All-knowing, All-wise. Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, from among the People of the Book, until they pay the Jizyah with willing submission, and feel themselves subdued.” (At-Tawbah: 28-29)

Therefore, the Messenger of Allah (peace and blessing of Allah be upon him) decided to fight the Romans in order to call them to Islam. Allah, Most-High, says, “O ye who believe! Fight the unbelievers who are near to you and let them find harshness in you: and know that Allah is with those who fear Him.” (At-Tawbah: 123) ...”

Non-Muslims were no longer allowed to take the pilgrimage to the Kaaba in Mecca. The Christians and Jews, and others [Romans, pagans/polytheists] would have to pay whether they became Muslims or not [Jizyah]. Either way, the Muslims would be paid. Therefore, Surah 9:29, is a direct command to fight all unbelievers [non-Muslims] until they pay the Muslims.

[04B] The Immediate/Local Context:

[2] The Immediate/Local Context, what the surrounding verses and/or passages say in relation to the text under scrutiny, do the surrounding verses alter the meaning of a single isolated [possibly out of context] text or solidify the text in what it plainly says:

Please notice that the surrounding context, begins [and explains it] just as Ibn Kathir gave it to us in the Historical Context:

Surah 9:28 (al-Hilali-Khan translation) -

“... O ye who believe (in Allah's Oneness and in His Messenger Muhammad! Verily, the Mushrikun (polytheists, pagans, idolators, disbelievers in the Oneness of Allah, and in the Message of Muhammad) are Najasun (impure). So let them not come near Al-Masjidal-Haram (at Makkah [Mecca]) after this year; and if you fear poverty, Allah will enrich you if He wills, out of His Bounty. Surely, Allah is All-Knowing, All-Wise. ...”

Surah 9:29 (al-Hilali-Khan translation) -

“... Fight those who (1) believe not in Allah, (2) nor the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (Muhammad), (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued. ...”

Surah 9:30 (al-Hilali-Khan translation) -

“... And the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say: Messiah [Christ Jesus] is the son of Allah. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allah Curse be on them, how they are deluded away from the truth! ...”

Surah 9:31 (al-Hilali-Khan translation) -

“... They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah [Christ Jesus], son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurat (Torah) and the Injeel (Gospel)] to worship none but One Ilah (God – Allah) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him). ...”

Tafsir Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 4:1 -

“... Allah commands His creatures to have Taqwa of Him by worshipping Him Alone without partners.”

The Qur'an says that 'God' [“Allah”] has no partners [see also Surah 4:48], yet according to the Bible [KJB], God [“Jehovah”], the Father and the Son are “**fellow[s]**”, and so see [for a brief, and not exhaustive example], **Zechariah 13:7, Proverbs 8:22-31 and Genesis 1:26**, which reads:

Zec 13:7 Awake, O sword, against **my shepherd**, and against **the man that is my fellow**, saith the LORD of hosts: smite **the shepherd**, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

Pro 8:22 **The LORD possessed me in the beginning** of his way, before his works of old.

Pro 8:23 **I was set up from everlasting, from the beginning**, or ever the earth was.

Pro 8:24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

Pro 8:25 Before the mountains were settled, before the hills was I brought forth:

Pro 8:26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

Pro 8:27 When he prepared the heavens, I was there: when he set a compass upon the face of the depth:

Pro 8:28 When he established the clouds above: when he strengthened the fountains of the deep:

Pro 8:29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

Pro 8:30 Then I was by him, as one brought up with him: and I was daily *his* delight, rejoicing always before him;

Pro 8:31 Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men.

Gen 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Heb 1:6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

Also **the Testimony of Jesus Himself**, in the **Desire of Ages**, pages 483-484:

"... However much a shepherd may love his sheep, he loves his sons and daughters more. Jesus is not only our shepherd; He is our "everlasting Father." And He says, "I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father." John 10:14, 15, R. V. What a statement is this!--the only-begotten Son, He who is in the bosom of the Father, He whom God has declared to be "the Man that is My fellow" (Zechariah 13:7),--the communion between Him and the eternal God is taken to represent the communion between Christ and His children on the earth! {DA 483.2}

Because we are the gift of His Father, and the reward of His work, Jesus loves us. He loves us as His children. Reader, He loves you. Heaven itself can bestow nothing greater, nothing better. Therefore trust. {DA 483.3}

Jesus thought upon the souls all over the earth who were misled by false shepherds. Those whom He longed to gather as the sheep of His pasture were scattered among wolves, and He said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and they shall become one flock, one shepherd." John 10:16, R. V. {DA 483.4}

"Therefore doth My Father love Me, because I lay down My life, that I might

take it again." That is, My Father has so loved you, that

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He even loves Me more for giving My life to redeem you. In becoming your substitute and surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father. {DA 483.5}

"I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." While as a member of the human family He was mortal, as God He was the fountain of life for the world. He could have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down His life, that He might bring life and immortality to light. He bore the sin of the world, endured its curse, yielded up His life as a sacrifice, that men might not eternally die. "Surely He hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isaiah 53:4-6. {DA 484.1} ..."

Clearly, the "Allah" [and also "Isa"] of the Qur'an and the "Jehovah" [Father/Ancient of Days, Emmanuel/Son/Jesus and Holy Ghost/Spirit] of the Scriptures [KJB] are not the same persons/beings, nor of the same character, nor purposes, and what the Allah of the Qur'an means by "merciful" and what the Bible [KJB] means by the same word are two completely opposing definitions.

Continuing with the Qur'ans Immediate Context of Surah 9:

Surah 9:32 (al-Hilali-Khan translation) -

"... They (the disbelievers, the Jews and the Christians) want to extinguish Allah's Light (with which Muhammad, has been sent – Islamic Monotheism) with their mouths, but Allah will not allow except that His Light should be perfected even though the Kafirun (disbelievers) hate (it). ..."

What does the Bible [KJB] say of this "Light" from the Qur'an, and this "Allah" and His Messenger ["Apostle"] Muhammad?

2Co 11:13 For such *are* **false apostles**, deceitful workers, transforming themselves into the apostles of Christ.

2Co 11:14 And no marvel; for **Satan himself is transformed into an angel [messenger] of light.**

2Co 11:15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

Surah 9:33 (al-Hilali-Khan translation) -

“... It is He Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islam), to make it superior **over all religions** even though the Mushrikun (polytheists, pagans, idolators, disbelievers in the Oneness of Allah) hate (it). ...”

Therefore, this “Allah” of the Qur'an is going crush out [by fighting to the death, by killing, taking, raping, enslaving, subduing to pay the Jizyah, etc] all other persons of “religion” [whether pagans/polytheists, or those of the People of the Book, which they say is corrupted of the religion of the Jews and Christians] and that which is said [“mouth”, “say”] by them, because they refuse Islam [way of submission] and do not believe [are unbelievers in Allah and His Prophet/Apostle/Messenger – Muhammad].

Is this true? What does the Tafsir of Ibn Kathir say on these passages?

Tafsir Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 9:30-31 -

“... Fighting the Jews and Christians is legislated because They are Idolators and Disbelievers

Allah the Exalted encourages the believers to fight the polytheists, disbelieving Jews and Christians, who uttered this terrible statement and utter lies against Allah, the Exalted. As for the Jews, they claimed that 'Uzayr was the son of God, Allah is free of what they attribute to Him. As for the misguidance of Christians over 'Isa, it is obvious. This is why Allah declared both groups to be liars, (That is their saying with their mouths), but they have no proof that supports their claim, other than lies and fabrications, resembling, imitating, (the saying of those who disbelieved aforetime.) They imitate the previous nations who fell into misguidance just as Jews and Christians did, (may Allah fight them), Ibn 'Abbas said, “May Allah curse them.” (how they are deluded away from the truth!) how they deviate from truth, when it is apparent, exchanging it for misguidance. Allah said next, (They took their rabbis and their monks to be their lords besides Allah, and the Messiah, son of Maryam) 9:31 (Imam Ahmad, At-Tirmidhi and Ibn Jarir At-Tabari recorded a Hadith via several chains of narration, from 'Adi bin Hatim, may Allah be pleased with him, who became Christian during the time of Jahiliyyah. When the call of the Messenger of Allah reached his area, 'Adi ran away to Ash-Sham, and his sister and several of his people were captured. The Messenger of Allah freed his sister and gave her gifts. So she went to her brother and encouraged him to become Muslim and to go to the Messenger of Allah. 'Adi, who was one of the chiefs of his people (the tribe of Tai') and whose father, Hatim At-Tai', was known for his generosity, went to Al-Madinah. When the people announced his arrival, 'Adi went to the Messenger of Allah wearing a silver cross around his neck. The Messenger of Allah recited this Ayah; (They took their rabbis and their monks to be their lords besides Allah). 'Adi commented, “I said, 'They did not worship them.’” The Prophet said, (Yes they did. They (rabbis and monks) prohibited the allowed for them (Christians and Jews) and allowed the prohibited, and they obeyed them. This is how they worshipped them.) ...”

[04C] The Global/Whole Context:

[3] The Global/Whole Context, what the whole book [Qur'an] itself in various other places, verse and/or passages, from beginning to ending have to say and/or relate upon the same subject, do these help to solidify [confirm] the text under scrutiny in what it plainly says, or do they alter any meanings of the text cited in isolation [possibly out of context]:

The Historical Context, as well now also the Immediate Context all demonstrate the “plain” reading of Surah 9:29, and the clear command by “Allah” to the Muslims, to “fight” [to the death] those who do not “believe” [in Allah, Muhammad, Islam, Qur'an, etc]. All for simply disbelieving.

Doesn't the Qur'an also say?

Surah 2:256 (al-Hilali-Khan translation) -

“... There is no compulsion in religion.”

Surah 109:1-6 (Shakir translation) -

“... [v.1] Say: O unbelievers! [v.2] I do not serve that which you serve, [v.3] Nor do you serve Him Whom I serve: [v.4] Nor am I going to serve that which you serve, [v.5] Nor are you going to serve Him Whom I serve. [v.6] You shall have your religion and I shall have my religion. ...”

Yet, Surah 109:1-6, actually means according to the Islamic Tafsir of Ibn Kathir:

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... (To you be your religion, and to me my religion.) This is similar to Allah's statement, (And if they belie you, say: “For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!”) (10:41) and He said, (To us our deeds, and to you your deeds.) (28:55) **Al-Bukhari said, “It has been said, (To you be your religion.) means disbelief. (and to me my religion.) means, Islam. ...”**

... and disbelief means death and torture and eternal hellfire.

How can these passages coexist with that which is already given herein?

Surah 9:29 (al-Hilali-Khan translation) -

“... Fight those who (1) believe not in Allah, (2) nor the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (Muhammad), (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued. ...”

Do not these Qur'anic verses contradict one another? No, they do not, for one must understand the manner in which the Qur'anic verses were given, and at what time and purposes each verse serves under, for in the Qur'an itself, there are three stages of Jihad, along with the manner of abrogation, or

forgetfulness.

They truly cannot coexist simultaneously, except, as one understands the three stages of Jihad.

How can there be three stages of Jihad and negation of previously [time-wise, the Qur'an is not written in Chronological order, which is why the Hadith, Tafisr, etc are needed to truly understand it] given verses?

Surah 2:106 (Shakir translation) -

“... Whatsoever communications We abrogate or cause to be forgotten, We bring one better than it or like it. Do you not know that Allah has power over all things? ...”

Surah 16:101 (al-Hilali-Khan translation) -

“... And when We change a Verse (of the Qur'an,) in place of another – and Allah knows best what He sends down – they (the disbeliever) say: “You (o Muhammad) are but a Muftari! (forger, liar).” Nay, but most of them know not. ...”

Sounds just like Roman Catholicism [which is far older than Islam]:

Scripture [KJB] Daniel 7:25 -

Dan 7:25 And he shall speak *great* words against the most High, and shall wear out the saints **of the most High, and think to change times and laws**: and they shall be given into his hand until a time and times and the dividing of time.

Yet the Scripture [KJB] says of the True Jehovah God:

Mal 3:6 For ***I am the LORD, I change not***; therefore ye sons of Jacob are not consumed.

Pro 24:19 Fret not thyself because of evil *men*, neither be thou envious at the wicked;

Pro 24:20 For there shall be no reward to the evil *man*; the candle of the wicked shall be put out.

Pro 24:21 My son, fear thou the LORD and the king: *and* **meddle not with them that are given to change**:

Pro 24:22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

Psa 102:25 Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands.

Psa 102:26 They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be

changed:

Psa 102:27 **But thou art the same**, and thy years shall have no end.

Heb 1:8 But **unto the Son he saith, Thy throne, O God, is for ever and ever**: a sceptre of righteousness *is* the sceptre of thy kingdom.

Heb 1:9 Thou hast loved righteousness, and hated iniquity; **therefore God**, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

Heb 1:10 And, **Thou, Lord**, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

Heb 1:11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

Heb 1:12 And as a vesture shalt thou fold them up, and they shall be changed: **but thou art the same**, and thy years shall not fail.

Heb 13:5 *Let your conversation be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

Heb 13:6 So that we may boldly say, **The Lord is my helper**, and I will not fear what man shall do unto me.

Heb 13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

Heb 13:8 **Jesus Christ the same yesterday, and to day, and for ever**.

Psa 89:34 **My covenant will I not break, nor alter the thing that is gone out of my lips**.

Well, since the various verses of the Qur'an are given over a period of years, and the later verses could abrogate/nullify the earlier verses, how do we know which Surah's came at the last, is it **Surah 2:256 (al-Hilali-Khan translation)** - "... There is no compulsion in religion.", **Surah 109:6 (Shakir translation)** - "... [v.6] You shall have your religion and I shall have my religion. ...", or is it **Surah 9:29 (al-Hilali-Khan translation)** - "... Fight those who (1) believe not in Allah ..."??

According to the Sahih, it was Surah 9 [Surah al-Bara'a], the last major Surah [the final marching orders as it were] that was given, and that came last [Surah 110, a small chapter, is also included], and abrogates/alters the earlier Surah's 2 and 109 statements, to fit into a three stage Jihad.

Sahih al-Bukhari, Volume 6, Book 60, Number 129 [aka 4364] -

"... Narrated Al-Bara: The last Sura that was revealed was Bara'a, and the last Verse that was revealed was: "They ask you for a legal verdict, Say: Allah's directs (thus) about those who leave no descendants or ascendants as heirs." (4.176) ..."

[05] The Three Stages of Jihad:

Therefore the Three Stages:

[05A] Covert Jihad:

[1] Covert Jihad

The 'false front' of 'coexist' or 'to each his own' when outnumbered, same theology as Roman Catholicism, she tolerates where she is not in ascendancy:

Surah 109:1-6 (Shakir translation) -

“... [v.1] Say: O unbelievers! [v.2] I do not serve that which you serve, [v.3] Nor do you serve Him Whom I serve: [v.4] Nor am I going to serve that which you serve, [v.5] Nor are you going to serve Him Whom I serve. [v.6] You shall have your religion and I shall have my religion. ...”

Muhammad, without yet having enough man-power, or army, goes around to the tribes around Mecca claiming 'peaceful coexistence', while at the same time, goes to the Quraysh [Quraish, his own tribes people] and says join him and they will rule over the others, the non-Arabs [Christians, Jews, Sabeans, etc] that he is claiming to desire peaceful relations with:

At-Tabari, Volume VI, page 95 -

“... Abu Talib sent for the Messenger of Allah, and when he came in he said, “Nephew, here are the shaykhs and nobles of your tribe. They have asked for justice against you, that you should desist from reviling their gods and they will leave you to your god.” “Uncle,” he said, “shall I not summon them to something which is better for them than their gods?” “What do you summon them to?” he asked. He replied, “I summon then to utter a saying through which the Arabs will submit to them and they will rule over the non-Arabs.” Abu Jahl said from among the gathering, “What is it, by your father? We will give you it and ten like it.” He answered, “That you should say, 'There is no deity but Allah.' ...”

This is the practice of **Taqiyya** [generally a Shia [minority] tactic, moreso than Sunni [majority], who persecute Shia, thus [saving ones life at the cost of committing Shirk, the total opposite of what Scripture [KJB] says: Matthew 10:39 KJB - “**He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.**” and also Matthew 16:25 KJB - “**For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.**” and Luke 12:8 KJB - Also I say unto you, **Whosoever shall confess me before men, him shall the Son of man also confess** before the angels of God: and Luke 12:9 KJB - But **he that denieth me before men shall be denied before the angels of God.**], Surah 16:106 (al-Hilali-Khan translation) - “... Whoever disbelieved in Allah after his belief, **except** him who is **forced** thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment. ...”], the concealment of the true intent behind the false front [like what the Jesuit order does, 'the ends justify the means']. Yet that is not the only intent of Taqiyya, amongst themselves, but also explicitly stated in use with unbelievers:

Surah 3:28 (Pickthall translation) -

“... Let not the believers take disbelievers for their friends in preference to believers. Whoso doeth that hath no connection with Allah unless [it be] that ye but guard yourselves against them, taking [as it were] security. Allah Biddeth you beware [only] of Himself. Unto Allah is the journeying. ...”

Thus Muslims, are not to truly have friends which are not Muslims, unless they are outnumbered in any given area, and then only to pretend to take them as friends, until the Muslim numbers increase, in which the attitude openly changes. Ibn Kathir, one of the greatest Muslim commentators [even citing Al-Bukhari, another Sahih], and Abu Darda, one of Muhammad's companions, comments:

Tafsir Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, translation and notation on Surah 3:28, etc -

“... [PDF 744] The Prohibition of Supporting the Disbelievers

Allah prohibited His believing servants from becoming supporters of the disbelievers, or to take them as comrades with whom they develop friendships, rather than the believers. Allah warned against such behavior when He said, [PDF 744-745] (And whoever does that, will never be helped by Allah in any way) meaning, whoever commits this act that Allah has prohibited, then Allah will discard him. Similarly, Allah said, (O you who believe! Take not My enemies and your enemies as friends, showing affection towards them), until, (And whosoever of you does that, then indeed he has gone astray from the straight path.) 60:1. Allah said, (O you who believe! Take not for friends disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves) 4:144, and (O you who believe! Take not the Jews and the Christians as friends, they are but friends of each other. And whoever befriends them, then surely, he is one of them.) 5:51. Allah said, after mentioning the fact that the faithful believers gave their support to the faithful believers among the Muhajirin, Ansar and Bedouins, [PDF 745-746] (And those who disbelieve are allies of one another, (and) if you do not behave the same, there will be Fitnah and oppression on the earth, and a great mischief and corruption.) 8:73. Allah said next, (unless you indeed fear a danger from them) meaning, except those believers who in some areas or times fear for their safety from the disbelievers. In this case, such believers are allowed to show friendship outwardly but never inwardly. For instance, Al-Bukhari reported that Abu Ad-Darda said, 'We smile in the face of some people although our hearts curse them.' Al-Bukhari said that Al-Hasan said, 'The Tuqyah is allowed until the Day of Resurrection.' ...”

Abu Darda (reported by Al-Bukhari) -

“... We smile in the face of some people although our hearts curse them. ...”

Al-Hasan (reported by Al-Bukhari) -

“... Taqiyya is allowed until the Day of Resurrection. ...”

The faithful Muslims are the best of peoples:

Surah 3:110 (al-Hilali-Khan translation, shortened) -

“... You [***faithful Muslims**] are the best of peoples ever raised up for mankind.”
[***shortened**]

Surah 3:110 (al-Hilali-Khan translation) -

“... You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah and rebellious against Allah's Command). ...”

Jews and Christians [who do not believe Qur'an, Islam, Muhammad or Allah] are the worst of peoples:

Surah 98:6 (al-Hilali-Khan translation) -

“... Verily, those who disbelieve (in the religion of Islam, the Qur'an and Prophet Muhammad) from among the people of the Scripture (Jews and Christians) and Al-Mushrikun will abide in the Fire of Hell. They are the worst of creatures. ...”

*** notation in al-Hilali-Khan on Surah 98:6, where it begins, “It is obligatory to have Belief in the Messengership of the Prophet (Muhammad). ...” -**

“... Narrated Abu Hurairah: Allah's Messenger said: “By Him (Allah) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islamic Monotheism) but he will be from the dwellers on the (Hell) Fire. (Sahih Muslim, the Book of Faith, Vol. 1, Chapter No. 240). See also (V.3:85) and (V.3:116) ...”

Surah 1:6-7 (al-Hilali-Khan translation) -

“... [v.6] Guide us to the Straight Way.[3] [v.7] The Way of those on whom You have bestowed Your Grace[4], **not (the way) of those who earned Your Anger[5] (such as the Jews), nor of those who went astray (such as the Christians).**[1],[2],[3]. ...”

Surah 1:6-7 al-Hilali-Khan translation notes -

“... [5] Narrated 'Adi bin Hatim: **I asked Allah's Messenger about the Statement of Allah:** 1. “Gharil maghdubi 'alaihim **(not the way of those who earned Your Anger),” he replied “They are the Jews”**. And 2. “Walad dalin **(nor of those who went astray),” he replied: “The Christians, and they are the ones who went astray.”** [This Hadith is quoted by At-Tirmidhi and Abu Dawud]. ...”

Al-Adab al-Mufrad; Al-Bukhari; XDIII. The People of the Book; Section 512. When a Dhimmi writes and gives the greeting, he is answered -

“... 1103. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, “Do not give the People of the Book the greeting first. Force them to the narrowest part of the road.” ...”

Muslims, in Stage 1 Jihad, will claim 'Victim [persecuted] Status', a false cry of being persecuted for their belief when outnumbered:

At-Tabari, Volume VI, page 93 -

“... The Messenger of Allah proclaimed Allah's message openly and declared Islam publicly to his fellow tribesmen. When he did so, they did not withdraw from him or reject him in any way. ... until he spoke of their gods and denounced them. When he did this, they took exception to it and united in opposition and hostility to him, except for those of them whom Allah had protected from error by means of Islam. ...”

At-Tabari, Volume VI, page 101 -

“... We have never seen the like of what we have endured from this man. He has derided our traditional values, abused our forefathers, reviled our religion, caused division among us, and insulted our gods. We have endured a great deal from him. ...”

History of al-Tabari, Volume VI -

“... “Hear men of Quraysh. By Him in whose hand Muhammad's soul rests I have brought you slaughter. ...”

When the other pagans [Meccans] responded to Muhammad by returning the favor of mocking [or criticizing] his god or himself, it is then that they claimed they were being persecuted. This is the same manner of which the Jehovah's Witness organization partakes. When people call them a cult, they pull out the persecution card. It is when Muhammad was finally attacked after a while, it is then that others saw this and decided to join with him.

[05B] Defensive Jihad:

[2] Defensive Jihad

When Muhammad had enough followers to equal his opponents, it was then that there was the command to 'defend' their territory, such as leaving Mecca and going to Yathrib/Medina to 'defend' it physically:

Surah 22:39-41 (al-Hilali-Khan translation) -

“... [v.39] Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is Able to give them (believers) victory – [v.40] Those who have been expelled from their homes unjustly

only because they said: "Our Lord is Allah." For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty. [v.41] Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salat [i.e. to perform the five compulsory congregational Salat (prayers) (the males in mosques)], to pay the Zakat and they enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islam has forbidden) [i.e. they make the Qur'an as the law of their country in all the spheres of life]. And with Allah rests the end of (all) matters (of creatures). ...”

The primary tactic is now, Terrorism, and now at this stage Muhammad began to attack the Meccan caravans, launching 7 attacks, of which the Meccans never retaliated, and during the 7th attack, the Muslims killed a man and took the goods and captives, all this during the Holy Month, when everyone had 'agreed' to not fight, yet Muhammad 'received' another verse in 'defense' of this action:

Surah 2:217 (al-Hilali-Khan translation) -

“... They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression) [*] but a great (transgression) with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to Al-Masjid-Al-Haram (at Makkah [Mecca]), and to drive out its inhabitants, and Al-Fitnah [**] is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever. ...”

*** (as cited in al-Hilali-Khan translation notes on Surah 2:217)** “... (V. 2:217) The provision of this Verse has been abrogated by Verse 9:36. Jihad cf., (V. 2:126). ...”

**** (as cited in al-Hilali-Khan translation notes on Surah 2:217)** - “... Fitnah: polytheism and to disbelieve after one has believed in Allah, or a trial or a calamity or an affliction or to set up rivals in worship with Allah, etc. ...”

Please notice, Muhammad did **not** say that attacking in the Holy Month was **not** transgression, he simply stated that being 'persecuted' in the Holy Month was a worse transgression and so warring or fighting, which **is** a transgression during that time, was allowed/overlooked, being the so-called lesser of two evils. Yet one transgression does not right another, even if the other is deemed worse. Satan is the originator of this belief, and is also found in Roman Catholicism, for even today it still practices these very things, see below*.

The Meccans wanted peace, and yet Muhammad was not keeping to his agreement. The Meccans then sent an army to protect their caravans after this event. Muhammad attacked them and defeated them.

Many of Muhammad's followers began to realize that something was not right, and now wanted to disfellowship from the way of Islam and Muhammad and their alliances. Muhammad began to order

the assassination of critics who spoke out, or who wrote poems, etc, and murdered/attacked other non-muslim areas, places of Jews, etc.

What constitutes an attack against Islam? Criticism, disfellowshipping [un-allying oneself], point to contradictions, abuses of power, etc, and what are the Muslims to return for it?

Surah 5:33 (Yusuf-Ali translation) -

“... The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land [*] is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides [**], or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter; ...”

*** (as cited in Yusuf-Ali's translation notes on Surah 5:33)** - For the double crime of treason against the State, combined with treason against Allah, as shown by overt crimes, for alternative punishments are mentioned, any one of which is to be applied according to circumstances, viz., execution (cutting off of the head), crucifixion, maiming, or exile. These were features of the Criminal Law then and for centuries afterwards, except that tortures such as "hanging, drawing, and quartering" in English Law, and piercing of eyes and leaving the unfortunate victim exposed to a tropical sun, which was practised in Arabia, and all such tortures were abolished. In any case sincere repentance before it was too late was recognised as a round for mercy.

**** (as cited in Yusuf-Ali's translation notes on Surah 5:33)** - Understood to mean the right hand and left foot.

[05C] Offensive Jihad:

[3] Offensive Jihad

When Muhammad began to outnumber the other tribes, peoples in an area, he then switched from the so-called 'defensive' stage to the outright 'offensive' stage, which means attacking any and all unbelievers [non-Muslims, Jews, Christians, Sabeans, etc.] or hypocrites [Muslims not really following Muhammad's teachings]

Surah 3:32 (Shakir translation) -

“... Say: Obey Allah and the Messenger; but if they turn back, then surely Allah does not love the unbelievers. ...”

Surah 48:29 (al-Hilali-Khan translation) -

“... Muhammad is the Messenger of Allah. And those who are with him are severe against unbelievers, and merciful among themselves. ...”

Surah 5:51 (al-Hilali-Khan translation) -

“... O you who believe! Take not the Jews and the Christians as Auliya (friends,

protectors, helpers), they are but Auliya of each other. And if any amongst you takes them (as Auliya), then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust). ...”

Surah 47:35 (Yusuf-Ali translation) -

“... Be not weary and fainthearted, crying for peace, when ye should be uppermost: for Allah is with you, and will never put you in loss for your (good) deeds. ...”

Surah 9:5 (Pickthall translation) -

“... Then, when the sacred months have passed, slay the idolaters wherever ye find them, and take them [captive], and besiege them, and prepare for them each ambush. But if they repent and establish worship and pay the poor-due, then leave their way free. Lo! Allah is Forgiving, Merciful. ...”

Surah 9:73 (Shakir translation) -

“... O Prophet! strive hard against the unbelievers and the hypocrites and be unyielding to them; and their abode is hell, and evil is the destination. ...”

Surah 9:111 (Shakir translation) -

“... Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden; they fight in Allah's way, so they slay and are slain.”

Surah 9:123 (al-Hilali-Khan translation) -

“... O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allah is with those who are Al-Muttaqun (the pious – See V.2:2). ...”

Surah 9:29 (al-Hilali-Khan translation) -

“... Fight those who (1) believe not in Allah, (2) nor the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (Muhammad), (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued. ...”

Even the Sahih Hadith confirms this:

Sahih al-Bukhari, Volume 1, Book 2, Number 24 -

“... Narrated Ibn 'Umar: Allah's Apostle said: “I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform that, then they save their lives and property from me except for Islamic laws and then their reckoning (accounts) will be done by

Allah.” ...”

Sahih al-Bukhari, Volume 9, Book 84, Number 57 [aka 6922] -

“... according to the statement of Allah's Apostle, 'Whoever changed his Islamic religion, then kill him.'” ...”

Sahih al-Bukhari, Volume 9, Book 84, Number 58 [aka 6923] -

“... Narrated Abu Burda: ... The Prophet then sent Mu'adh bin Jabal after him and when Mu'adh reached him, he spread out a cushion for him and requested him to get down (and sit on the cushion). Behold: There was a fettered man beside Abu Muisa. Mu'adh asked, “Who is this (man)?” Abu Muisa said, “He was a Jew and became a Muslim and then reverted back to Judaism.” Then Abu Muisa requested Mu'adh to sit down but Mu'adh said, “I will not sit down till he has been killed. This is the judgment of Allah and His Apostle (for such cases) and repeated it thrice. Then Abu Musa ordered that the man be killed, and he was killed. Abu Musa added, “Then we discussed the night prayers and one of us said, 'I pray and sleep, and I hope that Allah will reward me for my sleep as well as for my prayers.'” ...”

Sahih al-Bukhari, Volume 9, Book 84, Number 59 [aka 6924] -

“... Narrated Abu Huraira: When the Prophet died and Abu Bakr became his successor and some of the Arabs reverted to disbelief, 'Umar said, “O Abu Bakr! How can you fight these people although Allah's Apostle said, 'I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah, 'and whoever said, 'None has the right to be worshipped but Allah', Allah will save his property and his life from me, unless (he does something for which he receives legal punishment) justly, and his account will be with Allah?’” “Abu Bakr said, “By Allah! I will fight whoever differentiates between prayers and Zakat as Zakat is the right to be taken from property (according to Allah's Orders). By Allah! If they refused to pay me even a kid they used to pay to Allah's Apostle, I would fight with them for withholding it.” 'Umar said, “By Allah: It was nothing, but I noticed that Allah opened Abu Bakr's chest towards the decision to fight, therefore I realized that his decision was right.” ...”

Sahih Muslim, Book 041, Chapter 16, Number 6981 -

“... Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: You will fight against the Jews and you will kill them until even a stone would say: Come here, Muslim, there is a Jew (hiding himself behind me) ; kill him. ...”

Sahih Muslim, Book 041, Chapter 16, Number 6983 -

“... Abdullah b. 'Umar reported Allah's Messenger (may peace be upon him) as saying: You and the Jews would fight against one another until a stone would say: Muslim, here is a Jew behind me; come and kill him. ...”

Sahih Muslim, Book 041, Chapter 16, Number 6984 -

“... Abdullah b. 'Umar reported that Allah's Messenger (may peace be upon him) said: The Jews will fight against you and you will gain victory over them until the stone would say: Muslim, here is a Jew behind me; kill him. ...”

Sahih Muslim, Book 041, Chapter 16, Number 6985 -

“... Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The last hour would not come unless the Muslims will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or a tree and a stone or a tree would say: Muslim, or the servant of Allah, there is a Jew behind me; come and kill him; but the tree Gharqad would not say, for it is the tree of the Jews. ...”

Sahih Muslim, Book 001, Chapter 09, Number 0029 -

“... It is narrated on the authority of Abu Huraira that when the Messenger of Allah (may peace be upon him) breathed his last and Abu Bakr was appointed as his successor (Caliph), those amongst the Arabs who wanted to become apostates became apostates. 'Umar b. Khattab said to Abu Bakr: Why would you fight against the people, when the Messenger of Allah declared: I have been directed to fight against people so long as they do not say: There is no god but Allah, and he who professed it was granted full protection of his property and life on my behalf except for a right? His (other) affairs rest with Allah. Upon this Abu Bakr said: By Allah, I would definitely fight against him who severed prayer from Zakat, for it is the obligation upon the rich. By Allah, I would fight against them even to secure the cord (used for hobbling the feet of a camel) which they used to give to the Messenger of Allah (as zakat) but now they have withheld it. Umar b. Khattab remarked: By Allah, I found nothing but the fact that Allah had opened the heart of Abu Bakr for (perceiving the justification of) fighting (against those who refused to pay Zakat) and I fully recognized that the (stand of Abu Bakr) was right. ...”

Sahih Muslim, Book 001, Chapter 09, Number 0030 -

“... It is reported on the authority of Abu Huraira that the Messenger of Allah said: I have been commanded to fight against people so long as they do not declare that there is no god but Allah, and he who professed it was guaranteed the protection of his property and life on my behalf except for the right affairs rest with Allah. ...”

Sahih Muslim, Book 001, Chapter 09, Number 0032 -

“... It is narrated on the authority of Jabir that the Messenger of Allah said: I have been commanded that I should fight against people till they declare that there is no god but Allah, and when they profess it that there is no god but Allah, their blood and riches are guaranteed protection on my behalf except where it is justified by law, and their affairs rest with Allah, and then he (the Holy Prophet) recited (this verse of the Holy Qur'an): "Thou art not over them a warden" (lxxxviii, 22). ...”

Sahih Muslim, Book 001, Chapter 09, Number 0033 -

“... It has been narrated on the authority of Abdullah b. 'Umar that the Messenger of

Allah said: I have been commanded to fight against people till they testify that there is no god but Allah, that Muhammad is the messenger of Allah, and they establish prayer, and pay Zakat and if they do it, their blood and property are guaranteed protection on my behalf except when justified by law, and their affairs rest with Allah. ...”

Sahih Muslim, Book 019, Chapter 20, Number 4366 -

“... It has been narrated by 'Umar b. al-Khattib that he heard the Messenger of Allah (may peace be upon him) say: I will expel the Jews and Christians from the Arabian Peninsula and will not leave any but Muslim. ...”

Sunan An-Nasa'i, Volume 4, Book 25, Chapter 2, Number 3099 -

“... 3099. It was narrated from Abu Hurairah that the Prophet said: “Whoever dies without having fought or having thought of fighting, he dies on one of the branches of hypocrisy.” (Sahih) ...”

Sunan An-Nasa'i, Volume 5, Book 37, Chapter 14, Number 4069 -

“... 4069. It was narrated from Anas that Ibn 'Abbas said: “The Messenger of Allah said: 'Whoever changes his religion, kill him.'” (Sahih) ...”

Sunan Ibn Majah, Volume 4, Book 24, Chapter 5, Number 2763 -

“... 2763. It was narrated from Abu Hurairah that the Messenger of Allah said: “Whoever meets Allah with no mark on him (as a result of fighting) in His cause, he will meet Him with a deficiency.” (Da'if) ...”

Al-Adab al-Mufrad; Al-Bukhari; XDIII. The People of the Book; Section 512. When a Dhimmi writes and gives the greting, he is answered -

“... 1103. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, “Do not give the People of the Book the greeting first. Force them to the narrowest part of the road.” ...”

Blood money for injuring, killing a Muslim [or his property] is half that of injuring or killing a non-Muslim:

Sunan Abu Dawud, Volume 5, Book 38, Chapter 16, Number 4542 -

“... 4542. It was narrated from Husain Al-Mu'allim, from 'Amr bin Shu'aib, from his father, that his grandfather said: “The value of the Diyah [**bloodwit - value set of any injury [wound, death, etc of person or property] sustained**] at the time of the Messenger of Allah was eight hundred Dinars, or eight thousand Dirhams, and the Diyah [**bloodwit**] for the people of the Book [**Jews & Christians**] at that time was half of the Diyah [**bloodwit**] for the Muslims.” He said: “That remained so, until 'Umar became the Khalifah. He stood up and delivered a speech, and said: 'Camels have become expensive.' So 'Umar imposed the Diyah [**bloodwit**] for those who owned gold as one thousand Dinars, for those who owned silver as twelve thousand Dirhams, for those who

owned cattle as two hundred cows, for those who owned sheep as two thousand sheep, and for those who owned Hullahs as two hundred Hullah.” he said: “And he left the Diyah [bloodwit] for Ahl Adh-Dhimmah [Jews, Christians & other persons that pay the Jizyah [payment to live without becoming Muslim], and become servants in the Muslim lands] as it was, and did not increase their Diyah [bloodwit].” (Hasan) ...”

Muhammad would have loved to have been martyred [died fighting] and come back alive to do it again and again:

Sahih al-Bukhari, Volume 1, Book 2, Number 35 -

“... Narrated Abu Huraira: The Prophet said, “The person who participates in (Holy battles) in Allah's cause and nothing compels him to do so except belief in Allah and His Apostles, will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr). Had I not found it difficult for my followers, then I would not remain behind any sariya going for Jihad and I would have loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause.” ...”

Sahih al-Bukhari, Volume 4, Book 52, Number 54 -

“... Narrated Abu Huraira: The Prophet said, "By Him in Whose Hands my life is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sariya' (army-unit) setting out in Allah's Cause. By Him in Whose Hands my life is! I would love to be martyred in Allah's Cause and then get resurrected and then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred. ...”

Sahih al-Bukhari, Volume 9, Book 90, Number 332 -

“... Narrated Abu Huraira: I heard Allah's Apostle saying, “By Him in Whose Hands my life is! Were it not for some men who dislike to be left behind and for whom I do not have means of conveyance, I would not stay away (from any Holy Battle). I would love to be martyred in Allah's Cause and come to life and then get, martyred and then come to life and then get martyred and then get resurrected and then get martyred.” ...”

Sahih al-Bukhari, Volume 9, Book 90, Number 333 -

“... Narrated Al-A'rai: Abu Huraira said, Allah's Apostle said, “By Him in Whose Hand my life is, I would love to fight in Allah's Cause and then get martyred and then resurrected (come to life) and then get martyred and then resurrected (come to life) and then get martyred, and then resurrected (come to life) and then get martyred and then resurrected (come to life).” Abu Huraira used to repeat those words three times and I testify to it with Allah's Oath. ...”

It is ok to dismember people:

Surah 5:33 (Yusuf-Ali translation) -

“... The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land [*] is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides [**], or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter; ...”

*** (as cited in Yusuf-Ali's translation notes on Surah 5:33)** - For the double crime of treason against the State, combined with treason against Allah, as shown by overt crimes, for alternative punishments are mentioned, any one of which is to be applied according to circumstances, viz., execution (cutting off of the head), crucifixion, maiming, or exile. These were features of the Criminal Law then and for centuries afterwards, except that tortures such as "hanging, drawing, and quartering" in English Law, and piercing of eyes and leaving the unfortunate victim exposed to a tropical sun, which was practised in Arabia, and all such tortures were abolished. In any case sincere repentance before it was too late was recognised as a round for mercy.

**** (as cited in Yusuf-Ali's translation notes on Surah 5:33)** - Understood to mean the right hand and left foot.

Surah 5:38 (al-Hilali-Khan translation) -

“... And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise. ...”

Tafsir al-Jalalayn translation and notation on Surah 5:38 -

“... [5:38] And the thieving male and the thieving female (the definite article in both [nouns] relates to the subject [sc. wa'lladhī saraqā wa'llatī saraqat, ‘And the male who thieves and the female who thieves’]; because this [clause] resembles a conditional statement [sc. ‘if he thieves, if she thieves’ etc.] the fā’ has been included in the predicate [fa’qta‘ū, ‘then cut off’]) cut off their hands, that is, the right hand of each of the two from the wristbone; it is explained in the Sunna that the amputation applies to [the stealing of] a quarter of a dinar and upwards, and if the person were to re-offend, the left foot should then be amputated from the ankle, and then [on subsequent re-offending] the left hand [is amputated], followed by the right foot, after which discretionary punishment is applied; as a requital (jazā’an is in the accusative because it is a verbal noun) for what they have earned, and an exemplary punishment, for both of them, from God; God is Mighty, His way will prevail, Wise, in His creation. ...”

Burn people alive and houses for not showing up for prayer/worship at the Mosque:

Sahih al-Bukhari, Volume, Book 41, Number 602 -

“... Narrated Abu Huraira: The Prophet said, “No doubt, I intended to order somebody to pronounce the Iqama of the (compulsory congregational) prayer and then I would go to the houses of those who do not attend the prayer and burn their houses over them.” ...”

Fight until the disbelievers, either, perish, pay, or believe:

Surah 8:36-39 (al-Hilali-Khan translation) -

“... [v.36] Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell. [v.37] In order that Allah may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islamic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one over another, heap them together and cast them into Hell. Those! it is they who are the losers. [v.38] Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning). [v.39] **And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world[1]].** But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do[2]. ...”

War booty, spoils, captives are lawful and good:

Surah 8:69 (al-Hilali-Khan translation) -

“... So **enjoy what you have gotten of booty in war, lawful and good**, and be afraid of Allah. Certainly, Allah is Oft-Forgiving, Most Merciful. ...”

1/5th or 20% of the spoils goes to Muhammad:

Surah 8:41 (al-Hilali-Khan translation) -

“... And **know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger, and to the near relatives [of the Messenger (Muhammad)]**, (and also) the orphans, Al-Masakin (the poor) and the wayfarer, if you have believed in Allah and in that which We sent down to Our slave (Muhammad) on the Day of criterion (between right and wrong), the Day when two forces met (the battle of Badr); and Allah is able to do all things. ...”

[06] Muhammad, the pattern of conduct for all faithful Muslims:

Muhammad is the Pattern of Conduct [torturing people for money, like Kinana], robbing people, and for allowing his followers to kill whom they will]:

Surah 33:21 (al-Hilali-Khan translation) -

“... Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day, and remembers Allah much. ...”

paragraph 554

“... THE AFFAIR OF MUHAYYISA AND HUWAYYISA

The apostle said, 'Kill any Jew that falls into your power.' Thereupon Muhayyisa b. Mas'ud leapt upon Ibn Sunayna (579), a Jewish merchant with whom they had social and business relations, and killed him. **Huwayyisa was not a Muslim at the time though he was the elder brother.** When Muhayyisa killed him Huwayyisa began to beat him, saying, 'You enemy of God, did you kill him when much of the fat on your belly comes from his wealth?' **Muhayyisa answered, 'Had the one who ordered me to kill him ordered me to kill you I would have cut your head off.' He said that this was the beginning of Huwayyisa's acceptance of Islam. The other replied, 'By God, if Muhammad had ordered you to kill me would you have killed me?' He said, 'Yes, by God, had he ordered me to cut off your head I would have done so.' He exclaimed, 'By God, a religion which can bring you to this is marvellous!' and he became a Muslim. ...”**

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 463-464, 466 paragraphs 689,693 -

“... [page 463 paragraph 689] When Sa'd reached the apostle and the Muslims the apostle told them to get up to greet their leader. The muhajirs of Quraysh thought that [page 463-464 paragraph 689] apostle meant the Ansar, while the latter thought that he meant everyone, so they go up and said, 'O Abu 'Amr, the apostle has entrusted to you the affair of your allies that you may give judgment concerning them.' Sa'd asked, 'Do you covenant by Allah that you accept the judgement I pronounce on them?' They said Yes, and he said, 'And is it incumbent on the one who is here?' (looking) in the direction of the apostle not mentioning him out of respect, and the apostle answered Yes. Sa'd said, 'Then I give judgement that the men should be killed, the property divided, and the women and children taken as captives.'

'Asim b. 'Umar b. Qatada told me from 'Abdu'l-Rahman b. 'Amr b. Sa'd b. Mu'adh from 'Alqama b. Waqqas al-Laythi that the apostle said to Sa'd, 'You have given the judgment of Allah above the seven heavens' (709).

Then they surrendered, and the apostle confined them in Medina in the quarter of d. al-Harith, a woman of B. al-Najjar. Then the apostle went out to the market of Medina (which is still its market today) and dug trenches in it. Then he sent for them and struck off their heads in those trenches as they were brought out to him in batches. Among them was the enemy of Allah Huyayy b. Akhtab and Ka'b b. Asad their chief. There were 600 or 700 in all, though some put the figure as high as 800 or 900. As they were being taken out in batches to the apostle they asked Ka'b what he thought would be done with them. He replied, 'Will you never understand? Don't you see that the summoner never stops and those who are taken away do not return? By Allah it is death!' This went on until the apostle made an end of them.

Huyayy was brought out wearing a flowered robe (710) in which he had made holes about the size of the finger-tips in every part so that it should not be taken from him as spoil,[1] with his hands bound to his neck by a rope. When he saw the apostle he said,

'By God, I do not blame myself for opposing you, but he who forsakes God will be forsaken.' Then he went to the men and said, 'God's command is right. A book and a decree, and massacre have been written against the Sons of Israel.' Then he sat down and his head was struck off. ...” [page 464 paragraph 689]

[page 466 paragraph 693] “... It was the first booty on which lots were cast and the fifth was taken. According to its precedent and what the apostle did the divisions were made, and it remained the custom for raids.

Then the apostle sent Sa'd b. Zayd al-Ansari brother of b. 'Abdu'l-Ashhal with some of the captive women of B. Qurayza to Najd and he sold them for horses and weapons.

The apostle had chosen **one of their women for himself, Rayhana d. 'Amr b. Khunafa, one of the women of B. 'Amr b. Qurayza, and she remained with him until she died, in his power. The apostle had proposed to marry her and put a veil on her, but she said: 'Nay, leave me in your power, for that will be easier for me and for you.' So he left her. She had shown repugnance towards Islam when she was captured and clung to Judaism. ...”**

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 511,514-515,516-517 paragraphs 758,763,764,765,766 -

“... [page 511 paragraph 758] and left the way to Khaybar open to the apostle.

The apostle seized the property piece by piece and conquered the forts one by one as he came to them. The first to fall was the fort of Na'im; there Mahmud b. Maslama was killed by a millstone which was thrown on him from it; then al-Qamus the fort of B. Abu'l-Huqayq. The apostle took captives from them among whom was Safiyya d. Huyayy b. Akhtab who **had been the wife of Kinana b. al-Rabi b. Abu'l-Huqayq**, and two cousins of hers. The apostle chose Safiyya for himself.

Dihya b. Khalifa al-Kalbi had asked the apostle for Safiyya, and when he chose her for himself he gave him her two cousins. The women of Khaybar were distributed among the Muslims. The Muslims ate the meat of the domestic donkeys and the apostle got up and forbade the people to do a number of things which he enumerated. ...” [page 511 paragraph 758]

[page 514 paragraph 763] “... When the apostle had conquered al-Qamus the fort of B. Abu'l-Huqayq, Safiyya d. Huyayy b. Akhtab was brought to him along with another woman. [page 514-515 paragraph 763] Bilal who was bringing them led them **past the Jews who were slain**; and the woman who was with Safiyya saw them she shrieked and slapped her face and poured dust on her head. When the apostle saw her he said, 'Take this she-devil away from me.' He gave orders that Safiyya was to be put behind him and threw his mantle over her, so that the Muslims knew that he had chosen her for himself. I have heard that the apostle said to Bilal when he saw this Jewess behaving in that way, 'Had you no compassion, Bilal, **when you brought two women past their dead husbands?**'...” [page 515 paragraph 763]

[page 515 paragraph 763-764] “... THE REST OF THE AFFAIR OF KHAYBAR

Kinana b. al-Rabi', who had the custody of the treasure of B. al-Nadir, was brought to the apostle who asked him about it. He denied that he knew where it was. A Jew came (T. [1582] was brought) to the apostle and said that he had seen Kinana going round a certain ruin every morning early. When the apostle said to Kinana, 'Do you know that if we find you have it I shall kill you?' he said Yes. The apostle gave orders that the ruin was to be excavated and some of the treasure was found. When he asked him about the rest he refused to produce it, so the apostle gave orders to al-Zubayr b. al-'Awwam, 'Torture him until you extract what he has,' so he kindled a fire with flint and steel on his chest until he was nearly dead. Then the apostle delivered him to Muhammad b. Maslama and he struck off his head, in revenge for his brother Mahmud. ...” [page 516 paragraph 764]

[page 516 paragraph 764-765] “... When the apostle had rested Zaynab d. al-Harith, the wife of Sallam b. Mishkam prepared for him a roast lamb, having first inquired what joint he preferred. When she learned that it was the shoulder she put a lot of poison in it and poisoned the whole lamb. Then she brought it in and placed it before him. He took hold of the shoulder and chewed a morsel of it, but he did not swallow it. Bishr b. al-Bara' b. Ma'rur who was with him took some of it as the apostle had done, but he wallowed it, while the apostle spat it out, saying, 'This bone tells me that it is poisoned.' Then he called for the woman and she confessed, and when he asked her what had induced her to do this she answered: '**You know what you have done to my people.** I said to myself, If he is a king I shall ease myself of him and if he is a prophet he will be informed (of what I have done).'' So the apostle let her off. Bishr died from what he had eaten.

Marwan b. 'Uthman b. Abu Sa'id b. al-Mu'alla told me: The apostle had said in his illness of which he was to die when Umm Bishr d. al-Bara' came to visit him, 'O Umm Bishr, this is the time in which I feel a deadly pain from what I ate with your brother at Khaybar.' The Muslims considered that the apostle died as a martyr in addition to the prophetic office with which God had honoured him. ...” **[page 516 paragraph 765]**

[page 516 paragraph 766] “... When the apostle married Safiya in Khaybar or on the way, she having **[page 516-517 paragraph 766]** been beautified and combed, and got in a fit state for the apostle by Umm Sulaym d. Milhan mother of Anas b. Malik, the apostle passed the night with her in a tent of his. Abu Ayyub, Khalid b. Zayd brother of B. al-Najjar passed the night girt with his sword, guarding the apostle and going round the tent until in the morning the apostle saw him there and asked him what he meant by his action. He replied, 'I was afraid for you with this woman for you have killed her father, her husband, and her people, and till recently she was in unbelief, so I was afraid for you on her account.' They allege that the apostle said, 'O God, preserve Abu Ayyub as he spent the night preserving me.' ...” **[page 517 paragraph 766]**

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 550-551 -

“... Uthman had left he said to his companions who were sitting with around him, 'I kept silent so that one of you might get up and strike off his head!' One of the Ansar said, 'Then why didn't you give me a sign, O apostle of God?' He answered that a prophet

does not kill by pointing (803).

Another was 'Abdullah b. Khatal of B. Taym b. Ghalib. He had become a Muslim and the apostle sent him to collect the poor tax in company with one of the Ansar. He had with him a freed slave who served him. (He was a Muslim.) When they halted he ordered the latter to kill a goat for him and prepare some food, and went to sleep. When he woke up the man had done nothing, so he attacked and killed him and apostatized. He had two singing-girls Fartana and her friend who used to sing satirical songs about the apostle, so he [Muhammad] ordered that they should be killed with him.

Another was al-Huwayrith b. Nuqaydh b. Wahb b. 'Abd b. Qusayy, one of those who used to insult him in Mecca (804).

Another was Miqyas b. Hubaba 1 because he had killed an Ansari who had killed his brother accidentally, and returned to Quraysh as a polytheist. And Sara, freed slave of one of the B. 'Abdu'l-Muttalib; and 'Ikrima b. Abu Jahl. Sara had insulted him in Mecca. ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 675 -

“... Salim b. 'Umayr's expedition to kill Abu 'Afak

Abu 'Afak was one of B. 'Amr b. 'Auf of the b. 'Ubayda clan. He showed his disaffection when the apostle killed al-Harith b. Suwayd b. Samit and said:

Long have I lived but never have I seen
An assembly or collection of people
More faithful to their undertaking
And their allies when called upon
Then the sons of Qayla 2 when they assembled,
Men who overthrew mountains and never submitted.
A rider [Muhammad] who came to them split then in two (saying)
'Permitted', 'Forbidden' 3 of all sorts of things.
Had you believed in glory or kingship
You would have followed Tubba'. 4

The apostle said, 'Who will deal with this rascal for me?' whereupon Salim b. 'Umayr, brother of b. 'Amr b. 'Auf one of the 'weepers', went forth and killed him. ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 286-289 paragraphs 423-427 -

[page 286 paragraph 423] “... EXPEDITION OF 'ABDULLAH B. JAHSH AND THE COMING DOWN OF 'THEY WILL ASK YOU ABOUT THE SACRED MONTH'

The apostle sent 'Abdullah b. Jahsh b. Ri'ab al-Asadi in Rajab on his return from the first Badr. He sent with him eight emigrants, without any of the Ansar. He wrote for him a letter, and ordered him not to look at it **[page 286-287 paragraph 423-424]** until he had journeyed for two days, and to do what he was ordered to do, but not to put pressure on

any of his companions. The names of the eight emigrants were, Abu Hudhayfa, 'Abdullah b. Jahsh, 'Ukkasha b. Mihsan, 'Utba b. Ghazwan, Sa'd b. Abu Waqqas, 'Amr b. Rabi'a, Waqid b. 'Abdullah, and Khalid b. al-Bukayr. 1

When 'Abdullah had travelled for two days he opened the letter and looked into it, and this is what it said: 'When you have read this letter of mine proceed until you reach Nakhla between Mecca and Al-Ta'if. Lie in wait there for Quraysh and find out for us what they are doing.' Having read the letter he said, 'To hear is to obey.' Then he said to his companions, 'The apostle has commanded me to go to Nakhla to lie in wait there for Quraysh so as to bring him news of them. He has forbidden me to put pressure on any of you, so if anyone wishes for martyrdom let him go forward, and he who does not, let him go back; as for me I am going on as the prophet has ordered.' So he went on, as did all his companions, not one of them falling back. He journeyed along the Hijaz until at a mine called Bharan above al-Furu', Sa'd and 'Utba lost the camel which they were riding by turns, so they stayed behind to look for it, while 'Abdullah and the rest of them went on to Nakhla. A caravan of Quraysh carrying dry raisins and leather and other merchandise of Quraysh passed by them, 'Amr b. al-Hadrami (349), 'Uthman b. 'Abdullah b. al-Mughira and his brother Naufal the Makhzumites, and al-Hakam b. Kaysan, freedman of Hisham b. al-Mughira being among them. When the caravan saw them they were afraid of them because they had camped near them. 'Ukkasha, who had shaved his head, looked down on them, and when they saw him they felt safe and said, 'They are pilgrims, you have nothing to fear from them.' The raiders took council among themselves, for this was the last day of Rajab, and they said, 'If you leave them alone tonight they will get into the sacred area and will be safe from you; and if you kill them, you will kill them in the sacred month,' so they were hesitant and feared to attack them. Then they encouraged each other, and decided to kill as many as they could of them and take what they had. Waqid shot 'Amr b. al-Hadrami with an arrow and killed him, and 'Uthman and al-Hakam surrendered. Naufal escaped and eluded them. 'Abdullah and his companions took the caravan and the two prisoners and came to Medina with them. One of 'Abdullah's family mentioned that he said to his companions, 'A fifth of what we have taken belongs to the apostle.' (This was before God had appointed a fifth of the booty to him.) So he set apart for the apostle a fifth of the caravan, and divided the rest among his companions.

When they came to the apostle, he said, 'I did not order you to fight in the sacred month,' and he held the caravan and the two prisoners in suspense and refused to take anything from them. When the apostle said that, the men were in despair and thought that they were doomed. Their Muslim brethren reproached them for what they had done, and the Quraysh said, 'Muhammad and his companions have violated the sacred month, shed blood therein, taken booty, and captured men.' The Muslims in Mecca who opposed them said that they had done it in Sha'ban. The Jews turned this raid into an omen against the apostle. 'Amr b. al-Hadrami whom Waqid had killed they said meant 'amarati'l-harb (war has come to life), al-Hadrami meant hadarati'l-harb (war is present), and Waqid meant waqadati'l-harb (war is kindled); but God turned this against them, not for them, and when there was much talk about it, God sent down to his apostle: 'They will ask you about the sacred month, and war in it, Say, war there is a serious matter, but keeping people from the way of God and disbelieving in Him and in the sacred mosque and driving out His people therefrom is more serious with God.' [1] i.e. If you have killed in the sacred month, they have kept

you back from the way of God with their unbelief in Him, and from the sacred mosque, and have driven you from it when you were its people. This is a more serious matter with God than the killing of those of them whom you have slain. 'And seduction is worse than killing.' i.e. They used to seduce the Muslim in his religion until they made him return to unbelief after believing, and that is worse with God than killing. 'And they will not cease to fight you until they turn you back from your religion if they can.' i.e. They are doing more heinous acts than that contumaciously.

And when the Quran came down about that and God relived the Muslims of their anxiety in the matter, the apostle took the caravan and the prisoners. Quraysh sent to him to redeem 'Uthman and al-Hakam, and the apostle said, 'We will not let you redeem them until our two companions come,' meaning Sa'd and 'Utba, 'for we fear for them on your account. If you kill them, we will kill your two friends.' So when Sa'd and 'Utba turned up the apostle let them redeem them. As for al-Hakam he became a good Muslim and stayed with the apostle until he was killed as a martyr at Bi'r Ma'una. 'Uthman went back to Mecca and died there as an unbeliever. When 'Abdullah and his companions were relieved of their anxiety when the Quran came down, they were anxious for reward, and said, 'Can we hope that it will count as a raid for which we shall be given the reward of combatants?' So God sent down concerning them: 'Those who believe and have emigrated and fought in the way of God, these may hope for God's mercy, for God is forgiving, merciful.' That is, God gave them the greatest hopes therein. The tradition about this comes from Al-Zuhri and Yazid b. Ruman from 'Urwa b. al-Zubayr.

One of 'Abdullah's family mentioned that God divided the booty when He made it permissible and gave four-fifths to whom God had allowed to take it and one-fifth to God and His apostle. So it remained on the basis of what 'Abdullah had done with the booty of that caravan (350).

Abu Bakr said concerning 'Abdullah's raid (though others sat that 'Ab- **[page 288-289 paragraph 427]** dullah himself said it), when Quraysh said, 'Muhammad and his companions have broken the sacred month, shed blood therein, and taken booty and made prisoners' (351):

You count war in the holy month a grave matter,
But graver is, if one judges rightly,
Your opposition to Muhammad's teaching, and your
Unbelief in it, which God sees and witnesses,
Your driving God's people from His mosque
So that none can be seen worshipping Him there.
Though you defame us for killing him,
More dangerous to Islam is the sinner who envies.
Our lances drank of Ibn al-Hadrami's blood
In Nakhla when Waqid lit the flame of war,
'Uthman ibn 'Abdullah is with us,
A leather band streaming with blood restrains him. [1]

[1] Cf. Surah 2:214f. which these lines endeavour to put into verse. ...”

[page 364 paragraph 548] "... THE KILLING OF KA'B B. AL-ASHRAF

After the Quraysh defeat at Badr the apostle had sent Zayd b. Haritha to the lower quarter and 'Abdullah b. Rawaha to the upper quarter to tell the Muslims of Medina of God's victory and of the polytheists who had been killed. 'Abdullah b. al-Mughith b. Abu BURda al-Zafari and 'Abdullah b. Abu Bakr b. Muhammad b. 'Amr b. Hazm and 'Asim b. 'Umar b. Qatada [page 364-365 paragraph 548] and Salih b. Abu Umama b. Sahl each gave me a part of the following story: Ka'b b. al-Ashraf who was one of the Tayyi' of the subsection B. Nabhan whose mother was from the B. al-Nadir, when he heard the news said, 'Is it true? Did Muhammad actually kill these whom these two men mention? (i.e. Zayd and 'Abdullah b. Rawaha). These are the nobles of the Arabs and kingly men; by God, if Muhammad has slain these people 'twere better to be dead than alive.' [1]

When the enemy of God became certain that he news was true he left the town and went to Mecca to stay with al-Muttalib b. Abu Wada'a b. Dubayra al-Sahmi who was married to 'Atika d. Abu'l-'Is b. Umayya b. 'Abdu Shams b. 'Abdu Manaf. She took him in and entertained him hospitably. He began to inveigh against the apostle and to recite verses in which he bewailed the Quraysh who were thrown into the pit after having been slain at Badr. ..." [page 365 paragraph 548]

[page 367 paragraph 551] "... Then he composed amatory verses of an insulting nature about the Muslim women. The apostle said – according to what 'Abdullah b. al-Mughith b. Abu Burda told me – 'Who will rid me of Ibnu'l-Ashraf?' Muhammad b. Maslama, brother of the B. 'Abdu'l-Ashhal, said, 'I will deal with him for you, O apostle of God, I will kill him.' He said, 'Do so if you can.' So Muhammad b. Maslama returned and waited for three days without food or drink, apart from what was absolutely necessary. When the apostle was told of this he summoned him and asked him why he had given up eating and drinking. He replied that he had given him an undertaking and he did not know whether he could fulfil it. The apostle said, 'All that is incumbent upon you is that you should try.' He said, 'O apostle of God, we shall have to tell lies.' He answered, 'Say what you like, for you are free in the matter.' Thereupon he and Silkan b. Salama b. Waqsh who was Abu Na'ila one of the B. 'Abdu'l-Ashhal, foster-brother of Ka'b, and 'Abbad b. Bishr b. Waqsh, and al-Harith b. Aus b. Mu'adh of the B. 'Abdu'l-Ashhal and Abu 'Abs b. Jabr of the B. Haritha conspired together and sent Silkan to the enemy of God, Ka'b b. Ashraf, before they came to him. He talked to him some time and they recited poetry one to the other, for Silkan was fond of poetry. Then he said, 'O Ibn Ashraf, I have come to you about a matter which I want to tell you of and wish you to keep secret.' 'Very well,' he replied. He went on, 'The coming of this man is a great trial to us. It has provoked the hostility of the Arabs, and they are all in league against us. The road have become impassable so that our families are in want and privation, and we and our families are in great distress.' Ka'b answered, 'By God, I kept telling you, O Ibn Salama, that the things I warned you of would happen.' Silkan said to him, 'I want you to sell us food and we will give you a pledge of security and you deal generously in the matter.' He replied, 'Will you give me your sons as a pledge?' He said, 'You want to insult us. I have friends who share my opinion and I want to bring them to you so that

you may sell to them and act generously, and we will give you enough weapons for a good pledge.' Silkan's object was that he should not take alarm at the sight of weapons when they brought them. Ka'b answered, 'Weapons are a good pledge.' Thereupon Silkan returned to his companions, told them what had happened, and ordered them to take their arms. They they went away and assembled with him and met the apostle (576). **[page 376-368 paragraph 551-552]** Thaur b. Zayd from 'Ikrima from Ibn 'Abbas told me the apostle walked with them as far as Baqi'u'l-Gharqad. Then he sent them off, saying, 'Go in God's name; O God help them.' So saying, he returned to his house. Now it was a moonlight night and they journeyed on until they came to his castle, and Abu Na'ila called out to him. He had only recently married, and he jumped up in the bedsheet, and his wife took hold of the end of it and said, 'You are at war, and those who are at war do not go out at this hour.' He replied, 'It is Abu Na'ila. Had he found me sleeping he would not have woken me.' She answered, 'By God, I can feel evil in his voice.' Ka'b answered, 'Even if the call were for a stab a brave man must answer it.' So he went down and talked to them for some time, while they conversed with him. Then Abu Na'ila said, 'Would you like to walk with us to Shi'b al-'Ajuz, so that we can talk for the rest of the night?' 'If you like,' he answered, so they went off walking together; and after a time Abu Na'ila ran his hand through his hair. Then he smelt his hand, and said, 'I have never smelt a scent finer than this.' They walked on farther and he did the same so that Ka'b suspected no evil. Then after a space he did it for the third time, and cried, 'Smite the enemy of God!' So they smote him, and their swords clashed over him with no effect. Muhammad b. Maslama said, 'I remembered my dagger when I saw that our swords were useless, and I seized it. Meanwhile the enemy of God had made such a noise that every fort around us was showing a light. I thrust it into the lower part of his body, then I bore down upon it until I reached his genitals, and the enemy of God fell to the ground. Al-Harith had been hurt, being wounded either in his head or in his foot, one of our swords having struck him. We went away, passing by the B. Umayya b. Zayd and the the B. Qurayza and then Bu'ath until we went up to the Harra of a;-Urayd. [1] Our friend al-Harith had lagged behind, weakened by loss of blood, so we waited for him for some time until he came up, following our tracks. We carried him and brought him to the apostle at the end of the night. We saluted him as he stood praying, and he came out to us, and we told him that we had killed God's enemy. He spat upon our comrade's wounds, and both he and we returned to our families. Our attack upon God's enemy cast terror among the Jews, and there was no Jew in Medina who did not fear for his life.' [2]

Ka'b b, Malik said:

Of the Ka'b was left prostrate there
 (After his fall al-Nadir were brought low). **[page 368-369 paragraph 553]**
 Sword in hand we cut him down
 By Muhammad's order when he sent secretly by night
 Ka'b's brother to go to Ka'b.
 He beguiled him and brought him down with guile
 Mahmud was trustworthy, bold (577).

Hassan b. Thabit, mentioning the killing of Ka'b and of Sallam b. Abu'l-Huqayq, said:

What a fine band you met, O Ibnu'l-Huqayq,

And you too, Ibnu'l-Ashraf,
Travelling by night with the light swords
Bold as lions in their jungle lair
Until they came to you in your quarter
And made you taste death with their deadly swords,
Seeking victory for the religion of their prophet
Counting their lives and wealth as nothing (578). ...” [page 369 paragraph 553]

Sunan Abu Dawud, Volume 5, Book 37, Chapter 2, Number 4361 -

“... Chapter 2. The Ruling Regarding On Who Reviles The Prophet

It was narrated that 'Ikrimah said: “Ibn 'Abbas told us that **a blind man had a female slave who had borne him a child (Umm Walad) who reviled the Prophet and disparaged him**, and he told her not to do that, but she did not stop, and he rebuked her, but she paid no heed. **One night she started to disparage and revile the Prophet, so he took a dagger and put it in her stomach and pressed on it and killed her. There fell between her legs a child who was smeared with the blood that was there.** The next morning mention of that was made to the Prophet and he assembled the people and said: 'By Allah, I adjure the man who did this, to stand up.' The blind man stood up and came through the people, trembling, and he came and sat before the Prophet. He said: 'O Messenger of Allah, I am the one who did it. **She used to revile you and disparage you, and I told her not to do it, but she did not stop, and I rebuked her, but she paid no heed.** I have two sons from her who are like two pearls, and she was good to me. Last night she started to revile you and disparage you, and **I took a dagger and placed it on her stomach and I pressed on it until I killed her.**' The Prophet said: 'Bear witness that no retaliation is due for her blood.' ...”

[07] The comparison to Roman Catholicism:

*Please notice the comparison to Roman Catholicism:

“...They are not to be accounted murderers who, zealous for the mother church, have killed excommunicated persons. ...” [“The Decretum of Gratian Part 2 Case 23 Question 5 chapter 47-48”; Decreti Secunda Pars Causa XXIII. Quest. V. c. 47-49; [47,48 specifically; section 49 given in 'defense' of these actions/reasons]] –

http://www.columbia.edu/cu/lweb/digital/collections/cul/texts/ldpd_6029936_001/pages/ldpd_6029936_001_00000531.html?toggle=image&menu=maximize&top=&left= AND http://www.columbia.edu/cu/lweb/digital/collections/cul/texts/ldpd_6029936_001/pages/ldpd_6029936_001_00000532.html?toggle=image&menu=maximize&top=&left=

“...C. XLVII. Non sunt homicidae qui adversus excommunicatos zelo matris ecclesiae armantur Item Urbanus II. Godifredo, Lucano Episcopo 607.

Excommunicatorum interfectoribus (prout 608 in ordine Romanae ecclesiae didicisti 609a) secundum intentionem 610* modum congruae satisfactionis iniunge. Non 611 enim eos homicidas arbitramur 612, quos, aduersus excommunicatos zelo catholicae matris 613 ardentes, aliquos 614 eorum trucidasse contingit 615b. Ne 616 tamen eiusdem ecclesiae matris disciplina

deseratur 617, tenore 618c, quem diximus, penitentiam eis indicito congruentem, qua diuinae simplicitatis oculos aduersus se conplacare ualeant 619, si forte quid duplicitatis pro humana fragilitate in eodem flagicio incurrerint 620. ...”

“... C. XLVIII. Pax ecclesiae mesticiam consulatur perditorum.

Item Augustinus [epistola L.] ad Bonifatium 621a.

Quis enim nostrum 622* uelit aliquem inimicorum 623b non solum perire, uerum etiam aliquid perdere? Sed si aliter non meruit habere pacem domus Dauid, nisi Absolon, filius euis, in bello, quod gerebat contra patrem, fuisset exstinctus, quamuis magna cura mandauerit 624c suis, ut eum, quantum possent, uiuum saluumque serarent, et 625d esset cui paternus affectus penitenti ignosceret 626, quid ei resistit 627, nisi perditum flere, et sui regni pace acquisita suam mesticiam consolari?

Gratian. Si ergo uiri sancti et publicae potestates bella gerentes non fuerunt transgressores illius mandati: Non occides, “ quamuis quosque flagitiosos digna morte perimerent; si miles suae potestati obediens non est reus homicidii, si eius inperio quemlibet flagitiosum interfecerit; si homicidas, et uenenarios punire non est effusio sanguinis, sed legum ministerium; si pax ecclesiae mesticiam consulatur perditorum; si illi, qui zelo catholicae matris accensi excommunicatos interficiunt, homicidae non iudicantur: patet, quod malos non solum flagellari, sed etiam interfici licet. {sign-“double s”} . I. Sed queritur, si contingat aliquos malos puniri ab his, qui non habent legitimam potestatem, an sint rei effusi sanguinis hii, per quos puniuntur?

De his ita scribit Ambrosius [lib. II. De Cain et Abel, cap. 4.]628: ...”

C. XLIX. Aliquando puniuntur peccata per populos diuino iussu excitatos.

Remittuntur peccat per Dei uerbum, cuius Leuites interpres et quidam 629 executor est.

Remittuntur 630a per offitium sacerdotis sacrumque ministerium. Puniuntur quoque peccata 631b per homines, sicut per iudices, qui potestate ad tempus utuntur. {sign-“double s”} I. 632C Puniuntur peccata etiam per populos, sicut legimus, quia sepe ab alienigenis, Dei iussu excitatis propter diuinae maiestatis offensam, subactus 633 est populus Iudeorum.

Gratian. Hinc notandum est, quod aliquando punit Deus peccata per nescientes, aliquando per scientes. Per nescientes peccata punit, sicut per Sennacherib 634, et per 635 Nabuchodonosor, et per Antiochum 636, et per principes Romanorum, et per nonnullos reges gentilium populum Israeliticum delinquentem afflixit aliquando, aliquando captiuauit. {sign-“double s”} I. Unde ipse 637 Dominus ait per Prophetam 638: Virga furoris mei Assur: ipse autem non cognouit. “ Assur erat uirga furoris Domini, quia per eum innumeras gentes diuina iustica flagellare disposuit. Ipse uero non cognouit, quia in superbiam elatus uictoriam, quam assecutus fuerat, non diuinae potencie, sed suis uiribus attribuit. Unde contra eius superbiam Dominus loquitur, dicens 639: ” Numquid serra gloriabitur contra eum, qui secatur in ea? aut numquid exaltabitur securis contra eum, qui cedit in ea? “ Quibus similitudinibus satis perspicue ostenditur, quod sicut serra et securis nec secare, nec ceder ligna possunt, nisi ab alio regantur, ac ideo contra regentem 640d se superbire non debent: sic illi, per quos Deus punit, absque nutu diuinae dispositionis nichil agere valent, ac ideo contra se regentem superbire non licet eis.

{sign-“double s”} 2. Tales in eo, quod puniunt, Deo seruire dicuntur; in eo autem, quod ignorantes se esse ministros irae Dei in pia uanitate superbiunt, mercedem seruitutis suae a Dea non nisi temporalem inueniunt, penam uero superbiae suae non effugiunt. Unde, cum diceret ad

Prophetam de Nabuchodonosor Dominus: ” Quid 641 dabo ei pro labore, quo seruiuit michi apud Tirum? “ statim subiunxit: Da, “642 hoc est datam sibi pronuncia, ” Egyptum et Ethiopiam. “ Cum autem in corde suo superbiens postea diceret 643: ” Nonne hec est Babylon, quam ego condidi in robore regni mei? Etc. “ statim inmutauit Deus rationabilem mentem eius, et induit eum bestialitate ferina, ut ab hominibus fugiens cum bestiis uiueret. {sign-“double s”}

3. Per Antiochum 644 quoque, cum ydolatriam 645c Iudaicae plebis Dominus puniret, et pacem, quam ex lege Dei abiecta 646, et ex sacris nationum assumptis querebant 647, illis 648 in perniciem uerteret, quia Dei dispositionem ignorans suae facultati deuastationem illius plebis attribuit, inprecatur in eum Propheta 649, dicens: ” Effunde iram tuam in gentes, que te non nouerunt, et in regna, que nomen tuum non inuocauerunt, ne forte dicant in gentibus: ubi est Deus eorum? “ {sign-“double s”}

4. Similiter, cum per Romanos peccatum mortis Christi Deus punire decreuisset, urbis 650 excidium et Iudaicae plebis miseram captiuitatem suis uiribus asscribere ceperunt, unde contra eos Propheta inprecatur, dicens 651: ” Leua manus tuas in superbias eorum, qui te oderunt, “ et qui multa maligne operati monumenta suae uictoriae posuerunt in medio atrio tuo. {sign-“double s”}

5. Per scientes peccata puniuntur, sicut 652f per filios Israel uoluit peccata punire Amorrhoeorum 653, et Chananeorum et aliarum 654 gentium, quarum terram Israelitis possidendam dedit, quibus etiam precepit 655, ut nemini eorum parcerent, sed omnes morti traderent. Quod propter peccata eorum illis contigisse ex uerbis Domini apparet, qui, cum diceret ad Abraham: ” Semini 656 tuo dabo terram hanc, “ ueluti quereretur, quare non modo das eam michi? audiuit: ” Nondum enim sunt peccata Amorrhoeorum consummata. “ Que tunc intelliguntur fuisse consummata, cum populus ille, de Egyptiaca seruitute liberatus, terram eorum, sicut Abrahae promissum fuerat, in hereditatem accepit. {sign-“double s”}

6. Cum ergo sic diuino iussu ad puniendum peccata populi excitantur, sicut populus ille Iudaicus est excitatus ad occupandam terram promissionis, et ad delendas gentes peccatrices, sine culpa noxius sanguis effunditur, et que ab eis male possidentur in ius et dominium rite transeunt bonorum. {sign-“double s”}

7. Cum uero occulto instinctu aliqui mouentur ad persequendum 657g malos, sicut Sennacherib, et ceteri, qui populum delinquentem persecuti sunt, licet occulto instinctu operante illorum meritis incitentur ad persequendum, tamen, quia praua intentione non peccata delinquentium punire, sed illorum bona rapere uel 658 suae dicioni subicere querunt, non sunt immunes a crimine. De quibus etiam notandum est, quod aliquando excitantur ad puniendum peccata bonorum, ut tandem per bonos correctos 659 ipsi quoque puniantur, sicut in libro Iudicum legitur 660 de Iabin, rege Chananeorum, et de Madianitis, quod propter ydolatriam 661h populi suscitauit eos Deus 662, ut Israelem 663i affligerent, et terram eorum occuparent. Cum autem populus Dei sub manibus eorum diutius afflictus peccatum suum recognosceret, et per penitencium Deum sibi placaret, ex 664k Dei precepto et 665 Barach, comitatus Delboram 666 prophetissam, uxorem Lapidoth, Iabin, regem Chananeorum, et Sysaram 667l ducem exercitus sui, contriuit, et Gedeon et 668m Zebee et Salmana, reges Madianitarum, et Oreb et Zeb, duces eorum, morti tradidit. {sign-“double s”}

8. Apparet ergo, quod aliquando per legitimam potestatem gerentes, aliquando per populos diuino iussu excitatos, mali pro peccatis suis non solum flagellantur, sed etiam rite perduntur. Nec est contrarium illud Augustini, quod ad Marcellinum pro circumcellionibus supplicans rogabat, ut uerberibus eos coherceret, non morte perderet. Quamuis 669 enim supplicando spatium uitae eis reseruari 670 poposcit, non tamen legum seueritatem, qua tales morte plectuntur, non obseruandam docuit.”

For more on the stated position of Roman Catholicism, and its historical and still present-day active teaching by Popes, Councils, the Congregation for the Doctrine of the Faith [Office of the Inquisition], current Canon Law, Catechism, Fathers [Augustine, etc], Encyclopedia, etc, on the uprooting and destruction of obstinate heretics, please see or ask for the Article – Haeresis.

Scripture [KJB] Daniel 7:25 -

Dan 7:25 And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

The Great Controversy, Ellen G White, page 563 -

“... Chap. 35 - Liberty of Conscience Threatened

Romanism is now regarded by Protestants with far greater favor than in former years. **In those countries where Catholicism is not in the ascendancy, and the papists are taking a conciliatory course in order to gain influence**, there is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; the opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome. The time was when Protestants placed a high value upon the liberty of conscience which had been so dearly purchased. They taught their children to abhor popery and held that to seek harmony with Rome would be disloyalty to God. But how widely different are the sentiments now expressed! {GC 563.1}

The defenders of the papacy declare that the church has been maligned, and the Protestant world are inclined to accept the statement. Many urge that it is unjust to judge the church of today by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the barbarism of the times and plead that the influence of modern civilization has changed her sentiments. ...”

The Great Controversy, Ellen G White, pages 568-575 -

“... It is Satan's constant effort to misrepresent the character

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of God, the nature of sin, and the real issues at stake in the great controversy. His sophistry lessens the obligation of the divine law, and gives men license to sin. At the same time he causes them to cherish false conceptions of God, so that they regard him with fear and hate, rather than with love. The cruelty inherent in his own character is attributed to the Creator; it is embodied in systems of religion, and expressed in modes of worship. Thus the minds of men are blinded, and Satan secures them as his agents to war against God. By perverted conceptions of the divine attributes, heathen nations were led to believe human sacrifices necessary to secure the favor of Deity; and horrible cruelties have been perpetrated under the various forms of idolatry. The Romish Church, uniting the forms of paganism and Christianity, and, like paganism, misrepresenting the character of God, has resorted to practices no less cruel and revolting. In the days of Rome's supremacy, there were instruments of torture to compel assent to her doctrines. There was the stake for those who would not concede to her claims. There were

massacres on a scale that will never be known until revealed in the Judgment. Dignitaries of the church studied, under Satan their master, to invent means to cause the greatest possible torture, and not end the life of their victim. The infernal process was repeated to the utmost limit of human endurance, until nature gave up the struggle, and the sufferer hailed death as a sweet release. {GC88 568.4}

Such was the fate of Rome's opponents. For her adherents she had the discipline of the scourge, of famishing hunger, of bodily austerities in every conceivable, heartsickening form. To secure the favor of Heaven, penitents violated the laws of God by violating the laws of nature. They were taught to sunder every tie which he has formed to bless and gladden man's earthly sojourn. The churchyard contains millions of victims, who spent their lives in vain endeavors to subdue their natural affections, to repress, as offensive to God, every thought and feeling of sympathy with their fellow-creatures. {GC88 569.1}

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If we desire to understand the determined cruelty of Satan, manifested for hundreds of years, not among those who never heard of God, but in the very heart and throughout the extent of Christendom, we have only to look at the history of Romanism. Through this mammoth system of deception the prince of evil achieves his purpose of bringing dishonor to God and wretchedness to man. And as we see how he succeeds in disguising himself, and accomplishing his work through the leaders of the church, we may better understand why he has so great antipathy to the Bible. If that book is read, the mercy and love of God will be revealed; it will be seen that he lays upon men none of these heavy burdens. All that he asks is a broken and contrite heart, a humble, obedient spirit. {GC88 570.1}

Christ gives no example in his life for men and women to shut themselves in monasteries in order to become fitted for Heaven. He has never taught that love and sympathy must be repressed. The Saviour's heart overflowed with love. The nearer man approaches to moral perfection, the keener are his sensibilities, the more acute is his perception of sin, and the deeper his sympathy for the afflicted. The pope claims to be the vicar of Christ; but how does his character bear comparison with that of our Saviour? Was Christ ever known to consign men to the prison or the rack because they did not pay him homage as the King of Heaven? Was his voice heard condemning to death those who did not accept him? When he was slighted by the people of a Samaritan village, the apostle John was filled with indignation, and inquired, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" Jesus looked with pity upon his disciple, and rebuked his harsh spirit, saying, "The Son of man is not come to destroy men's lives, but to save them." [Luke 9:54, 56.] How different from the spirit manifested by Christ is that of his professed vicar. {GC88 570.2}

The Romish Church now presents a fair front to the world,

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covering with apologies her record of horrible cruelties. She has clothed herself in Christ-like garments; but she is unchanged. Every principle of popery that existed

in past ages exists today. The doctrines devised in the darkest ages are still held. Let none deceive themselves. The popery that Protestants are now so ready to honor is the same that ruled the world in the days of the Reformation, when men of God stood up, at the peril of their lives, to expose her iniquity. She possesses the same pride and arrogant assumption that lorded it over kings and princes, and claimed the prerogatives of God. Her spirit is no less cruel and despotic now than when she crushed out human liberty, and slew the saints of the Most High. {GC88 570.3}

Popery is just what prophecy declared that she would be, the apostasy of the latter times. [2 Thessalonians 2:3, 4.] **It is a part of her policy to assume the character which will best accomplish her purpose; but beneath the variable appearance of the chameleon, she conceals the invariable venom of the serpent.** “We are not bound to keep faith and promises to heretics,” She declares. Shall this power, whose record for a thousand years is written in the blood of the saints, be now acknowledged as a part of the church of Christ? {GC88 571.1}

It is not without reason that the claim has been put forth in Protestant countries, that Catholicism differs less widely from Protestantism than in former times. There has been a change; but the change is not in the papacy. Catholicism indeed resembles much of the Protestantism that now exists, because Protestantism has so greatly degenerated since the days of the reformers. {GC88 571.2}

As the Protestant churches have been seeking the favor of the world, **false charity has blinded their eyes.** They do not see but that it is right to believe good of all evil; and as the inevitable result, they will finally believe evil of all good. Instead of standing in defense of the faith once delivered to the saints, they are now, as it were, apologizing to Rome for

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their uncharitable opinion of her, begging pardon for their bigotry. {GC88 571.3}

A large class, even of those who look upon Romanism with no favor, apprehend little danger from her power and influence. Many urge that the intellectual and moral darkness prevailing during the Middle Ages favored the spread of her dogmas, superstitions, and oppression, and that the greater intelligence of modern times, the general diffusion of knowledge, and the increasing liberality in matters of religion, forbid a revival of intolerance and tyranny. The very thought that such a state of things will exist in this enlightened age is ridiculed. It is true that great light, intellectual, moral, and religious, is shining upon this generation. In the open pages of God's holy Word, light from Heaven has been shed upon the world. But it should be remembered that the greater the light bestowed, the greater the darkness of those who pervert or reject it. {GC88 572.1}

A prayerful study of the Bible would show Protestants the real character of the papacy, and would cause them to abhor and to shun it; but many are so wise in their own conceit that they feel no need of humbly seeking God that they may be led into the truth. Although priding themselves on their enlightenment, they are ignorant both of the Scriptures and of the power of God. They must have some means of quieting their consciences; and they seek that which is least spiritual and humiliating. What they desire

is a method of forgetting God which shall pass as a method of remembering him. The papacy is well adapted to meet the wants of all these. It is prepared for two classes of mankind, embracing nearly the whole world,—those who would be saved by their merits, and those who would be saved in their sins. Here is the secret of its power. {GC88 572.2}

A day of great intellectual darkness has been shown to be favorable to the success of popery. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success. In past ages, when men were

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without God's Word, and without the knowledge of the truth, their eyes were blindfolded, and thousands were ensnared, not seeing the net spread for their feet. In this generation there are many whose eyes become dazzled by the glare of human speculations, “science falsely so-called;” they discern not the net, and walk into it as readily as if blindfolded. God designed that man's intellectual powers should be held as a gift from his Maker, and should be employed in the service of truth and righteousness; but when pride and ambition are cherished, and men exalt their own theories above the Word of God, then intelligence can accomplish greater harm than ignorance. Thus the false science of the nineteenth century, which undermines faith in the Bible, will prove as successful in preparing the way for the acceptance of the papacy, with its pleasing forms, as did the withholding of knowledge in opening the way for its aggrandizement in the Dark Ages. {GC88 572.3}

In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the State, Protestants are following in the steps of papists. [SEE APPENDIX, NOTE 11.] Nay, more, they are opening the door for popery to regain in Protestant America the supremacy which she has lost in the Old World. And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance,—a custom which originated with Rome, and which she claims as the sign of her authority. It is the spirit of the papacy,—the spirit of conformity to worldly customs, the veneration for human traditions above the commandments of God,—that is permeating the Protestant churches, and leading them on to do the same work of Sunday exaltation which the papacy has done before them. {GC88 573.1}

If the reader would understand the agencies to be employed in the soon-coming contest, he has but to trace the record of the means which Rome employed for the same object in ages past. If he would know how papists and Protestants

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united will deal with those who reject their dogmas, let him see the spirit which Rome manifested toward the Sabbath and its defenders. {GC88 573.2}

Royal edicts, general councils, and church ordinances sustained by secular power, were the steps by which the pagan festival attained its position of honor in the Christian world. The first public measure enforcing Sunday observance was the law enacted by

Constantine. [A. D. 321.] This edict required townspeople to rest on “the venerable day of the sun,” but permitted countrymen to continue their agricultural pursuits. Though virtually a heathen statute, it was enforced by the emperor after his nominal acceptance of Christianity. {GC88 574.1}

The royal mandate not proving a sufficient substitute for divine authority, Eusebius, a bishop who sought the favor of princes, and who was the special friend and flatterer of Constantine, advanced the claim that Christ had transferred the Sabbath to Sunday. Not a single testimony of the Scriptures was produced in proof of the new doctrine. Eusebius himself unwittingly acknowledges its falsity, and points to the real authors of the change. “All things,” he says, “whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day.” But the Sunday argument, groundless as it was, served to embolden men in trampling upon the Sabbath of the Lord. All who desired to be honored by the world accepted the popular festival. {GC88 574.2}

As the papacy became firmly established, the work of Sunday exaltation was continued. **For a time** the people engaged in agricultural labor when not attending church, and the seventh day was still regarded as the Sabbath. **But steadily a change was effected.** Those in holy office were forbidden to pass judgment in any civil controversy on the Sunday. **Soon after**, all persons, of whatever rank, were commanded to refrain from common labor, on pain of a fine for freemen, and stripes in the case of servants. **Later it was decreed**, that **rich men should be punished with the loss**

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of half of their estates; and finally, that if still obstinate they should be made slaves. The lower classes were to suffer perpetual banishment. {GC88 574.3} ...”

[08] Wait, wait, wait, what about Surah 5:32, and “... if anyone killed a person, ... it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. ...”?

Surah 5:32 (al-Hilali-Khan translation) -

“... if anyone killed a person ... it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. ...”

Well, that passage is often misquoted by Muslims [and others] and taken out of context, for the text actually reads [in full]:

Surah 5:32 (al-Hilali-Khan translation) -

“... Because of that **We ordained for the Children of Israel** that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land – it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came **to them** Our Messengers with clear proofs, evidences, and signs, even then after than many of **them** continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allah by committing the major sins) in the land. ...”

Clearly, the text is referring to something which 'Allah' supposedly gave to the Jews ["Children of Israel"] as a statute for them, and has nothing to do with how a Muslim acts, but instead, we would go to the very next verses and see the statutes for the Muslim, and their conduct:

Surah 5:33-35 (al-Hilali-Khan translation) -

“... [v.33] **The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in this Hereafter. [v.34]** Except for those who (having fled away and then) and came back (as Muslims) with repentance **before they fall into your power**; in that case, know that Allah is Oft-Forgiving, Most Merciful. [v.35] O you who believe! Do your duty to Allah and fear Him. And seek the means of approach to Him, and **strive hard in His Cause** (as much as you can), so that you may be successful.[1] ...”

The Scriptures [KJB] say:

Exodus 20:13 KJB - **Thou shalt not kill.**

Deuteronomy 5:17 KJB - **Thou shalt not kill.**

Matthew 5:21 KJB - Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

Matthew 5:22 KJB - But I say unto you, That **whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.**

Matthew 19:18 KJB - He saith unto him, Which? Jesus said, **Thou shalt do no murder**, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

Romans 13:9 KJB - For this, Thou shalt not commit adultery, **Thou shalt not kill**, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

Revelation 21:8 KJB - But the fearful, and unbelieving, and the abominable, and **murderers**, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Revelation 22:15 KJB - For without are dogs, and sorcerers, and whoremongers, and **murderers**, and idolaters, and whosoever loveth and maketh a lie.

Hebrews 10:24 KJB - And let us consider one another to **provoke unto love and to good works**:

[09] The Testimony of Jesus:

The Testimony of Jesus says:

The Home Missionary, September 1, 1892, “Ye Are My Witnesses” -

“... The Saviour has said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" He says again, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." **Mohammedanism has its converts in many lands, and its advocates deny the divinity of Christ. Shall this faith be propagated, and the advocates of truth fail to manifest intense zeal to overthrow the error, and teach men of the pre-existence of the only Saviour of the world? O how we need men who will search and believe the word of God, who will present Jesus to the world in his divine and human nature, declaring with power and in demonstration of the Spirit, that "there is none other name under heaven given among men, whereby we must be saved."** O how we need believers who will now present Christ in life and character, who will hold him up before the world as the brightness of the Father's glory, proclaiming that God is love! {HM, September 1, 1892 par. 4} ...”

The three most important texts of the Qur'an, and the Qur'anic dilemma:

[01] In order to be a true Muslim, it is written for them:

Surah 33:36 (al-Hilali-Khan translation) -

“... It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. ...”

Surah 4:65 (al-Hilali-Khan translation) -

“... But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ...”

[02] The First Most Important Verse:

Surah 4:157 (Yusuf-Ali translation) -

“... That they [*] said (in boast), “We killed Christ Jesus the son of Mary, the Messenger of Allah.; - but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not: - [**] ...”

*** (personal clarification) - “They” is the Jews.**

**** (Yusuf-Ali translation notation on Surah 4:157, bold, underline added for emphasis, mine) -** “... 663 The Orthodox-Christian Churches make it a cardinal point of their doctrine that his life was taken on the Cross, that he died and was buried, that on the third day he rose in the body with his wounds intact, and walked about and converses, and ate with his disciples, and was afterwards taken up bodily to heaven. This is necessary for the theological doctrine of blood sacrifice and vicarius atonement for sins, which is rejected by Islam. ... The Qur'anic teaching is that Christ was not crucified nor killed by the Jews, notwithstanding certain apparent circumstances”

Surah 5:72 (Yusuf-Ali translation) -

“... They do blaspheme who say: “(Allah) is Christ the son of Mary.” But said Christ: “O Children of Israel! worship Allah, my Lord and your Lord.” Whoever joins other gods with Allah,- Allah will forbid him the garden, and the Fire will be his abode. There will for the wrong-doers be no one to help. ...”

Surah 5:116 (al-Hilali-Khan translation) -

“... And (remember) when Allah will say (on the Day of the Resurrection): “O 'Isa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allah?’” He will say: “Glory be to You! It was not for me to say what I had no right (to say). had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen). ...”

*** (Yusuf-Ali translation notes on Surah 5:116) -**

“... 829 Jesus disclaims here any knowledge of the sort of things that are attributed to him by those who take his name. The worship of Mary, though repudiated by the Protestants, was widely spread in the earlier Churches, both in the East and the West. ...”

Surah 5:117 (al-Hilali-Khan translation) -

“... “Never did I say to them aught except what You (Allah) did command me to say: 'Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world.) ...”

[03] The Second Most Important Verse:

Surah 5:47 (al-Hilali-Khan translation) -

“... Let the People of the Injeel (Gospel) judge by what Allah hath revealed therein. And whosoever does not judge by what Allah has revealed (then) such (people) are the Fasiqun [the rebellious i.e. disobedient (of a lesser degree)] to Allah. ...”

[04] The Third Most Important Verse:

Surah 9:29 (al-Hilali-Khan translation) -

“... Fight those who (1) believe not in Allah, (2) nor the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (Muhammad), (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued. ...”

[05] Muslims, the best of peoples?

The faithful Muslims are the best of peoples:

Surah 3:110 (al-Hilali-Khan translation, shortened) -

“... You [***faithful Muslims**] are the best of peoples ever raised up for mankind.”
[*shortened]

Surah 3:110 (al-Hilali-Khan translation) -

“... You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah and rebellious against Allah's Command). ...”

[06] Jews and Christians [the disbelievers], are the worst of creatures?

Jews and Christians [who do not believe Qur'an, Islam, Muhammad or Allah] are the worst of creatures:

Surah 98:6 (al-Hilali-Khan translation) -

“... Verily, those who disbelieve (in the religion of Islam, the Qur'an and Prophet Muhammad) from among the people of the Scripture (Jews and Christians) and Al-Mushrikun will abide in the Fire of Hell. They are the worst of creatures. ...”

*** notation in al-Hilali-Khan on Surah 98:6, where it begins, “It is obligatory to have Belief in the Messengership of the Prophet (Muhammad). ...” -**

“... Narrated Abu Hurairah: Allah's Messenger said: “By Him (Allah) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islamic Monotheism) but he will be from the dwellers on the (Hell) Fire. (Sahih Muslim, the Book of Faith, Vol. 1, Chapter No. 240). See also

(V.3:85) and (V.3:116) ...”

[07] Judge by the Book [Scriptures]?

Further:

Surah 29:46 (al-Hilali-Khan translation) -

“... And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islamic Monotheism with His Verses), except with such of them as do wrong; and say (to them): “We believe in that which has been revealed to us and revealed to you; our Ilah (God) and your Ilah (God) is One (i.e. Allah), and to Him we have submitted (as Muslims).” ...”

Surah 29:47 (al-Hilali-Khan translation) -

“... And thus We have sent down the Book (i.e. this Qur'an) to you (O Muhammad), and those whom We gave the Scripture [the Taurat (Torah) and the Injeel (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullah bin Salam) and none but the disbelievers reject Our Ayat [(proofs, signs, verses, lessons, etc.) and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islamic Monotheism]. ...”

[08] If we judge by what the Qur'an tells the Jew/Christian to do, then Islam is false, and if we judge simply by the Bible [KJB] then Islam is false:

Yet, this is opposite to what many Muslims say, practice.

Surah 3:3 (al-Hilali-Khan translation) -

“... It is He Who has sent down the Book (the Qur'an) to you (Muhammad) with truth, confirming what came before it. And He sent down the Taurat (Torah) and the Injeel (Gospel), ...”

Surah 3:4 (al-Hilali-Khan translation) -

“... Aforetime, as a guidance to mankind. And He sent down the criterion [of judgment between right and wrong (this Qur'an)]. Truly, those who disbelieve in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, for them there is a sever torment; and Allah is All-Mighty, All-Able of Retribution. ...”

Surah 18:27 (al-Hilali-Khan translation) -

“... And recite what has been revealed to you (O Muhammad) of the Book (the Qur'an) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His Words, and none will you find as a refuge other than Him. ...”

Surah 7:157 (al-Hilali-Khan translation) -

“... Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the Taurat (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John xiv, 16), -- he commands them for Al-Ma'ruf (Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Tayyibat (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khaba'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, person and foods), he releases them from their heavy burdens (of Allah's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad), honour him, help him, and follow the light (the Qur'an) which has been sent down with him, it is they who will be successful. ...”

[09] How can the Qur'an, if it is the word of 'Allah', be eternal, and unchanging, if the Torah and Gospel were also the word of 'Allah', and yet according to Muslims, be altered?

According to the Muslim Apologist, wasn't the Gospel corrupted centuries earlier by Paul, or the Council of Nicea, etc?

Surah 5:47 (al-Hilali-Khan translation) -

“... Let the People of the Injeel (Gospel) judge by what Allah hath revealed therein. And whosoever does not judge by what Allah has revealed (then) such (people) are the Fasiquun [the rebellious i.e. disobedient (of a lesser degree)] to Allah. ...”

Surah 5:68 (Yusuf-Ali translation) -

“... Say: “O People of the Book! Ye have no ground to stand upon unless you stand fast by the Law [**Taurat**], the Gospel [**Injeel**], and all the revelation that has come to thee from your Lord.” It is the revelation that cometh to thee from thy Lord, that increaseth in most of them their obstinate rebellion and blasphemy. But sorrow thou not over (these) people without Faith. ...”

Surah 10:94 (Shakir translation) -

“... But if you [**Muhammad**] are in doubt as to what We have revealed to you, ask those who read the Book before you: certainly the truth has come to you from your Lord. Therefore you should not be of the disputers. ...”

[10] The Testimony of Jesus:

The Testimony of Jesus says:

The Home Missionary, September 1, 1892, “Ye Are My Witnesses” -

“... The Saviour has said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on

him" He says again, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." **Mohammedanism has its converts in many lands, and its advocates deny the divinity of Christ. Shall this faith be propagated, and the advocates of truth fail to manifest intense zeal to overthrow the error, and teach men of the pre-existence of the only Saviour of the world? O how we need men who will search and believe the word of God, who will present Jesus to the world in his divine and human nature, declaring with power and in demonstration of the Spirit, that "there is none other name under heaven given among men, whereby we must be saved."** O how we need believers who will now present Christ in life and character, who will hold him up before the world as the brightness of the Father's glory, proclaiming that God is love! {HM, September 1, 1892 par. 4} ...”